



THESE PAGES I DEDICATE

TO MY FRIEND

REINHOLD ROST,

WHO FIRST INDUCED ME TO COMMENCE THE SERIOUS STUDY OF THE PALI LANGUAGE,  
AND TO WHOSE ENCOURAGEMENT AND HELP IT IS DUE THAT I PERSEVERED WITH IT  
AMID MANY DIFFICULTIES.

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## P R E F A C E.

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THE Pali language is one of the Prakrits, or Aryan vernaculars of ancient India.<sup>1</sup> It was spoken in the sixth century before Christ, and has therefore been a dead language for considerably over two thousand years. I see no reason to reject the Buddhist tradition that Pali was the dialect of Magadha,<sup>1</sup> and that it was the language in which Gautama Buddha preached.<sup>2</sup> Originally a mere provincial idiom, the Magadhese tongue was raised by the genius of a great reformer to the dignity of a classic language,<sup>3</sup> and is regarded by Buddhists with the same feelings of veneration with which a Jew of the present day looks upon the language of the Pentateuch. A language is generally what its literature makes it. Had Gautama never preached, it is unlikely that the Magadhese would have been distinguished from the many other vernaculars of Hindostan, except perhaps by an inherent grace and strength which make it a sort of Tuscan among the Prakrits. The existing Pali literature is of great extent and importance; it is valuable alike to the philologist, the historian, the student of folklore,

<sup>1</sup> The true or geographical name of the Pali language is *Māgadhi*, 'Magadhese language,' or *Magadhabhāṣā*, 'language of the Magadha people.' The word *pāli* in Sanskrit means 'line, row, series,' and by the South Buddhists is extended to mean the series of books which form the text of the Buddhist Scriptures. Thence it comes to mean the text of the scriptures as opposed to the commentaries, and at last any text, or even portion of a text, of either scriptures or commentaries. *Pālibhāṣā* therefore means 'language of the texts,' which of course is equivalent to saying '*Māgadhi* language.' The term *pāli* in the sense of sacred text is ancient enough, but the expression *Pālibhāṣā* is of modern introduction, and *Māgadhi* is the only name used in the old South Buddhist texts for the sacred language of Buddhism. The English use of the word *Pāli* is derived from the Sinhalese, who use it exactly as we do.

<sup>2</sup> This tradition is generally dismissed in a very summary manner, on the ground that Pali does not possess the phonetic characteristics of Vararuchi's *Māgadhi*. It is curious to see those who are so ready to discredit one tradition accept without examination another tradition resting on evidence not a tithe as good. For that Vararuchi's *Māgadhi* was really a Magadha vernacular is after all only a tradition like the Buddhist one. Considering the great interval that separates Gautama and Vararuchi, the discrepancy may be explained in a way that will suggest itself

to those who are familiar with the migrations of languages and the names of languages in historical times. Moreover the Magadha territory may have varied greatly in extent at different periods, and have included several dialects. One of the much-despised Buddhist traditions is that Ceylon was colonised from a district of Magadha called *Lāla*, which is evidently meant to be an outlying district, or at least not that in which Gautama preached. If then Pali and Sinhalese are both dialects of Magadha, we should expect them to resemble each other closely, while at the same time presenting dialectic differences. That this is actually the case I have shown in my 'Note on the Sinhalese Language,' in the *Journal of the Royal Asiatic Society* for 1874. So great are the straits to which those who deny the Magadhese origin of Pali are driven that Kern is compelled to declare Pali a literary manufacture. His argument that the Asoka edicts are not Pali, and that therefore Pali cannot be *Māgadhi*, rests on the assumption that the edicts are *Māgadhi*.

<sup>3</sup> A parallel will be found in the elevation of the dialect of Western Arabia through the influence of the Kuran. Muhammad did for Arabic what Gautama did for Magadhese. See also p. xiii for the influence of Dante's *Divina Commedia* upon the Italian language.

and the student of comparative religion. A considerable portion of it is known to us in outline, but only the merest fraction has as yet been published textually. It may broadly be classed under three heads: first the Buddhist Scriptures, which are the oldest Buddhist writings extant; secondly the commentaries of Buddhaghosha, which date only from the fifth century A.D., but are based upon records of great antiquity; and thirdly, historical, grammatical and other works, varying in date from the second or third century to the present day.

The Buddhist Scriptures are called *Tripiṭaka*, "The Three Baskets or Treasuries," and are divided into *Vinaya*, *Sūtra* and *Abhidharma*, or Discipline, Doctrine<sup>1</sup> and Metaphysics. The *Vinaya Piṭaka* contains the laws and regulations of the Buddhist priesthood, and forms a great code of monastic discipline; it is besides rich in history and folklore, and contributes innumerable details of the life and ministry of Gautama. The *Sūtra Piṭaka* consists chiefly of sermons preached by Gautama, and in some instances by his apostles,<sup>2</sup> but it also contains other matter, as the *Jātaka* tales, the *Niddesa* attributed to the apostle *Sāriputra*, and *Theragāthā*, a collection of stanzas uttered on different occasions by eminent saints. In the *Abhidharma* we find metaphysics pressed into the service of religion: it introduces no new dogma, but discusses the various doctrines of Buddhism from a metaphysical point of view, employing a terminology of great wealth and precision.<sup>3</sup> The Three Baskets form a canon of Holy Writ, and are invested by the Buddhists with all the sanctity of a canon. They are revered as containing the Word of Buddha, and are the ultimate appeal on all questions of belief and conduct. Owing to their great extent, estimated at eleven times that of our own Bible, they are able to treat in great detail of all the relations of life, and the doctrine they contain is consistent throughout and set forth with clearness and logical accuracy.

Upon the important question of the origin of the Buddhist Canon much has been written, and the most conflicting opinions have been expressed. The time has hardly come for dogmatising on this subject, but the tendency of all recent discoveries is to confirm the Buddhist traditions, which assign to the Canon a venerable antiquity. The *Tripiṭaka* bears every mark of recension, and according to the Buddhist historians this recension dates from the 3rd General Council of Buddhism, held under the emperor Asoka in the year 309 before Christ.<sup>4</sup> But even this is said to be a mere revival

<sup>1</sup> This is a free rendering, but most of the *Sūtras* are expositions of doctrine (see art. *Suttan*).

<sup>2</sup> E.g. the *Sangīta Sūtra* was preached by *Sāriputra*.

<sup>3</sup> See the specimen under *Fiññānañ*. The Buddhist philosophy is of great interest, and has anticipated an immense deal of modern speculation. Curiously enough Buddhism, like the Kantian philosophy, has four great Problems, they are the First Cause (*Karma*), the Supernatural, the Origin of Matter, and the attributes of a Buddha (*Man. B. 9*). These four subjects Gautama declared to be unthinkable (*acinteyya*), and he forbade his

priests to dwell upon them, lest they should lose their reason.

<sup>4</sup> In arguing against the historical reality of the three Councils Kern observes that the name *Kālāsoka*, 'Chronological Asoka,' is in itself suspicious. But the Pali spelling with the Vedic *ḷ* (see *Dict.*) proves that *Kāla* in this name means 'black' or 'dark-featured,' and so the argument falls to the ground. In answer to another argument of Kern's I may point out that it is not more wonderful that two *Aśokas* should have held councils than that two *Constantines* should have held councils.

of the first recension which was made in B.C. 543, just after Gautama's death, when his words were fresh in the hearts and memories of his apostles.<sup>1</sup> These high pretensions have drawn down, as was inevitable, the ridicule of many Western scholars,<sup>2</sup> more than one of whom has held the Buddhist sacred books to be late compilations, scarcely even reflecting the teaching of Gautama. But the question has been placed on an entirely different footing since the discovery last year by General Cunningham of the Bharhut sculptures. These sculptures, which belong to the third century B.C., are illustrations in bas-relief of a great number of Buddhist scriptural subjects, and are accompanied by inscriptions in the Asoka character. Both illustrations and inscriptions are, so far as they have been identified, in perfect accord with the Buddhist Scriptures as we now have them, and in one instance a whole sentence, containing a remarkable expression, which is probably a *ἄπαξ λεγόμενον*, is quoted from the Vinaya Piṭaka.<sup>3</sup>

Next in importance to the Tripiṭaka books are the Commentaries of Buddhaghosha, the history of which is a singular one. When the great missionary Mahendra went to Ceylon in B.C. 307, he carried with him<sup>4</sup> not only the Tripiṭaka but the Arthakathā

<sup>1</sup> Mahavamsa states that the sacred books were handed down orally till the first century B.C., when they were committed to writing. This statement has been frequently pointed to as vitiating all the claims of the Tripiṭaka to real antiquity. In 1870 I wrote to the Sinhalese priest Subhūti to ask his views on this point, and received from him a letter dated Nov. 25th of that year, from which I translate the following reply: "There is no Sinhalese or Pali book which tells us anything different from what is said in Mahavamsa respecting the time at which they wrote the Tripiṭaka in books. But my own opinion is that though all the doctrines of Buddhism and of the Tripiṭaka began to be written and used in books in the time of king Vattagāmaṇi, it is not that the doctrines were not at all written before that time. It is said that in king Vattagāmaṇi's time all the sacred books were systematically written down, but it is said nowhere whatever that the doctrines had not been written at all before that period. We are told that at the first Council the pupils of the different Theras undertook to preserve their respective Nikāyas by committing them to memory. They may have done so for the most part, but such as were unequal to the task must have written down the words in books, and used them both privately and even publicly. It is probable that in process of time every one found it was difficult to get on in this way, and then in Vattagāmaṇi's time they all assembled in consultation and publicly entered all the doctrines in books." Now the same difficulty exists with regard to the transmission of the Veda, and I will place side by side with the above extract a passage from Whitney's Oriental and Linguistic Studies, putting forward an hypothesis identical with Subhūti's: "Thus while oral tradition continued to be the exoteric practice, writing might still be resorted to esoterically; collections might be made and arranged, treatises composed, texts compared and studied, by the initiated, while the results were communicated to the schools by oral teaching, and memorized by the neophytes"

(p. 87). See also Bothlingk's short essay in vol. iii of the Melanges Asiatiques, where the same view is advanced,

<sup>2</sup> Vassilyeff says, "There can, it would seem, be no doubt that Çākyamuni actually existed, but what his actions were, and wherein his teaching consisted, these are questions in dealing with which we cannot rely upon the assertions of Buddhists" (Buddhismus, Germ. ed. p. 10). Elsewhere (p. 9) he says, "The Buddha appears less as a person than as a term or dogma." It would be unfair to press this unfortunate expression too far, but to those who are familiar with the Pali sacred books nothing is more striking than the intense personality of Gautama, as the way in which he impresses his individuality on every detail of his system. A masterly defence of the antiquity of the Buddhist canon will be found in Max Muller's Preface to Buddhaghosha's Parables, pp. x-xxiv.

<sup>3</sup> I allude to the bas-relief representing the purchase of the site of Jetavana and the presentation of the monastery to Buddha. The inscription is, JETAVANA ANĀDHA-PEDIKO KOTISANTHATENA KETĀ, and a pavilion forming part of the bas-relief is inscribed GANDHAKUṬI. The Tripiṭaka account of the purchase and presentation of Jetavana is in the Chūḷa Vagga of the Vinaya. It is unfortunately not at present accessible to me, but a summary of it by Buddhaghosha will be found at p. 92 of Fausboll's newly published first volume of the Jātaka, whence I extract the following passages,—Tasmim samaye ANĀTHA-PINDIKO gahapati . . JETAVANAM KOTISANTHĀ-RENA atthārasahiraññakoṭṭhi KINIVĀ navakammaṇaṁ pathapesi, so majjhe Dasabalassa GANDHAKUṬIṁ kāresi . . Buddhapamukhassa saṅghassa dammādi ADĀSI. For details see my letters in the Academy of Nov. 28, Dec. 5, and Dec. 12, 1874, and of May 1, 1875.

<sup>4</sup> Buddhaghosha uses the expression *ābhāta*, which seems to imply that they were brought in writing, and this is confirmed by a Tika quoted by Vijesinha, which uses the

or Commentaries,—a whole literature, exegetical and historical, which had grown up around the Tripitaka during the two centuries and a half that had elapsed since Gautama Buddha's death. After accomplishing his mission of converting the island to Buddhism, he proceeded to translate these commentaries from Pali into Sinhalese, and his Sinhalese version continued to exist in Ceylon for many centuries, while the Pali version disappeared. In the fifth century Mahendra's Sinhalese commentaries were retranslated into Pali by the famous divine Buddhaghosha, one of the most extraordinary men that Buddhism has produced, and this third version is the one we now possess, the Sinhalese original having in its turn disappeared.<sup>1</sup> Buddhaghosha did not confine himself to translating Mahendra, but incorporated other old Sinhalese chronicles existing in his time, and added immense contributions, chiefly exegetical, of his own. Much of the matter his commentaries contain is as old as the Tripitaka itself, while like the Tripitaka they are rich in history and folklore, and abound in narratives which shed a flood of light on the social and moral condition of ancient India.<sup>2</sup>

The remaining Pali literature is of very varying interest. The mere titles of the books ancient and modern which it embraces would fill many pages, and it will be sufficient here to mention a few of the more noteworthy. First in importance are the two famous histories *Dīpavaṃsa* and *Mahāvāṃsa*,<sup>3</sup> the discovery of which made the name of TURNOUR illustrious, and which are almost our only authentic sources for the history of India previous to the Christian era. Next in order of interest should undoubtedly be named the *Milinda Pañha*, or Questions of Menander. Whatever be the origin of this remarkable work, there can be no doubt of its great antiquity, for it exhibits a familiarity with Greek names and places, and records a religious discussion between the Buddhist divine Nāgasena and a 'Yona' king Milinda, who can be identified with certainty with the Bactrian king Menander.<sup>4</sup> The latter lived towards the end of the second century B.C., and is stated by the Greek historians to have ruled over part of Hindustan. Buddhaghosha's *Visuddhi Magga* or Path of Holiness is next deserving of mention. It may fairly be called an encyclopædia of Buddhist doctrine, and is a truly great work, written in terse and lucid language, and showing a marvellous grasp of the subject. The Pali grammatical literature is very extensive, and centres around the famous grammar of *Kachchāyana*, which is unquestionably the oldest Pali grammar we possess,

word *ānetā* in the same connection (see Vijesinha's article in the Journal of the Royal Asiatic Society, vol. v. n.s., p. 289, which contains the best information we have on the commentaries).

<sup>1</sup> The disappearance of the Sinhalese Commentaries appears to me to be easily accounted for. The Malabar princes who invaded Ceylon in the twelfth century, and more than one of whom temporarily obtained sovereignty over the island were the most determined foes of Buddhism, and are stated to have systematically effected the destruction of all the sacred books they could lay hands on. Among these would be the Tripitaka books, the Pali Commentaries of

Buddhaghosha, and the Sinhalese Commentaries of Mahendra. The two first existed in Burmah, and were replaced, as history tells us, from that country, while the Sinhalese Commentaries existed only in Ceylon, and once destroyed could not be replaced. All we can hope is that here and there a manuscript may have escaped the destructive fury of the conquerors, and may yet come to light, like a new Codex Sinaiticus, in some secluded monastery.

<sup>2</sup> See art. *Aṭṭhakathā*.

<sup>3</sup> They belong to the fourth and fifth centuries of the Christian era.

<sup>4</sup> See art. *Yona*.

though its exact date cannot at present be even approximately fixed.<sup>1</sup> There are probably as many as sixty or seventy standard grammatical works in Pali, and minor ones even now from time to time issue from the native press in Ceylon and Burmah. Dictionaries in our sense of the term there are none, but in *Abhidhānappadīpikā* we have a vocabulary of nouns of the highest authority, compiled on the model of the Sanskrit Amarakosha by a learned Sinhalese priest of the twelfth century. The Pali *Tikā*'s, which form quite a literature in themselves, are commentaries, chiefly exegetical, by different authors, and belonging to different periods. They are of unequal authority, but some of the more ancient ones contain an immense deal that is valuable. They comment not only upon the Tripitaka, but upon almost all the standard books, and the *Tikā*'s on the commentaries of Buddhaghosha are often of great utility in clearing up obscure passages in those writings. The Pali books on such subjects as prosody, rhetoric and medicine are mostly very modern, and formed upon Sanskrit models. Among doctrinal works may be specially mentioned *Sārasaṅgaha*, a modern compilation very popular in Ceylon, and *Abhidhammatthasaṅgaha*,<sup>2</sup> a masterly analysis or compendium of the Abhidharma, by a modern Burmese scholar named Anuruddha Āchārya, whose work shows that the spirit of Buddhaghosha is by no means extinct among his successors in these latter days of Buddhism.

The Pali or southern version of the Buddhist Scriptures is the only genuine and original one.<sup>3</sup> To a great pioneer of science, BRIAN H. HODGSON,<sup>4</sup> is due the discovery

<sup>1</sup> Professor Eggeling has shown that some of Kachchāyana's rules are found almost verbatim in the Sanskrit grammar Kātantra, and his forthcoming edition of that work will probably throw much light upon the age of Kachchāyana.

<sup>2</sup> See art. *Viññāna*, p. 577 (a), note.

<sup>3</sup> In an interesting preface to his Pali Grammar, Minayeff says (Fr. ed., p. xlii) that "the early Buddhist literature, orally handed down, must have become modified according to the language of each country." He supports this view by quoting from the Vinaya Piṭaka a saying of Buddha that "the word of Buddha is to be understood by every one in his own dialect." Unfortunately the words thus translated have an exactly opposite meaning. The passage is a very important one, and Mr. Minayeff deserves the credit of having first brought it to light, see his *Prātimoksha Sūtra*, p. xlii. The following is the correct translation of the whole passage: "Two brothers (came to Gautama and said), 'Lord, at the present time there are monks who have taken orders from various tribes and castes and families, these distort the word of Buddha from its own proper dialect; suppose, Lord, that we render the word of Buddha into Sanskrit' (*chhandaso dīpema*)."  
Here the comment says, "*Chhandaso dīpema* means, Let us adopt the practice of recitation in the Sanskrit language (*Sakkatābhāsā*), like the Vedas." Buddha replies, "Priests, the word of Buddha is not to be turned into Sanskrit, let him who so turns it be guilty of an offence: I command you, priests, to learn the word of Buddha in its own dialect." The comment adds, "Here its own dialect (*sakā nirutti*) means the MAGADHA VERNACULAR AS SPOKEN BY

Buddha" (see art. *Nirutti*). In proof of his statement that "the word of Buddha long remained oral and was transmitted from mouth to mouth to different countries not in one particular dialect, but in several dialects simultaneously," Minayeff places side by side a number of stanzas from Mahāvastu, a North Buddhist Sanskrit text, and corresponding stanzas from the Pali Canon. An examination however of the two texts makes it quite clear that the Mahāvastu stanzas are merely clumsy translations of the Pali ones, made at a very late period by men who in some instances did not understand the expressions they were translating. Thus unable to make anything of the purely Pali word *vanatha*, the translator turns *vanatham na kayyā*, "let him not be lustful," into *satatam na gacche* (!); again he adopts *vijjagāse* unaltered, and the exigencies of metre force him to admit such a monstrosity as *ṣaḍavantasya* (p. xxx). But the question was practically long ago set at rest when Burnouf in his '*Lotus de la Bonne Loi*' printed a number of parallel passages from North and South Buddhist texts (p. 860); with regard to which I have only to repeat what I have said under my art. *Paṭisambhiddā*, "No one can doubt that one set are translations of the other, and I have difficulty in understanding how any one can believe the Pali to be a translation of the Sanskrit." See also the articles *Opapātika*, *Rasaggasā*, *Sakkāyo*, *Ubbhāṣito Phāsu*, *Upasāho*, *Pātimokkham*, *Idhhipādo*, *Upādisso*. At B. Lot. 307 we find the Pali *redhita* 'shaken,' which is really from *vyath*, adopted by the North Buddhist translators unaltered, under the idea of its being from *vyadh*.

<sup>4</sup> Mr. Hodgson, who has lived to see a new edition of his Essays after a lapse of upwards of forty years since

in Nepal of an extensive Buddhist literature in the Sanskrit language, which at one time was generally considered to present Buddhism in its oldest form. This view is even now not without adherents of deserved reputation, but our increasing familiarity with South Buddhism is rapidly rendering universal the belief that the North Buddhist books have no claim to originality, but are partly translations or adaptations of the Pali sacred books, made several centuries after Gautama's time, and partly late outgrowths of Buddhism exhibiting that religion in an extraordinary state of corruption and travesty.

Pali scholarship is a science of comparatively recent origin, and is the joint creation of two illustrious scholars, a Frenchman and a Dane. BURNOURF has left us the splendid legacy of his 'Introduction à l'Histoire du Bouddhisme,' and of his 'Lotus de la Bonne Loi,' and FAUSBÖLL, still in the meridian of life, is even now crowning his great services to Pali scholarship by an edition of the entire Jātaka. Among the less eminent Palists the first place is due to the venerable LASSEN, and the next to SPIEGEL, who shares with Burnouf and Lassen the gratitude felt towards a pioneer. Nor must I omit to record the name of CLOUGH, for poor as his Pali Grammar appears to us now, we must remember that it bears the date 1824, and as a grammar remained unsuperseded for more than thirty years. And to come to more recent labourers, I would venture especially to mention the services of that distinguished scholar ALBRECHT WEBER, of SENART the first editor of *Kachchāyana*, and of the younger KUHN, the promise of whose early efforts has been amply fulfilled in his newly published treatise on Pali Grammar. The brilliant erudition of MAX MÜLLER has been devoted rather to Buddhism than to Pali philology, but in his 'Buddhaghosha's Parables' he has given a valuable contribution to this study, and one which I trust will not be his last.

If we compare Pali with classical Sanskrit, we find that about two-fifths of the vocabulary consist of words identical in form with their Sanskrit equivalents, as *nāga*, *Buddha*, *nidāna*. Nearly all the remaining words present a more or less late or corrupted form. The change is in some instances slight, as when *sūtra* becomes *sutta* or *Prajāpati* becomes *Pājapati*; but there are extreme cases in which the change is so great that the identity is not at first sight apparent.<sup>1</sup> Words of the above two classes nearly exhaust the Pali vocabulary; but there remains a small though important residuum of forms distinctly older than classical Sanskrit, and found only in the oldest known Sanskrit, that of the Vedas.<sup>2</sup> Nay, I do not feel sure that Pali does not retain

their first appearance, may fairly be called the discoverer of Buddhist literature. His 'Notices of the Languages, Literature, and Religion of Nepal and Tibet' appeared in 1828, while Gogerly's essays began to appear in 1837, and Csoma Körösi's Analysis of the Dulva was printed in the Asiatic Researches for 1836.

<sup>1</sup> E.g. *hetthā* = *adhasthāt*, *pārūpatī* = *prāvarati*, *alla* = *ārdra*, *tāla* = *chatvārimśat*.

<sup>2</sup> The following are some of the Vedic forms in Pali. Infinitive in *-tave*, as *netave*, *kātave*, *hetave* (from *bhū*,

appearing at Jāt. p. 4, line 1, under the form *hetuye*). Ger. in *-tvāna*, as *kātvāna*, *sutvāna*. The form *imassa*, the Vedic *imasya*, as the gen. and dat. from *ayam*. *Gonam*, gen. pl. from *go*, is Vedic, and so is *tipphāṇ* (*tripāṇ*), gen. pl. from *tayo*. *Vidā* is doubtless the Vedic *vidus*. In Pali div, "the sky" (see *Divo*), is masc. as in the Veda. Forms like *yamāmasa*, *kaśmāsa*, retain the Vedic *s*, which in classical Sanskrit is softened to *ś* (see Dham. p. 110). The imperf. *akā* from *karoti* is the Vedic *akat*. Pali has the Vedic *ī*. *Kuṇam* is the

a few precious relics older than the most ancient Sanskrit, and only to be explained through the allied Indo-Germanic languages.<sup>1</sup>

It results from all this that Pali cannot be derived from Sanskrit; both, though most intimately connected, being independent corruptions of the lost Aryan speech which is their common parent; but that Pali is on the whole in a decidedly later stage than Sanskrit, and, to adopt a metaphor popularised by Max Müller, stands to it in the relation of a younger sister. If the proud boast that the Magadhese is the one primeval language fades in the light of comparative philology, Buddhists may console themselves with the thought that the teaching of Gautama confers upon it a greater lustre than it can derive from any fancied antiquity.<sup>2</sup>

The parallel between Italian in its relation to Latin and Pali in its relation to Sanskrit, is striking enough to deserve special notice. In the thirteenth century the literary language of Italy, the language of culture and science, was Latin, which however had long died out as the spoken tongue of cultivated society, and was probably reserved for the drama, and for occasions of state and ceremony. The spoken language of Italy was to be found in a number of provincial dialects, each with its own characteristics, the Piedmontese harsh, the Neapolitan nasal, the Tuscan soft and flowing. These dialects had long been rising in importance as Latin declined, the birth-time of a new literary language was imminent. Then came Dante, and choosing for his immortal *Commedia* the finest and most cultivated of the vernaculars, raised it at once to the position of dignity which it still retains. Read Sanskrit for Latin, Magadhese for Tuscan, Gautama for Dante, and the Three Baskets for the *Divina Commedia*, and the parallel is complete. There is strong evidence that in Gautama's time Magadha was one of the most important centres of Hindu civilization, and it is far from improbable that its language was the most esteemed of the Prakrits, just as the Tuscan was the most esteemed of the Italian vernaculars. Like Italian, Pali is at once flowing and

. Vedic kuha with added anuswāra (as in *chirassam*, *buddha-*  
*chanam*, etc.). It is usual to say that Pali has preserved  
the Vedic instr. in -ebhis, but this is not really the case,  
as in all the conjugations we find in Pali that the instr.  
plural is assimilated to the abl. plural, and *buddhehi*  
both instr. and abl. is really the Sanskrit abl. plur. *buddhe-*  
*bhyas*.

<sup>1</sup> In the oldest Sanskrit we find the secondary (assimi-  
lated) form *guru*, but in Pali we have *guru*, to account for  
which we must go to Greek and Latin, where we find *Baris*  
and *gravis* respectively (traces of the original *a* are found  
even in Sanskrit in the derivatives *gariyas*, *agaru*, etc.).  
Again, I cannot help thinking that in the Pali opt. *assa*,  
“let him be,” we have a true archaic form, corresponding  
to the Greek *εἴη* for *εἶη*, and retaining the initial vowel of  
the root which is lost in the Sanskrit *syāt*. Again, how is  
the remarkable form *sabba-dhi*, “everywhere,” to be ex-  
plained? and is not the Pali and Prakrit *idha*, which we  
find in the Zend, an older form than the Sanskrit *idha*?

<sup>2</sup> The authorship of the well-known stanza asserting Pali  
to be the original language is still unknown. Turnour (*Mah.*  
*xxvii*) says it comes from Payoga Siddhi, a grammar of the  
fourteenth century; but this is a mistake, for on examining  
a MS. of that work I find that the stanza is merely re-  
ferred to, the first pāda only being quoted. It may pos-  
sibly be in Moggallāna Vyākaraṇa, a twelfth-century work,  
but I am inclined to think it is yet older. I venture to  
quote it here:

Sā Māgadhi mūlabhāsā narā yāy' ādikappikā  
Brahmāno c' assutālāpā sambuddhā cāpi bhāsare.

Which means, “The Magadhese is the original language,  
in which men of former ages, and Brahma angels, and  
those who have never heard speech, and supreme Buddhas  
speak” (*assutālāpā* = *assuta-dlāpā*, *yāya* is instr.). Even  
Buddhaghosha (reminding one of Herodotus' story) says  
that a child brought up without hearing the human voice  
would instinctively speak Māgadhi (*Alw. I. cvii*).



sonorous: it is a characteristic of both languages that nearly every word ends in a vowel,<sup>1</sup> and that all harsh conjunctions are softened down by assimilation, elision or crasis, while on the other hand both lend themselves easily to the expression of sublime and vigorous thought.<sup>2</sup>

We have seen that historically Pali was a vernacular or language of the people, and this is fully confirmed by internal evidence. A close examination of its grammar and vocabulary reveals all the distinctive peculiarities of a vernacular. At every turn we meet with words like *atraja* for Sanskrit *âtmaja*, *vîmamsâ* for *mîmâmsâ*,<sup>3</sup> *nisadâ* for *drishad*, *jalâbu* for *jarâyû*, *pârûpana* for *prâvarana*, *makasa* for *masaka*, *aggini* for *agni*, *piñja* for *piccha*, *bhamu* for *bhrû*, *sumsumâra* for *sisumâra*,—vocalic racy of the soil, and dear to the comparative philologist. Again, the artificial regularity of Sanskrit sandhi finds no place in the free and easy prose of Magadha, and though sandhi is certainly used in Pali it is hardly more used than in Italian or English. Another well-known feature of a vernacular is the frequency of double forms, like *dvâdasa* and *bârâsa* ‘twelve,’ *rasmi* and *rañsi* ‘ray,’ *pappoti* and *pâpûñât* ‘to obtain.’ Not uncommonly these divergencies are utilized to differentiate meaning, as in the case of *aññatra* and *aññattha*, the former meaning ‘except,’ and the latter ‘elsewhere,’ while their Sanskrit original *anyatra* has both meanings.<sup>4</sup> Words in common use sometimes even appear under three or more forms, as when *agni* becomes *aggi*, *aggini*, *gini*, or *svâna* becomes *sâna*, *soṇa*, *sîna*, *svâna* and *svâna*.<sup>5</sup> But by far the most striking evidence of the vernacular character of Pali is its wealth of idiom and colloquial expression. Sanskrit is essentially a formal and scientific language: poetry and the drama, science, philosophy and exegesis, take up almost the whole of its literature, leaving but a small space for the light narrative and conversa-

<sup>1</sup> The principal exception in Pali is that a small proportion of words in every page end in anuswâra, which however is not a full consonant like *k* or *z*, and is called by Kuhn a ‘nasal vowel.’

<sup>2</sup> Nothing can be grander in diction than the well-known passage of Tasso, “Chiamo gli abitator delle eterne ombre,” etc.; and compare with it the splendid lines, *yadâ have pâtuḥhoveanti dhammâ*, etc., or *paññâpâddam dreyha*, etc. (Dh. p. 6). It is strange that no one should have pointed out the remarkable similarity of the latter passage to Lucræti’s “suave mari magno.” I render it thus, “Climbing the terraced heights of wisdom, the wise man looks down upon the fools, serene he looks upon the toiling crowd, as one that stands upon a mountain looks down upon them that stand upon the plain.”

<sup>3</sup> Kern gives these two words as proofs of his theory that Pali is an artificial language: “It is obvious,” he says, “that they are clumsy fabrications” (dat zulke woorden gefabriceerd zijn, en wel op zeer onhandige wijze, springt in ’t oog.—Jaartelling der Zuidelijke Buddhisten, p. 15). The fact is that like the others I have mentioned they are extremely interesting provincial or rustic forms, vulgarisms

if you will, which could easily be paralleled from almost any language oriental or western. *Atraja* has passed through a form *âtmaja*, and *vîmamsâ* is a case of consonant dissimilation, like *takkola*, *kippilla*, *nalâta*, *nisadâ*, *vitakka*, *chhikkâ*, *phâsullikkâ*, *tikkicchatti*, and many others. As to *appâddâha*, it is clear (as Burnouf has shown) that the reading *apâb-* of the inscription is one of the instances in which a single consonant is made to do duty for a double one: *alpâbâdha* ‘well,’ is as good an adjective as *alpajña* ‘ignorant.’

<sup>4</sup> Other examples of differentiation are, *assa* ‘to him,’ and *imassa* ‘to this man;’ *chaṇa* ‘festival,’ and *khaṇa* ‘moment’ (both = *kshapa*); *âṇâ* ‘command,’ and *aññâ* ‘knowledge’ (both = *âjña*); *attha* ‘thing,’ and *atṭa* ‘law-suit’ (both = *artha*); *saṅkhata* ‘composed,’ and *sakkata* ‘Sanskrit;’ *vattati* ‘to be,’ and *vattati* ‘to behave;’ *pavatteti* ‘to set going,’ and *pavatteti* ‘to roll;’ *amuka* ‘this,’ and *asuka* ‘a certain;’ *pabhavati* ‘to arise,’ and *paḥoti* ‘to suffice,’ etc.

<sup>5</sup> Again, *chatuddasa*, *chuddasa*, *choddasa* = *chaturdaśan*; *suññâ*, *suñhâ*, *husa* = *śuñhâ*; *bhacissati*, *hessati*, *heḥati*, (*amu*)*bhacati*, (*pa*)*bhacati* = *bhaviṣhyati*

tional writing which alone can make us acquainted with the inner life of an ancient people. But with Pali the case is entirely different. Here a very large proportion of the literature consists of stories of Gautama's ministry among the people, of narratives and dialogues of the most varied description, of sermons addressed to all classes of men, and abounding in homely yet forcible illustrations drawn from the incidents of everyday life. Whole strata of Hindu life and character are opened up and explored which are hardly more than touched by Sanskrit literature, and the colloquial idiom of ancient Hindustan is for the first time revealed to us.<sup>1</sup>

The change which Pali has undergone relatively to Sanskrit, though considerable, is almost wholly confined to the vocabulary. And here the parallel between Pali and Italian stops short, for the latter, owing chiefly to foreign influence, has passed into an entirely new grammatical stage; and even looking only at its vocabulary, it is decidedly in a more advanced stage of phonetic decay than Pali.<sup>2</sup> The losses which Pali has undergone are by no means inconsiderable. Its alphabet is deficient in the vowels *ri*, *ṛi*, *li*, and *ḷi*, the diphthongs *ai* and *au*, and the consonants *ṣ*, *śh* and *visarga*. The dual is lost in both declension and conjugation,<sup>3</sup> and two of the tenses (the Periphrastic Future and the Benedictive) are wanting. Some of the verbal roots are unrepresented in Pali, of others only traces remain, and a host of verbal forms have disappeared. A large number of nouns are also lost, and such agencies as assimilation, vowel-shortening and

<sup>1</sup> Even a cursory inspection of this dictionary will reveal innumerable words, meanings and expressions unknown in Sanskrit. Among new words are: *saṅgaṇilā* 'association,' *paññākāra* 'a present,' *kittaka* 'how much,' *sampanāṇlo* 'a friend,' *veṃejjha* 'middle,' *vevachana* 'synonym,' *nikkujjita* 'overturned,' *aññadatthu* 'certainly,' *lathikā* 'talk,' *sālachchā* 'conversation,' *sahaṇvātā* 'company,' *anudisā* 'intermediate direction,' *santaṇā* 'belonging,' *vitadāretti* 'to remind,' *sappāya* 'beneficial,' *sāraṇiya* 'that should be called to mind,' *pārami* 'perfection,' *sambahula* 'many,' *odakantiṭṭha* 'a deep pit,' *vebhassa* 'bullying,' *upaḍḍha* 'half,' *samaṇṇi* 'possessed of,' *ekāṇesa* 'certainty,' and innumerable others. Sometimes it is a new combination of a preposition with a root, as *paṭisaṃmeti* 'to put away,' *nipayjati* 'to lie down,' *nibbedhetti* 'to pierce,' *niyamsati* 'to covet,' *uppannati* 'to ridicule,' *vyantikkharoti* 'to abolish,' *paggharati* 'to trickle,' *pachchupattāṇṇa* 'imminent,' *uyyuta* 'busy,' *opunāti* 'to winnow.' Sometimes a root or noun is combined with a different preposition, to convey the same meaning, as *adhi-ppāya* = *abhi-prāya*, *ni-ssaya* and *ni-ssita* = *ā-śraya* and *ā-śrita*, *paṭi-pāṭi* = *pari-pāṭi*, *rājūbhāṇāya* = *rājādhirāja*, *sachchhikkharoti* (sākshikṛi) = *sākshātkṛi*, *nibbuddha* (niryuddha) = *niyuddha*, *nir-abbuda* = *niarbuda* (ni-arbuda), *ni-gaṇṭha* = *nir-grantha*. Sometimes we have new derivatives of well-known roots, as *vachī* from *vach*, *ragā* from *rañj*, *ṇavā* from *ru*, *āhā* from *ūh*, *parittā* from *paritrā*, *virūḷhi* from *viruh*, or of well-known nouns, adjectives, etc., as *veramaṇi*, *vāritta*, *pī*, *ami*, *orima*, *heṭṭhima*, *paṇonaka*, *padipeyya*, *aññathatta*, *ottappa*, *vanatha*, *daratha*, *sabbadhi*, *dāsavya*. Among idioms and familiar expressions unknown in Sanskrit are: *niṃmittam gaṇhāti* 'to fall in love,' *saññānā na laroti* 'to make no sign,'

*obhāsān laroti* 'to drop a hint,' *khelo chalaṭi* 'my mouth waters' (Trenckner), *mukhaṃ oloheti* 'to be a respecter of persons,' *yujkaṃ oloheti* 'to look a person straight in the face,' *khīṇaṃ muceṭti* 'the milk curdles,' *nīṭhāṇa bhāṭṭāṇa* 'dinner's ready,' *svātanāya nimanṭeti* 'to invite a person to dinner for next day,' *kin te aphāsukaṃ* 'what's the matter with you?' *kidūsaṃ bhaddē* 'how are you, madam?' *sarīre adhiṃmuchhēṭti* 'to possess a man' (of an evil spirit). Sometimes the same word has a different meaning in Pali: thus *kāṇikṣ* in S. means 'to desire,' in Pali to 'doubt,' *itaretara* in S. means 'mutual,' in Pali 'any whatever,' *psāta* in S. means 'eaten,' in Pali (*chhāta*) 'hungry,' the caus. fr. *adhivas* in S. means 'to cause to inhabit,' in Pali 'to consent,' *sāmagrī* in S. means 'goods,' in Pali 'concord,' *kākaṭṭha* in S. means 'shallow,' in Pali 'brimfull,' *nikri* in S. means 'to ill-treat,' in Pali 'to deceive,' *pradhānam* in S. means 'chief thing,' in Pali 'effort' (comp. also *paṭi-dhānam*); *avampiṇ* in S. means 'to touch,' in Pali 'to revile,' *niyāma* in S. means 'restraint,' in Pali 'manner.' Sometimes a new meaning is added to the Sanskrit ones, as when *panita* means 'savoury,' as well as 'exalted,' or when *parigaṇhāti* means 'to explore,' as well as 'to embrace,' or when *vikāṭi* means 'sort,' as well as 'change,' or when *obhāsa* means 'hint,' as well as 'lustre,' or when *ānupāṭi* means 'to string' as well as 'to cover.'

<sup>2</sup> Grammarians have amused themselves by constructing long sentences to read either as Latin or Italian, and a specimen of this sort of exercise on the part of a Pali grammarian will be found at Alw. I. c.

<sup>3</sup> *Ubho* 'both' is I think the only unquestionable relic in Pali of the Sansk. dual; *pitāro* 'parents,' is a plural.

the elimination of one out of two or more conjunct consonants has brought about a real impoverishment of the vocabulary.<sup>1</sup> But all that Pali loses in one direction, it regains, and more than regains, in another. The dual and the two tenses are easily spared. If some roots are little used, others have sprung into unexpected importance. If many nouns are lost, their place is supplied by a greater number of new ones,<sup>2</sup> while false analogy has brought into existence new verbal forms that may almost be reckoned by thousands,<sup>3</sup> and latitude of phonetic change makes up for all the losses caused by assimilation and other causes.<sup>4</sup> The softening or breaking up of groups of consonants, the dropping of final consonants, the absence of rigid rules of sandhi, the absence of sounds like *ṛi*, *ṣ* and *au*,—all this gives to Pali a softness and flexibility for which we may gladly exchange the stately but harsh regularity of Sanskrit.

To the above brief sketch I have only to add that, with the exception of a very few imported Dravidian nouns like *chāṭī* and *chumbaṭa*, there is no foreign element in Pali.<sup>5</sup> It is on the whole in the same inflectional stage as Sanskrit, and everything in its vocabulary, grammar and syntax can be explained from the sister tongue.<sup>6</sup> But at the same time it exhibits a remarkable elasticity, a power of enriching itself by throwing out new forms; we may perhaps even detect in it adumbrations of a tendency to pass into a later phonetic stage. What Pali would have become had it run on unchecked in its course of decay and regeneration may be seen from the modern Sinhalese, which springs from an idiom closely allied to Pali, and has long passed into the analytical stage.<sup>7</sup> To a great extent Sinhalese may for practical purposes be viewed as a lineal descendant of Pali, and it has worked out a whole legion of grammatical forms the germs of which may often be detected in Pali, and which make it a rich, though as yet almost unexplored, philological mine.<sup>8</sup>

<sup>1</sup> Here are a few of the many examples of two or more different Sanskrit words assuming the same form in Pali. *Dosa*=*dvesha* and *dosha*, *offha*=*ushtra* and *osatha*, *ahosa*=*aor* from *hu* and from *bhū*, *diṭṭha*=*dviṣṭa* and *drishta*, *rakkha*=*vṛksha* and *rūksha*, *aṭṭa*=*atta*, *artha* and *pātra*, *jhāyati*=*lshāyati* and *dhyāyati*, *achchha*=*achchha* and *riksha*, *vaṇṇati*=*varṣati* and *vāṣyate*, *ratana*=*ratna* and *ratni*, *muddikā*=*mudrikā* and *mridhvikā*, *kavi*=*kavi* and *kapi*, *jeyyo*=*jyāyas* and *jeya*, *bhūsa*=*būsa* and *bhṛṣa*, *aññāta*=*añjñāta* and *aññāta*, *patta*=*patra*, *prāpta* and *pātra*, *sattā*=*śāstra*, *śāstra* and *sārtha*, *appamatta*=*alpamātra* and *apramatta*, *khipati* 'to sneeze' from *kshiv*, and *khipati* 'to throw' from *kship*.

<sup>2</sup> See examples at p. xv, note 1.

<sup>3</sup> Sometimes the older or regular form only is in use, as *gacchati*, *dhassati*, *dassati*, *bharati* (or *hoti*). Sometimes the regular form is lost and its place supplied by an irregular one due to false analogy, as *pachassati* compared with *pachayati*. But in innumerable cases regular and irregular forms co-exist, to the great enrichment of the language, as *dakkhanti* and *passisati*, *dajjā* and *dadeyya*. How much poetry gains from double verbal forms may be seen from the use of *kayira* and *kare* at Dh. v. 42, *jake* and *jaheyya* at v. 221, *jime* and *jeyya* at v. 103.

<sup>4</sup> See examples at p. xiv.

<sup>5</sup> These two words I have only met with in late texts.

<sup>6</sup> I must of course except an insignificant number of forms like those mentioned at p. xiii, note 1. I have been obliged to leave a considerable number of words unidentified in my dictionary, but as our knowledge increases the list will steadily diminish; and if some words should finally remain unidentified (which is extremely probable) we must remember the vernacular character of Pali, which would explain its possessing many undoubted Aryan words which have not crept into Sanskrit literature. Thus the Pali name for white ant, *upachikā*, which is almost certainly a derivative of *upachi*, does not occur in Sanskrit, because, I suppose, the white ant does not happen to be mentioned in Sanskrit literature. The same argument applies to words like *karavika*, *kachavara*, *nāḥpaṭṭa*, *oḍḍeti*, *niyura*, *kakkhāṇi*, *kakāṇṭaka*, *kaṭṭhissa*, *pulava*, *juloga*, *kusi*, *kukkuha*, *kukkuṭṭhaka*, and many others.

<sup>7</sup> See p. i, note 2.

<sup>8</sup> See my 'Note on the Sinhalese Language' in Journ. Roy. As. Soc. 1874. I shall not go into the subject further here, as I hope shortly to resume my 'Notes.' A careful study of Sinhalese affords a complete answer to the arguments of those who hold Pali to be a 'fabricated' language.

It now only remains for me to express my thanks to the friends who have lent me their help and encouragement in my studies, and first of all to Dr. Rost, to whom I have dedicated this work, and but for whom I should never have written a line. I am proud to be able to call myself the pupil and friend of that eminent Pāli Mr. V. Fausbøll. Towards another Dane, Mr. V. Trenckner, a ripe and graceful Pāli scholar, I shall ever entertain feelings of gratitude and respect: from the perusal of no single work do I remember to have derived greater advantage at an early period of my studies than from his masterly edition of the first chapter of *Milinda Pañha*, the manuscript of which (still I regret to say unpublished) was in my hands for several months. I owe a debt of gratitude to my friend Mr. N. Trübner for his enterprise in undertaking the publication of my Dictionary at a time when its success was, to say the least, uncertain; and to my friend Mr. Stephen Austin for the ready zeal with which he has all along seconded my efforts to carry the work quickly and satisfactorily through the press. From three Sinhalese Buddhists I have received valuable contributions in the shape of letters replying to questions on points of scholarship and interpretation. They are, first the priest Dhammārāma of Yātrāmullé, whose premature death in January, 1872, deprived the Buddhist Church of one of its brightest ornaments; next the priest Subhūti of Vaskaduvé, well known to European Pālists as the able editor of *Abhidhānappadīpikā*; and lastly the Mudliar L. Corneille Vijésimha, a scholar of much learning and originality. During the progress of this work I have received from almost all communities in Ceylon proofs of sympathy and appreciation, but from none more than the Buddhist clergy, a generous and enlightened body of men, towards whom I am under many and deep obligations.

R. C. CHILDERS.



# KEY TO TECHNICAL TERMS AND PROPER NAMES.

(I omit those terms which are identical in Sanskrit and Pali.)

Abhidharma = *Abhidhammo*.  
 Abhiññá = *Abhiññá*.  
 Aṣaiksha = *Asekho*.  
 Aṣoka = *Asoko*.  
 Ālambana = *Ārammaṇaṃ*.  
 Amṛta = *Amato*.  
 Arhat = *Arahá*.  
 Arbhattva = *Arahattaṃ*.  
 Arthakathá = *Āṭṭhakathá*.  
 Ārya = *Ariyo, Ayyo*.  
 Āryasatya = *Ariyasaccaṃ*.  
 Bhikshu = *Bhikkhu*.  
 Bodhisattva = *Bodhisatto*.  
 Bodhyaṅga = *Bodhihaṅgo*.  
 Buddhaghosha = *Buddhaghosa*.  
 Cakrabála = *Cakkavāḍaṇṇaṃ*.  
 Čákyamuni = *Sakyamuni*.<sup>1</sup>  
 Čáriputra = *Sáriputto*.  
 Čásana = *Sásanaṃ*.  
 Chaitya = *Cetiyaṃ*.  
 Čikshápada = *Sikkhápadaṃ*.  
 Čila = *Sílaṃ*.  
 Čramaṇa = *Samāṇo*.  
 Črávaka = *Sávakó*.  
 Črotápanna = *Sotápanno*.  
 Čruti = *Suti*.  
 Dharma = *Dhammo*.  
 Dharmacakra = *Dhammacakkaṃ*.  
 Dhyána = *Jhānaṃ*.  
 Dṛishṭi = *Diṭṭhi*.  
 Garuḍa = *Garuḷo*.  
 Gautama = *Gotamo*.  
 Guru = *Garu*.  
 Jñána = *Ñāṇaṃ*.  
 Kácyapa = *Kassapo*.  
 Káláçoka = *Kāḷāsoko*.  
 Kalpa = *Kappo*.  
 Karma = *Kammaṇṇaṃ*.  
 Karmasthána = *Kammaṭṭhānaṃ*.  
 Karmavákya = *Kammaṇvācá*.  
 Kleça = *Kilesa*.

Lakshana = *Lakkhaṇaṃ*.  
 Madhyamadeça = *Majjhimadeso*.  
 Mahendra = *Mahindo*.  
 Mantra = *Manto*.  
 Marga = *Maggo*.  
 Mleccha = *Milakkho*.  
 Naishkramya = *Nekkhammaṃ*.  
 Nakshatra = *Nakkhattaṃ*.  
 Nirgrantha = *Nigaṇṭho*.  
 Nirvápa = *Nibbānaṃ*.  
 Nirvṛiti = *Nibbūti*.  
 Pradhána = *Padhānaṃ*.  
 Prajñá = *Paññá*.  
 Prasenajit = *Pasenadi*.  
 Prátimoksha = *Pátimokkhaṃ*.  
 Pratisamvid = *Paṭisambhiddá*.  
 Pratyeka = *Pacceko*.  
 Preta = *Peto*.  
 Prithagjana = *Puthujjano*.  
 Pudgala = *Puggalo*.  
 Puṇya = *Puñña*.  
 Ratna = *Ratanaṃ*.  
 Řiddhi = *Iddhi*.  
 Řitu = *Utu*.  
 Saṃskára = *Saṃkhāro*.  
 Sañjñá = *Saññá*.  
 Sattva = *Satto*.  
 Skandha = *Khandho*.  
 Smṛiti = *Sati*.  
 Snátaka = *Nahátako*.  
 Sparça = *Phasso*.  
 Sthavira = *Thero*.  
 Stúpa = *Thúpo*.  
 Sútra = *Suttaṃ*.  
 Tirthya = *Titthiyo*.  
 Tripiṭaka = *Tiṭṭhakaṃ*.  
 Trishná = *Taṇhā*.  
 Varṇa = *Vaṇṇo*.  
 Vijñána = *Vijñāṇaṃ*.  
 Vimoksha = *Vimokkha*.  
 Yavana = *Yono*.

<sup>1</sup> For the absurdity of speaking of Gautama Buddha as 'Čákyamuni' see art. *Sakīyo*.

# KEY TO SUBJECTS.

(These lists are far from exhaustive.)

Angels—*Brahmaloko, Devaloko, Devaputto, Devatá, Devo, Mahábrahmá, Máro, Opapátiko, Sakko, Sattaloko.*

Apostle—*Anubuddho, Mahásávakó.*

Brahmin—*Bráhmaṇo, Samaṇo.*

Buddha—*Bhagavá, Bodhi, Bodhisatto, Buddho, Gotamo, Kappo, Mahápuriso, Obháso, Páramitá, Sákiyo, Sayambhá, Sugato, Vádo, Vestrájjam.*

Buddhism—*Sásanam, Vibhajati.*

Buddhist Era—*Parinibbánam.*

Cardinal Truths—*Ariyasaccam.*

Caste—*Samano, Vanno.*

Charity—*Dánam, Mettá.*

Clergy—*Bhikkhu, Gano, Samano, Saṅgho, Thero.*

Cosmogony and Geography—*Cakkaváḍam, Himavá, Kappo, Lokadhátu, Loko, Maháápo, Majjhima-devo, Meru, Okásaloko, Paribhāṇḍam, Yono, Yugam.*

Creed—*Sarāṇam.*

Devil—*Adhinuccati, Máro, end of art. Viññāṇam.*

Ecstatic Meditation—*Árammaṇam, Jhānam, Kammaññānam, Kasiṇam, Nirodho, Samádhi, Viseso.*

Faith—*Paśádo, Paśidati, Saddhá, Sarāṇam.*

General Councils—*Saṅgaho, Saṅgáti.*

Heaven—*Brahmaloko, Devaloko, Saggo.*

Hell—*Ápáyo, Narako, Nirayo.*

Heresy and False Doctrine—*Diṭṭhi, Pásāṇḍo, Sámaññam, Silabbatam, Títthiyo, Vibhavo (2), Vikkhepo.*

Hierarchy of Sentient Existence—*Bhavaggaṇ, Kámaloko, Nágo, Peto, Puggalo, Sattaloko, Sattá-váso.*

Hindu Terms with new or altered meaning—*Brahmá, Bráhmaṇo, Máro, Nahátako, Purindado, Sakko (Indra), Taso, Upasidá, Vaḷabhdanukham, Vedagá, Yegakkhemo.*

Hymn—*Parittam, Uddanam.*

Impermanence—*Aniccátá, Anicco, Nibbāṇam (1st col.), Saṅkháro (p. 454, a), Yoniso.*

Laymen—*Upasáko.*

Meditation—*Sati, Satipaṭṭhānam.*

Metaphysics—*Árammaṇam, Áyatanaṇ, Dhátu, Gocaro, Indriyam, Khandho, Námarúpaṇ, Paṭṭhānam, Rúpaṇ, Saṅkháro, Viññāṇam, Yamakam.*

Miracle—*Iddhi, Páñháriyam.*

Monastic State and Discipline—*Dhutaṅgam, Kammaṇḍá, Mánattam, Nissaggiyo, Nissayo, Pabbajjá, Paṇsukúlako, Párájiko, Pariveṇam, Páti-mokkham, Puggalo, Sámaññam, Saṅghádáreso, Saṅghakammaṇ, Saṅgho, Upasampadá, Upasatho, Uppabbajati, Vasso, Viháro, Vinayo.*

Moral Merit—*Kammaṇ, Kusalo.*

Moral Practice, Piety, Abnegation—*Atthaṅgiko, Dhammo, Nátho, Nekkhammam, Páramitá, Puñño, Sīlam.*

Nirváṇa—*Nibbānam, Nibbáti, Nibbuti, Nibbuto, Parinibbānam.*

Ordination—*Pabbajjá, Upasampadá.*

Origin of Evil—*Paṭiccasamuppádo.*

Parable—*Upamá.*

Pali Language—*Mágadho, Nirutti, Páli.*

Prayer—*Pañidhi, Patthandá.*

Predestination—*Upanissayo.*

Pride—*Vidhá.*

Prophecy—*Vyákaranaṇ.*

Saints—*Arahá, Ariyo, Sávakó.*

Salvation—*Nissaranaṇ, Nitthoranaṇ, Sarāṇam.*

Sanctification or Conversion—*Arahá, Arahattam, Maggo, Nibbānam (p. 268, b), Phalam, Puthujjano, Sakadágámí, Sámaññam, Samatho, Samyojanaṇ, Upanissayo.*

Scriptures—*Abhidhammo, Nikáyo, Nirutti, Páli, Saṅgáti, Suttam, Típiṭakam, Vinayo.*

Sin, Desire, Attachment—*Ápatti, Ásavo, Kámo, Kilesa, Máro, Micchattam, Nivaraṇam, Oggho, Samyojanaṇ, Taṇhá.*

Sunday—*Upasatho.*

Supererogation—*Patti.*

Transmigration—*Bhavo, Gati, Khandho, Paṭisan-dhi, Saṁsáro, Vaṭṭam (p. 557, b.).*

# KEY TO SANSKRIT EQUIVALENTS OF TECHNICAL TERMS AND PROPER NAMES.

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Abhidharma = *Abhidhammo*.  
 Abhiññá = *Abhiññá*.  
 Açaiksha = *Asekho*.  
 Ālambana = *Ārammaṇaṁ*.  
 Amṛita = *Amato*.  
 Arhat = *Arahá*.  
 Arhattva = *Arahattaṁ*.  
 Ārya = *Ariyo, Ayyo*.  
 Āryasatya = *Ariyasaccani*.  
 Bodhyaṅga = *Bojjhaṅgo*.  
 Cakrabāla = *Cakkavālaṁ*.  
 Čákyamuni = *Sakyamuni*.  
 Dharma = *Dhammo*.  
 Dhyána = *Jhānaṁ*.  
 Gautama = *Gotamo*.  
 Jñāna = *Ñānaṁ*.

Kalpa = *Kappo*.  
 Karma = *Kammaṁ*.  
 Karmasthāna = *Kammaṭṭhānaṁ*.  
 Karmavākya = *Kammavācá*.  
 Kleṣa = *Kilesa*.  
 Lakṣhaṇa = *Lakkhaṇaṁ*.  
 Madhyamādeca = *Majjhimadeso*.  
 Mantra = *Mantra*.  
 Mārga = *Muggo*.  
 Mleccha = *Milakkho*.  
 Nakshatra = *Nakkhattaṁ*.  
 Nirvána = *Nibbānaṁ*.  
 Nirvṛiti = *Nibbuti*.  
 Riddhi = *Iddhi*.  
 Skandha = *Khandho*.  
 Snátaka = *Nahátako*.

A large number of the technical terms are identical in Sanskrit and in Páli. For the Four Cardinal Truths see *Ariyasaccani*. For the Eight-branched Road see *Aṭṭhaṅgiko*. For the Four Paths see *Maggo, Nibbānaṁ*. For mystic meditation see *Jhānaṁ, Kammaṭṭhānaṁ, Ārammaṇaṁ, Kasipani*. For future life, transmigration, etc., see *Gati, Jāti, Bhavo, Narako, Loko*. For the gods or devas see *Devaloko, Devaputto, Devatá, Devo, Brahmaloko, Mahábrahmá, Máro*. For the Buddhist cosmogony and geography see *Kappo, Cakkavālaṁ, Loko, Lokadhātu, Mahádípo, Kulácala, Meru, Himavá*. Among the principal metaphysical terms are *Dhātu, Indriyaṁ, Āyatanaṁ, Arammaṇaṁ*.





## ERRATA ET ADDENDA.

- Page 3 (a), line 3 from bottom, add "P.p.p. *abhi-bhāsito*."
- Page 5 (b), line 5, for "ABHINIMMINAṀ" read "ABHINIMMĀNAṀ"; line 29, for "*ppabhedo*" read "*ppabhedo*."
- Page 6 (b), line 16, dele bracket before "with," and insert it before अभि.
- Page 9 (b), line 27, for "doctrines," read "attributes."
- Page 10 (b), add "ADDHUVO, Impermanent [अ + ध्रुव]."
- Page 13 (a), for "ADHIPATEYYAṀ" read "ĀDHIPATEYYAṀ."
- Page 15 (b), add "ADUṀ, see *Dadāti*."
- Page 16 (b), add "AGĀRI (m.), A householder [अगार + इन्]."
- Page 18, line 21, for "*vyādhi*" read "*vyādhi*."
- Page 19, lines 24, 25, for "*dhīra*" and "*porāṇa*," read "*dhīra*" and "*porāṇa*."
- Page 20 (b), line 20, for "*ahu-d-cva*" read "*ahud-cva*"; line 22, for "The d is euphonic," read "S. अभूत = भू + एव, see *Bhavati*"; line 29, for "ĀJĀNĀMI" read "ĀJĀNĀTI."
- Page 23 (b), for "ĀKĀSI" read "AKĀSI"; for "AKĀSO" read "ĀKĀSO, and ĀKĀSAṀ."
- Page 28 (a), line 3, before "total" add "practising"; line 8 from bottom, for "*Amatābhiseka sadiso*" read "*Amatābhisekasadiso*."
- Page 29, line 7 from bottom, for "four Karisas" read "a quarter of a Karisa."
- Page 30 (b), for "ANAGHO" read "ANAGGHO."
- Page 31 (b), line 18 from bottom, add "See *Kamma-ṭṭhazūṇi*."
- Page 32, add "ANĀVATO (*adj.*), Unlimited [अ + आवृत = वृ]."
- Page 36 (b), add "AÑÑATTHATTAM, Difference [aññattha + त्व]. Alw. N. 132."
- Page 41 (b), line 2 from bottom, for "अनुमृहीत" read "अनुमृहीत."
- Page 45 (a), line 28, add "For the ten Anussatis see *Kammaṭṭhānaṃ*."
- Page 47 (a), add "APAGABBHO (*adj.*), Free from re-birth [अप + गर्भ]. Alw. N. 34." Under article "APĀNAṀ" add "See *Ānāpānaṃ*."
- Page 55 (b), line 30, for "*Ālambanam*" read "*Ālambanaṃ*."
- Page 59 (a), under article ASANĀKHEYYO, add "see *Kappa*."
- Page 62 (a), under article ASUBHO, add "see *Kammaṭṭhānaṃ*." Add "ATAPPO, see *Brahmaloka*."
- Page 65 (a), line 8, for "सूर" read "सूर." Add "ĀTO, Name of a bird. Ab. 637."
- Page 66 (b), add "ATTHADDHO (*adj.*), Sensible, wise [अ + दृश्य]."
- Page 71 (b), add "AVĀPURATI, To open [अव + आ + वृ]. Alw. N. 133."
- Page 72 (a), line 2, for "इ" read "सइ."
- Page 73 (a), line 15 from bottom, for "*Medaṅkara*" read "*Medhaṅkara*."
- Page 74 (b), for "ĀYAM" read "AYAM."

- Page 76 (b), line 10 from bottom, for "BADH" read "BĀDH."
- Page 81 (b), line 15, for "भष" read "भष."
- Page 88 (a), line 17, for "रिमे" read "मेरि"
- Page 96 (b), at the end of article "BUDDHO" add "See Kappo."
- Page 101 (b), line 25, for "B. Lot. 481," read "B Lot. 581."
- Page 104 (b), line 8 from bottom, for "वच" read "हच."
- Page 125 (b), line 11, add "Disākāko, a foreign crow."
- Page 129 (b), line 15 from bottom, after "cloth" add "[हृष]."
- Page 138, (b), line 28, for "गदा" read "गद् "
- Page 141 (b), line 7 from bottom, for "GANDHA-KUTĪ" read "GĀNDHAKUTĪ."
- Page 143 (a), line 17 from bottom, for "five" read "two." Add "GARIYO (*adj.*). Very heavy [गरीयंस] Dh. 245
- Page 144 (a), line 13, for "Lokaguru" read "Lokaguru."
- Page 145, add "GEHĀSITO (*adj.*). Lay, profane [गैह + आश्रित]"
- Page 159, under article "INDO" add "See Sakko."
- Page 161 (a), line 10 from bottom, for "pakāraṇ" read "pākāraṇ."
- Page 182 (a), line 8 from bottom, for "कमुक" read "क्रमुक."
- Page 185 (b), line 13 from bottom, for "Makākappa" read "Mahākappa."
- Page 200, add "KHATTIYO (*adj.*), Belonging to a kshatriya. *Khuttiyaṃ kulāṇ*, a kshatriya family."
- Page 269 (b), line 31, for "an which island," read "an island which"

## ABBREVIATIONS.

abl. = ablative.  
 acc. = accusative.  
 adj. = adjective.  
 adv. = adverb.  
 aor. = aorist.  
 art. = article.  
 Ātm. = ātmane.  
 aṭṭh. = aṭṭhakathā.  
 caus. = causative.  
 comp. = compare.  
 comparat. = comparative.  
 cond. = conditional.  
 dat. = dative.  
 desid. = desiderative.  
 f. or fem. = feminine.  
 foll. = following.  
 fr. = from  
 freq. = frequentative.  
 fut. = future.

gen. = genitive.  
 ger. = gerund.  
 gram. = grammar.  
 Imper., Imperat. = imperative.  
 imp. = imperfect.  
 Ind. Off. = India Office.  
 indecl. = indeclinable.  
 inf. = infinitive.  
 instr. = instrumental.  
 lit. = literally.  
 loc. = locative.  
 m. or masc. = masculine.  
 n. or neut. = neuter.  
 nom. = nominative.  
 num. = numeral.  
 opt. = optative.  
 Par. = parasmai.  
 part. = particle.  
 pass. = passive.

pers. = person.  
 p.f.p. = participle of the future passive.  
 pl. or plur. = plural.  
 p.p.p. = participle of the perfect passive.  
 p.pr. = participle present.  
 prep. = preposition.  
 pres. = present.  
 pret. = preterite.  
 q.v. = quod vide.  
 S. = Sutta, or when followed by Devanāgarī characters = Sanskrit.  
 Sansk. = Sanskrit.  
 sep. = separate, separately.  
 sing. = singular.  
 voc. = vocative.

Words ending in O are to be considered as masculine nouns, and words ending in AM as neuter nouns, unless it be otherwise stated.

Nouns, adjectives and participles are given in the nominative case, verbs in the third person singular of the present tense.

The Nāgarī words in brackets are the Sanskrit equivalents, the crude base being given in the case of nouns and adjectives, and the root in the case of verbs.

## AUTHORITIES QUOTED.

*The numeral following the name of the book refers to the page, except in the case of Abhidhānappadīpikā, where it refers to the stanza. Thus Dh. 12 means the 12th page of Dhammapada, while Ab. 35 means the 35th stanza of Abhidhānappadīpikā.*

- Ab.—Abhidhānappadīpikā, edited by Waskaḍuwe Subhūti. Colombo, 1865.
- Alw. I.—An Introduction to Kachchāyana's Grammar of the Pāli language. By James D'Alwis. Colombo, 1863.
- Alw. N.—Buddhist Nirvana. By James D'Alwis. Colombo, 1861.
- Att.—The Attanagalu-vansa. By James D'Alwis. Colombo, 1866.
- Bāl.—Bālavatāro. Colombo, 1869.
- B. Int.—Introduction à l'Histoire du Bouddhisme Indien. Par. E. Burnouf. Paris, 1844.
- B. Lot.—Le Lotus de la Bonne Loi. Par. E. Burnouf. Paris, 1832.
- Br. J. S.—Brahma Jāla Sutta (MS.).
- Br. J. S. A.—Brahma Jāla Sutta Aṭṭhakathā (MS.).
- Cl. Gr.—A Compendious Pali Grammar. By the Rev. Benjamin Clough. Colombo, 1824.
- Das.—The Dasaratha-Jātaka. Edited by V. Fausbøll. Copenhagen, 1871.
- Dh.—Dhammapadam. Edited by V. Fausbøll. Copenhagen, 1855.
- E. Mon.—Eastern Monachism. By R. Spence Hardy. London, 1860.
- F. Jāt.—Five Jātakas. Edited by V. Fausbøll. Copenhagen, 1861.
- Gog. Ev.—The Evidences and Doctrines of the Christian Religion. By the Rev. D. Gogerly. Part I. On Buddhism. Colombo, 1862.
- Jāt.—The Jātaka, together with its Commentary. By V. Fausbøll. London, 1875.
- Kh.—Khuddakapāṭha. Edited by R. C. Childers. Journal Roy. As. Soc., 1869.
- Kamm.—Kammavākya. Edited by F. Spiegel. Bonn, 1841.
- Kuhn, K. Sp.—Kaccāyana Specimen. Edited by E. Kuhn. Halle, 1869.
- Mah.—The Mahawanso. Edited by the Hon. George Turnour, Esq. Colombo, 1837.
- Mil. P.—Milinda Pañha.
- Par. S.—Mahāparinibbāna Sutta (MS.). [I hope to edit this text with its commentary in the course of next year, see the first 32 pages in the Journal Royal As. Soc. 1874, Part I].
- Par. S. A.—Mahāparinibbāna Sutta Aṭṭhakathā (MS.).
- Pāt.—Prātimoksha Sūtra. Edited by J. Minayeff. St. Petersburg, 1869.
- Ras.—Anecdota Palica. Rasavāhinī, Uruga Sutta. Edited by Dr. F. Spiegel. Leipzig, 1845.
- Raṭṭh. S.—Raṭṭhapāla Sutta (MS.).
- Sām. S.—Sāmaññaphala Sutta (MS.).
- Sām. S. A.—Sāmaññaphala Sutta Aṭṭhakathā (MS.).
- Saṅg. S.—Saṅgīti Sutta (MS.).
- Sen. K.—Kaccāyanappakaraṇam. Edited by Émile Senart. Journal Asiatique, Mars—Avril, 1871, and Mai—Juin, 1871. [Those who have the separate edition, in order to find a reference must deduct 202 from the figures given in this dictionary if the number be over 360, or 192 if under 360.]
- Sig. S.—Sigālovāda Sutta (MS.).
- Subh.—Vaskaḍuve Subhūti Terunnānsé (his letters to me are referred to).\*
- Ten J.—Ten Jātakas. Edited by V. Fausbøll. Copenhagen, 1872.
- Vij.—Vijesinha Mudliar (his letters to me are referred to).\*
- Yātr.—The late Yātrāmullé Dhammārāma Terunnānsé (his letters to me are referred to).\*

\* In the second part of my dictionary (from p. 277) I have adopted the plan of acknowledging each separate contribution of these three correspondents by adding their names in brackets, so that the reader will be able to judge for himself exactly how far I am indebted to them. The contributions of Dhammārāma are few, owing to the early cessation of our correspondence; those of Subhūti are numerous and are scattered over the whole of the volume; those of Vijesinha are confined to the second part.

# THE PALI ALPHABET

AND THE MODE OF TRANSLITERATION USED IN THIS DICTIONARY.

अ a	आ á	इ i	ई í	उ u	ऊ ú	ए e	ओ o
क k	ख kh	ग g	घ gh	ङ n			
च c	छ ch	ज j	झ jh	ञ ñ			
ट †	ठ †h	ड †	ढ dh	ण ñ			
त t	थ th	द d	ध dh	न n			
प p	फ ph	ब b	भ bh	म m			
य y	र r	ल l	व v				
स s	ह h	ळ †	ॠ				

Pali has not, like Sanskrit, a character of its own, but in each of the countries in which it is the sacred language of the inhabitants, that is to say Ceylon, Birma, and Siam, it is written in the character of that country.\* Hence it is usual in Europe to print Pali texts in the Roman character, which possesses the advantages of clearness and simplicity, and, compared with the Devanāgarī, is inexpensive to print. The few attempts that have been made by European scholars to adopt the Devanāgarī for Pali printed texts have been decided failures, and it is unlikely that they will be repeated. The transliteration of Pali fortunately presents fewer difficulties than that of Sanskrit. The system I have used in the Dictionary is, with a few modifications, that of Fausboll.†

These letters are pronounced as in Sanskrit. At the present time anusvāra is pronounced in Ceylon and Birma exactly like the English and German ng in 'hang.' Thus अहं is pronounced 'ahang,' not as in Sanskrit 'aham.' That this was the ancient Magadhese pronunciation is most probable, as the labial nasal at the end of a word has a strong tendency to pass into the guttural nasal, compare for instance the Latin *menem* with the French *mon*.

In the above scheme of transliteration it must be remembered that c is pronounced like our ch in church, and ñ like the Spanish ñ, or the English ni in 'minion.' [In the Preface the ordinary English practice of rendering च by ch is followed.] The aspirated letters are strictly speaking double or conjunct letters, being pronounced like the simple letter immediately followed by h. So much is this the case that a Sanskrit th or dh is sometimes broken up in Pali into tah or dah, e.g. *ni-dahati* from ni-dhá, and in Sinhalese we have even such forms as *daham* = dharma. It is a mistake to say that the lingual † and † are pronounced like our t and d; the fact is that our t is about midway between the Sanskrit त and ट, if anything approximating, in my judgment, rather to the former than the latter.

In this dictionary the circumflex over a long vowel is only used to express crasis, e.g. *dammiti* = *dammi iti*, *sādhūti* = *sādhū iti*, *nūkadāsi* = *na akāsi*. Elision is marked in the European way, as *eken' ūno* = *ekena ūno*. The hyphen is used to indicate the vowel hiatus, e.g. *vāka-ustāddi*, to avoid the misapprehension that might result from writing *vākaustāddi*.

\* It must, however, be remembered that these alphabets are all modifications of the Devanāgarī, and have the same parentage: I have used the Devanāgarī in the above table.

† Mr. Fausboll has lately become conscious of the mistake he made in adopting a sloping line to mark the long vowels, and in his last two works has exchanged it for the

horizontal line. This, however, does not improve matters, as the horizontal line is required for prosody, and it is now universally agreed that in transliterating Sanskrit (and consequently Pali) the sloping line should be reserved for accent, the horizontal for prosody, and the circumflex for long vowels.



# DICTIONARY OF THE PĀLI LANGUAGE.

## A

A-, and before a vowel AN-, a negative particle, used only as an inseparable prefix [अऽ and अन्ऽ]. Compounded with nouns and adjectives : *A-puttaṃ puttam va ácarati*, he treats like a son one who is not his son (Alw. I. 15); *Acchariyo a-rajakena vatthánaṃ rágo*, dyeing of cloth by one who is not a dyer is wonderful (Cl. Gr. 146); *A-kálo*, wrong time; *A-maggo*, wrong way; *A-dappána*, not by punishment; *An-abhirati*, dissatisfaction; *A-ppamádo*, diligence; *An-appako*, abundant; *A-putto*, sonless; *A-garu*, light. With participles and the gerund : *An-icchaṃ*, not desiring; *A-suṇanto*, not hearing; *A-bhúsamáno*, not speaking; *A-ṭṭhito*, not standing; *Aññaṃ kiñci puññaṃ a-katvá*, having done no other good work (Dh. 99). With an infinitive : *An-úharitun*, not to bring (Dh. 242). With a finite verb : *An-dgami*, he did not come (Mah. 40); *An-abhineyya*, should not bring (Pát. 4). With adverbs : *A-sakiṇ*, repeatedly. With compound words : *Kiñci adlitukámo*, unwilling to give anything (Dh. 89). Compounds are frequently formed by joining a noun, adjective, or participle to the same word with the negative *a* prefixed; *Maggámaggassa kovidó*, knowing the right and the wrong way (Dh. 72); *Piyáppiyaṃ*, viz. *piya + appiya*, pleasant and unpleasant (Dh. 38); *Katákataṃ*, done and not done (Dh. 10). Compounds of this sort must be distinguished from such compounds as *phaláphaláni*, "various kinds of fruits" (F. Ját. 4), *saṃvarásamvaro*, "great and small restraint."

Ā (*prep.*), Until; as far as [आ]. Ab. 1180. With abl. *Ā brahmaloká*, as high as the Brahma

## ABB

heavens. Kulin K.S. 23. Compounded with nouns : *Āpabbatam khuttaṃ*, a field reaching to the mountain (Cl. Gr. 87). Much used in combination with verbs and their derivatives.

ABABAM, One of the high numerals, representing 10,000,000, or 1 followed by seventy-seven ciphers. Ab. 475; B. Lot. 835; Man. B. 6.

ABADDHAMUKHO (*adj.*), Foul-mouthed, scurrilous [अवद्व + मुख]. Ab. 735.

ABADDHO (*adj.*), Not bound; unmeaning, senseless [अ + वद्ध = बन्ध]. Ab. 126; Pát. 89.

ĀBADDHO (*p.p.*), Fastened; joined; united, attached [आ + वद्ध = बन्ध]. Dh. 120. *Maṇḍale sakale asso ekābaddho adassi*, there appeared one continuous horse throughout the whole ring (Mah. 142).

ĀBĀDHIKO (*adj.*), Affected with illness, ill, sick [आबाध + इक्]. Dh. 97, 434.

ĀBĀDHO, Illness, sickness, disease [आबाध]. Ab. 323; Dh. 25; Mah. 132.

ĀBAJJHATI (*pass.*), To be bound, fettered, held fast [आ + बध्यते = बन्ध]. Dh. 177.

ABALAM, Weakness [अ + बल]. Dh. 420.

ABALO (*adj.*), Weak [अ + बल]. Dh. 6. Fem. *abalá*, a woman (Ab. 230).

ABBAHATI, To take away, to remove [आ + बृह् or वृह्]. Aor. *abbahi* (Dh. 96). Ger. *abbuyha* (Dh. 255). P.p. *abbūḷha* (Dh. 96). *Kosito asin abb.*, to unsheath a sword.

ABBANO (*adj.*), Unwounded [अ + व्रण]. Dh. 23. See *Vapaṃ*.

ABBATI, To go [अव्]. Cl. P. Verbs, 8.



ABHĀCIKKHATI, To accuse, to slander, to calumniate [अभि + आ + freq. क्त्वा]. *Mū bhagavantam abbhācikkhi*, bring not an accusation against Buddha (Kamm. 31). *Tuccena paraṃ abbhācikkhanto*, bearing false witness against his neighbour, lit. accusing another without a cause (Dh. 394). Comp. *Abbhakkhānaṃ*.

ABHĀGAMANAM, Approaching, going to, visiting [अभ्यागमन]. Pāt. 95.

ABHAKAM, Tale [अभक्]. Ab. 492.

ABHAKKHANAM, Accusation, slander, calumny [अभ्याख्यान]. Ab. 116 explains this word to mean "a groundless charge, such as, You owe me a hundred pieces of money." Dh. 25; Kamm. 31. Comp. *Abbhācikkhati*.

ABHĀKUTIKO (adj.), Unfrowning, genial [अ + भकुटि + क].

ABHAM, and ABHO, A cloud; the sky, air, atmosphere [अभ]. Ab. 45, 48; Dh. 31.

ABHĀNAM, Rehabilitation of a priest who has undergone Parivāsa, or penance for an expiable offence [अभि + आचन]. Pāt. xl, 74. *Abbhāna* is a contraction of *abbhāyana*; compare *Moggallāna* for *Moggallāyana*.

ABHĀÑJANAM, Anointing [अभि + अञ्जन].

ABHANTARAN, Interval, interior; a certain measure [अभ्यन्तर]. Ab. 197, 771. *Abhantaram te gahanam*, thy heart is choked with sin (Dh. 70). Loc. *abbhantare*, within (Dh. 424). *Nagarabbhantare pati*, alighted inside the city (Mah. 153). *Sattāhabhantare*, within a week (Mah. 69). With gen. *Imesam sattānaṃ abhantare*, within these beings (Dh. 195).

ABHANTARO (adj.), Internal, inner [अभ्यन्तर]. Mah. 154.

ABHANUMODANAM, Rejoicing, thanksgiving, praise [अभि + अनु + मुद् + अचन]. Ab. 836.

ABHĀSO, Repetition, practice; reduplication [अभ्यास]. See also *Abhyāso*.

ABHATTHAM, Setting, declining, perishing [अभि + अस्त]. *Abhattham gacchati*, to decline, to perish. Comp. *Attham*.

ABHETI, To restore a priest who has been degraded for an offence [अभि + आ + इ]. Pāt. 68. Pot. *abbhēyya* (Pāt. 6). P.f.p. *abbhetabbo* (Pāt. 74). P.p.p. *abbhito* (Pāt. 6). Comp. *Abbhānaṃ*.

ABHOKĀSIKO (adj.), Living in the open air, or in an open unsheltered space [आभ्यवकाशिक].

*Abbhokāsikaṅgam*, "precept enjoining a life in an open unsheltered space," one of the thirteen Dhutaṅgas (B. Int. 309; E. Mon. 134).

ABHIKĀSO, The open air; an open space [अभि + अवकाश].

ABHOKKIRANAM, Covering, bedecking [अभि + अव + किरण].

ABHUDĪRITO (p.p.), Uttered [अभि + उद् + ईरित = ईरु].

ABHUGGACCHATI, To approach; to go to meet; to ascend, to go up [अभि + उद् + गम्]. *Vehāsam abhuggantvā*, having risen into the air (Mah. 81).

ABHIUGGATO (p.p. last), Having approached; gone to meet; ascended [अभि + उद् + गत = गम्]. Cl. Gr. 12; Kuhn K.S. 13.

ABHUJJALANAM, Spitting fire (a juggler's trick) [अभि + उद् + ज्वलन].

ABHUTADHAMMO, and -MNAṀ, Mysterious or supernatural phenomenon or condition [अद्भुत + धर्मे]. This is the name of one of the nine āṅgas or divisions of the Buddhist scriptures. It is said by Buddhaghosa to include all discourses relating to wonderful and mysterious conditions, and beginning with the words, "Priests, these four wonderful and mysterious conditions are in Ānanda," and so forth:—*Cattāro 'me bhikkhave acchariyā abbhutā dhammā Ānande ti dānaya-pavattā sabbe pi acchariyabbhutadhammapaṭisaṃyuttā suttantā*. B. Int. 63; E. Mon. 172.

ABHUTO (adj.), Hidden, mysterious; wonderful, portentous; astonished [अद्भुत]. Ab. 736; Mah. 4, 108. *Abbhuto dhammo*, and *abbhutadhammo*, a wonder, portent, miracle. *Abbhutam vata bho*, a mysterious thing indeed. Neut. *abbhutam*, a wonder, a miracle (Mah. 117; Dh. 97).

ABHUTO, The Marvellous (one of the Nātyarasas); a gambler's stake [अद्भुत]. *Abbhutam karoti*, to lay a wager. Ab. 102, 532, 1023.

ABBOCCHINNO (adj.), Unbroken [अ + वि + अव + छिन्न = छिद्].

ABBUDAM, One of the high numerals, 10,000,000<sup>8</sup>, or 1 followed by fifty-six ciphers; a canker, s' in, sore [अर्बुद]. Ab. 475; B. Lot. 857.

ABBUTO (adj.), Undisciplined. Dh. 47. The etymology of this word presents some difficulty. Buddhaghosa refers it to *vrata* (see Dh. 379), and if he is right we must suppose the *a* has been changed to *u*, as in *sammuti* for Sanskr. *sammati*.

But Fa isbull, with great probability, considers it to be a-vṛita. Compare *subbūṭṭhi* = su-vṛishṭi.

**ABHĀ f.** Splendour, radiance, light [अभा].  
Ab. 64; B. L. t. 836. *Rajātūba*, with a silver sheen Mah. 65.

**ABHABBATĀ f.** Non-liability; inability [अभव + ता]. *Abhābati diṭṭhapadassa vettā*, the inability to conceal a sin of one who has seen Nirvāṇa has been declared Khud. 9.

**ABHABBO (adj.)**, Not liable; unable [अ + भव = भू]. With dat. *Abhabbo parihinīya*, not liable to fall away from holiness Dh. 6. With inf. *Puriro sīsaṇṇinno abhabbo jīvītum*, a man whose head is cut off is unable to live (Kamm. 9. *Abhabbuppartiko*, not liable to arise Dh. 195). There are five *Abhābāṇas* or "points of non-liability," viz. 1. that an Arahā cannot commit, killing, stealing, etc.

**ĀBHĀKARO**, The sun [आभा + कर]. Ab. 63.

**ĀBHARAṆAM**, Ornament, decoration [आभरण].  
Ab. 283; Dh. 233; Mah. 245.

**ABHĀSANAṆAM**, Silence [अ + भाषण]. Ab. 429.

**ĀBHASSARO (adj.)**, Shining, radiant [आ + भास्वर]. The *Ābhassarā devā*, or Radiant gods, are the inhabitants of one of the Brahma heavens (see *Brahmaloko*). Dh. 36; B. Intr. 611; Man. B. 26. *Ābhassaraloko*, the world or heaven of the Radiant gods (Dh. 353).

**ĀBHĀTI**, To shine [आ + भा]. Dh. 69.

**ĀBHATO (p.p.p.)**, Brought, carried, conveyed [आ-भूत = भू]. Ab. 749; F. Jāt. 55; Mah. 89.

**ABHAVO**, Decrease, decay, misfortune [अ + भव].

**ABHĀVO**, Non-existence; absence [अ + भाव].  
Ab. 1103. *Ātāpābhāvo*, absence of sunshine (Ab. 953). *Mahesiyā abhāvā*, from his not having a queen (Mah. 54). *Abhāvaṃ gacchati*, to come to nothing, perish (Dh. 102).

**ABHAYĀ (f.)**, The plant Terminalia Citrina [अ + भय]. Ab. 569.

**ABHAYAM**, Safety; protection from danger [अ + भय]. Mah. 3, 249; Dh. 56. *Abhayappatto*, secure (B. Lot. 403).

**ABHAYO (adj.)**, Fearless [अ + भय]. Dh. 46.

**ABHIBHĀSATI**, To speak to, address [अभि + भाष]. Kuhn K.S. 33.

**ABHIBHĀSITO (p.p.p.)**, Illumined [अभि + भास्]. Mah. 108.

**ABHIBHAVANAM**, Overcoming, vanquishing [अभिभवन]. Dh. 417.

**ABHIBHAVATI**, To overcome; to attain, to master; to surpass [अभि + भू]. Dh. 409. Ger. *abhibhuyya* Dh. 35. Pass. *abhibhīyati* Dh. 355.

**ABHIBHAVO**, Being overcome, defeat [अभिभव]. Dh. 256.

**ABHIBHĀYATANAM**, Place or region of the vanquisher [अभिभू + आयतन]. There are eight of these "regions," representing eight stages of knowledge attained by the devout Buddhist (B. Lot. 825).

**ABHIBHŪ (adj.)**, Overcoming, mastering, vanquishing, surpassing [अभि + भू]. Cl. Gr. 33; Dh. 255.

**ABHIBHŪTO (p.p.p. abhibhavati)**, Overcome, overpowered, subdued, vanquished [अभि + भूत = भू]. *Niddāya abhibhūto*, overpowered with sleep Dh. 401). *Ghammābhibhūto*, overpowered by the heat (Mah. 3).

**ABHICCHĀ (f.)**, Desire, longing [अभि + इच्छा].

**ĀBHIDHAMMIKO (adj.)**, Connected with Abhidhamma; versed in or studying the Abhidhamma [अभि + धर्म + इव]. Cl. Gr. 91.

**ABHIDHAMMO**, and **ABHIDHAMMAṆ**, Higher doctrine, transcendental doctrine, metaphysics [अभि + धर्म]. This is the name of the third great division of the Buddhist scriptures; it implies metaphysical as opposed to moral doctrine (dhamma). The *Abhidhammapiṭakam*, "basket of transcendental doctrine," is the third section of the Tipiṭaka, and consists of the following seven books: *Dhammasaṅgaṇipparakaraṇam*; *Vibhaṅga-pparakaraṇam*; *Dhātukathāparakaraṇam*; *Puggala-paññātipakaraṇam*, or *puggalapannattipakaraṇam*; *Kathāvatthupakaraṇam*; *Yamakappakaraṇam*; *Paṭṭhānappakaraṇam*. B. Intr. 35, 437 and foll; E. Mon. 167, 170; Cl. Gr. 87.

**ABHIDHĀNAM**, Name, appellation; noun [अभिधान]. Ab. 114; Alw. I. viii.

**ABHIDHĀNAPPADĪPIKĀ (f.)**, Lamp of nouns [अभिधान + प्रदीपिका]. This is the name of a well-known vocabulary of Pāli nouns, compiled on the model of *Amarakośha* by the grammarian Moggallāna at the end of the 12th century (Alw. I. vi. and foll.).

**ABHIDHĀTABBO (adj.)**, That ought to be declared or named [अभि + धातव्य = धा].

ABHIDHEYYO (*adj.*), To be declared, pointed out, denoted, meant [अभिधेय = धा]. Neuter *abhidheyyam*, name, appellation (Mah. 50). *Abhidheyyalingiko*, adjective, viz. having the gender denoted by the noun it agrees with (Ab. 841). Ab. 785.

ABHIDHĪYATI (*pass.*), To be declared, to be pointed out [अभि + धीयते = धा].

ABHIDOSO, Evening [अभिदोष]. Ab. 68.

ABHIGACCHATI, To go to, to approach [अभि + गम्]. Mah. 107.

ABHIGAMANAM, Approaching [अभिगमन]. *Parādurābhigamanam*, adultery.

ABHIGHĀTO, Striking, concussion [अभिघात]. Dh. 210.

ABHIGĪTO (*p.p.*), Sung or recited to [अभिगीत = गे]. *Buddhagāthābhigīto* 'mhi, Buddha has recited a stanza to me (Gog. Ev. 28).

ABHIHANTI, To assail; to strike [अभि + हन्]. Ger. *abhihanitvā* (Dh. 279).

ABHIHARATI, To bring to; to acquire, to gain [अभि + हृ]. Mah. 80; Dh. 298; Pāt. 78.

ABHIHĀRO, Bringing, offering [अभिहार]. Ab. 1128; Mah. 80; Pāt. 78.

ABHIHAṬO (*p.p.* *abhiharati*), Brought [अभि + हत = हृ]. Mah. 87.

ABHIHITO (*p.p.*), Called, named; spoken, said [अभि + हित = धा]. Ab. 755; Alw. I. xiii.

ABHIJĀNĀTI, To know, to learn, to ascertain; to perceive; to admit, to acknowledge [अभि + ज्ञा]. *Abhijānāhi cittācāram*, ascertain his disposition (Mah. 246). *P.p.* *abhiññāto*. Ger. *abhiññāya* (Dh. 14, 30, 63), *abhiññā* (see separ.), *abhiññitvā* (Dh. 435).

ABHIJANO, Race, tribe, family [अभिजन]. Ab. 332.

ABHIJAPPANAM, Muttering spells, incantation [अभि + जल्पन].

ABHIJĀTI (*f.*), Origin, race, birth [अभि + जाति].

ABHIJĀTIKO (*adj.*), Belonging to origin or race [अभिजाति + क]. *Sukkābhijātiko*, of pure origin.

ABHIJĀTO (*p.p.*), Well-born, noble; learned, wise [अभिजात = जन]. Ab. 1074.

ABHIJJHĀ (*f.*), Covetousness [अभिज्झा]. Ab. 163.

ABHIJJHĀLO (*adj.*), Covetous [अभिज्झा + लु]. Cl. Gr. 93.

ABHIKĀMĪ (*adj.*), Desirous [अभि + कामिन्]. Mah. 130.

ABHIKHYĀ (*f.*), Name; beauty, splendour, glitter [अभिक्षया]. Ab. 1052.

ABHIKIRATI, To overwhelm, to cover [अभि + कृ]. With *ī metri causa* (Dh. 5). Inf. *abhi-kiritum* (Dh. 182).

ABHIKKAMATI, To go forward, to advance, to approach [अभि + क्रम्]. Dh. 91.

ABHIKKAMO, Advancing, advance [अभिक्रम]. Ab. 836; Dh. 318.

ABHIKKANTO (*p.p.* *abhi-kkamati*), Advanced; having approached [अभि + क्रान्त = क्रम]. Ab. 836; Khud. 4.

ABHIKKANTO (*p.p.*), Handsome, beautiful; excellent, good [अभि + क्रान्त = क्रम]. Ab. 836; Khud. 4.

ABHIKKANTO (*p.p.*), Withered; exhausted [अभि + क्रान्त = क्रम]. Ab. 836.

ABHIKKHANAM (*adv.*), Repeatedly [अभीक्ष्णम्]. Ab. 1137; Dh. 384. See also *Abhiñham*.

ABHILABHATI, To obtain, receive [अभि + लभ्].

ABHILAKKHITO (*p.p.*), Marked, characterized, distinguished [अभिलक्षित = लक्ष].

ABHILĀPO, Speaking to, talking [अभिलाप]. *Aññamaññābhilāpo*, conversation (Mah. 261).

ABHILĀSĪ (*adj.*), Desirous [अभिलाषिन्]. Mah. 121.

ABHILĀSO, Desire [अभिलाष]. Ab. 163.

ABHILĀVO, Cutting, reaping [अभिलाव]. Ab. 770.

ABHILEPANAM, Smearing; pollution [अभि + लिप् caus. + अन]. Alw. I. 106.

ABHILITTO (*p.p.*), Smeared; stained, polluted [अभि + लिप् = लिप्]. Alw. I. 107.

ABHIMADDITO (*p.p.*), Crushed, trampled, overthrown [अभि + मर्दित = मृद्]. Mah. 50.

ABHIMĀṆGALAM, High festival, solemnity [अभि + मङ्गल]. Mah. 172; Dh. 246.

ABHIMĀNO, Pride; wisdom [अभिमान]. Ab. 860.

ABHIMATTHATI, To grind, to crush [अभि + मथ्]. Dh. 29, 330.

ABHIMUDĀ (*f.*), Joy [अभि + मुदा]. Ras. 7.

ABHIMUKHO (*adj.*), Facing towards, opposite [अभिमुख]. *Rohanābhimukho agā* went in the direction of R. (Mah. 130). *Purathimadisābhimukho*, facing the East (Alw. I. xxi). *Te ubho abhimukhā ahesum*, they both met face to face. Loc. *abhimukhe*, opposite, in front of. With gen. *Tassa bhikkhuno ab.*, before the face of that priest (Dh. 195).

ĀBHIMUKHYAṂ, Front, direction towards [अभिमुख]. Ab. 1178.

ABHINADATI, To roar [अभि + नद्]. Dh. 340.

ABHINĀDETI (caus. last., To fill with noise [अभि + नादयति = नद्]. *Abhinādeti daddaram*, makes the mountain rebellow with his roar (F. Jāt. 47).

ABHINANDATI, To be pleased with, to approve of, to welcome, to rejoice at, to delight in [अभि + नद्]. Dh. 14, 39. *Te bhikkhū bhagavato bhāsitaṃ abhinandun*, those priests rejoiced at the words of Buddha (B. Lot. 434).

ABHINAVO (adj.), Quite new; new [अभिनव]. Ab. 713.

ABHINAYO, A dramatic representation [अभिनय]. Ab. 101.

ABHINETI, To bring to, conduct to [अभि + नी]. Pāt. 4.

ABHINHAṂ (adv.), Repeatedly [अभीक्ष्णम्]. Ab. 1137; Dh. 229, 288; Ras. 33. See also *Abhikkhaṇi*.

ABHINIBBATTATI, To be re-born in another existence [अभि + निस् + वृत्].

ABHINIBBATTI (f.), Re-birth in another existence [अभि + निर्वृत्ति]. Dh. 226.

ABHINIBBATTO (p.p.p. *abhinibbattati*), Reborn in another existence [अभि + निस् + वृत्त = वृत्]. B. Lot. 542.

ABHINĪHARATI, To turn, to direct [अभि + निस् + हृ]. B. Lot. 866; Mah. 214.

ABHINĪHĀRO, Earnest wish or aspiration [अभि + निस् + हार]. *Katābhinihāro*, having formed the resolution to become Buddha (Dh. 140, 267, 320, 344; Ras. 65).

ABHINIKKHAMANAṂ, Going out, departing; retiring from the world, giving up the world to devote oneself to an ascetic life [अभि + निष्क्रमण]. Dh. 345; Alw. I. 77.

ABHINIKKHAMATI, To go out, to depart [अभि + निस् + क्रम]. *Yuddhāya abhinikkhami*, went forth to battle (Mah. 217).

ABHINIKKHAMO, Going out; retiring from the world to devote oneself to an ascetic life [अभि + निष्क्रम]. B. Lot. 334; Dh. 180, 277.

ABHINILĪYATI, To hide oneself, to lie hid [अभि + नि + ली]. Mah. 203.

ABHINĪLO (adj.), Very black [अभि + नील]. B. Lot. 564.

ABHINIMANTETI, To invite; to present with [अभि + नि + मन्]. With instr. *Abhinimanteyyāma pi naṃ parikkhārehi*, we would induce him to accept priestly requisites.

ABHINIMMINAṂ, Creating (see next).

ABHINIMMINĀTI, and ABHINIMMĀTI, To create, to cause to appear by supernatural power [अभि + निस् + मा]. Ger. *abhinimminivā* (Dh. 143). Aor. *abhinimmi* (Dh. 315).

ABHININNĀMETI (caus.), To turn, to direct [अभि + निस् + नम]. B. Lot. 866.

ABHINIPAJJATI, To lie down [अभि + नि + पद्]. Pāt. 13, 105.

ABHINIPPHĀDETI (caus.), To effect, to accomplish, to succeed [अभि + निस् + पद्]. *Cīvarāṃ abhinipphādeyya*, should succeed in obtaining the robe (Pāt. 9).

ABHINISĪDATI, To sit down [अभि + नि + सद्]. Pāt. 13, 105.

ABHINIVESO, Adhering to; inclination to [अभिनिवेश].

ABHINIVISATI, To settle down; to devote oneself to [अभि + नि + विश]. Pāt. 66; B. Lot. 338.

ABHIÑÑĀ (f.), Higher knowledge, transcendent or supernatural knowledge or faculty [अभिज्ञा]. There are five Abhiññās, or supernatural faculties possessed by Arahās: 1. *Iddhividhā* or *iddhippabbhedo*, 2. *Dibbasotāṃ*, 3. *Parassa cetopariyañāṇaṃ*, or *paracittaviñāṇaṃ*, 4. *Pubbenivāsānussatiñāṇaṃ*, 5. *Dibbacakkhu*; "the different magical powers, the divine ear, knowledge of the thoughts of others, knowledge of former existences, the divine eye." There are also six Abhiññās (*chaḷabhiññā* or *cha abhiññāyo*), consisting of the five just enumerated, with the addition of *Āsavakkhaya-karaṇāṇaṃ*, the knowledge which causes the destruction of human passion. B. Intr. 295; Lotus 820 and foll.; E. Mon. 284; Dh. 182.

ABHIÑÑĀ (ger.), Having known, become cognisant of [अभिज्ञाय = ज्ञा]. This word is found in the frequently recurring phrase *sayāṃ abhiññā sacchikatvā*, "having himself known and seen face to face." Here abhiññā is a shortened form of the gerund abhiññāya. Burnouf compares "*paṭisaṅkhā yoniso*" for *paṭisaṅkhāya yoniso*. B. Lot. 468, 861; compare Dh. 415.

ABHINNAKO (adj.), Not schismatic, orthodox [अ + भिन्न = भिद् + क]. Alw. I. 65.

ABHIÑÑANAM, Sign, token [अभिज्ञान]. Ab. 55.  
ABHIÑÑĀTO (p.p.p. *abhiññānti*), Known; well-known, distinguished, remarkable [अभि + ज्ञात = ज्ञा]. Ab. 724.

ABHIÑÑĀYA, see *Abhiññānti*.

ABHIÑÑEYYO (adj.), That ought to be known, or that can be known [अभि + ज्ञेय = ज्ञा]. Dh. 415, 435.

ABHINNO (adj.), Undivided; not different, identical [अ + भिन्न = भिद्]. *Abhinnaṅgi*, of the same gender (Alw. I. vii.).

ABHIÑÑO (adj.), Knowing, conversant with [अभिज्ञ]. Ab. 720; Mah. 116.

ABHIPATTHETI, To desire, to long for, to pray for [अभि + प्र + अर्थ]. Khud. 14. P.p.p. *abhipatthito*, wished for; desirable, charming (Mah. 55; Dh. 316).

ABHIPĪLITO (p.p.p.), Oppressed, afflicted [अभिपीडित = पीड].

ABHIPŪJETI, To offer, to present with [अभि + पूज]. With instr. *Abhipūjetu rajjena*, let him invest (the Bo tree) with his kingdom (Mah. 116).

ABHIRĀDTHETI (caus.), To content; to satisfy [अभि + राधयति = राध]. Dh. 149.

ABHIRĀJĀ (m.), A supreme king [अभि + राजन्]. *Rājābhiraṇṇa*, king of kings.

ABHIRAMATI, To delight in [अभि + रम]. With loc., *Kusalapathe 'bhirameyya*, should delight in the path of righteousness (Mah. 144). Kamm. 11; Dh. 392.

ABHIRAMMO (adj.), Delightful [अभि + रम्य = रम]. Mah. 199.

ABHIRĀMO (adj.), Delightful [अभिराम]. Mah. 215.

ABHIRATI (f.), Delighting in, delight [अभिरति]. Dh. 16.

ABHIRATO (p.p.p. *abhiramati*), Delighting in, devoted to [अभिरत = रम]. Dh. 180.

ABHIRUCITO (p.p.p.), Pleasing, agreeable, liked [अभिरुचित = रुच]. *Attano abhirucitakāle*, at the time he liked best (Dh. 422). F. Jāt. 56.

ABHIRUHANAM, Ascending, mounting [अभि + रुह + णन्]. Dh. 155; Pāt. 14.

ABHIRUHATI, ABHIRŪHATI, and ABHIROHATI, To ascend, to mount [अभि + रुह]. *Rukkham abh.*, to climb a tree (Dh. 155). *Nāvam abh.*, to go on board ship (B. Lot. 363). *Haṭṭhiṃ abh.*, to mount an elephant (Dh. 158). *Dhammā-*

*sanam abh.*, to ascend the pulpit (F. Jāt. 46). *Pabbatam abh.*, to ascend a mountain (Dh. 144). Pres. *abhiruhati* (Dh. 235), *abhirūhati* (Dh. 57). Ger. *abhiruṇṇha* (Dh. 158; Ras. 38), *abhirūhitvā* (Dh. 402), *abhiruhitvā* (Dh. 402; B. Lot. 363), *Abhiruṇṇhitvā* (Kuhn K. S. 25). P.p.p. *abhirūḥho* (Dh. 129).

ABHIRŪPO (adj.), Beautiful, handsome [अभिरूप]. B. Lot. 407; Dh. 395.

ABHIRUTAM, Sound [अभिरुत = रु].

ABHISADDAHANAM, Firm faith or belief (see next).

ABHISADDAHATI, To have firm faith, to believe fully [अभि + अत् + धा]. Alw. I. 107.

ABHISAJJATI, To be angry; to scold, to be angry [with अभि + सज्]. Opt. *abhisaje* (Dh. 72).

ĀBHISAMĀCĀRIKAM, Least duties, minor duties [अभि + समाचार + इक]. Dh. 106. In a religious sense this term is applied to the lesser duties of the devotee, as the Sekhiya precepts, the Upaṇṇāyavatta, etc. (Ab. 431). *Abhisamācārikavattam* or *-sīlam*, the Ab. duties (Dh. 334). Pl. *abhisamācārikāni*, the Ab. precepts.

ABHISAMAYO, Penetration, comprehension, clear understanding [अभि + समय]. Dh. 134. See *Dhammābhisamayo*.

ABHISAMBHUNOTI, and -NĀTI, To obtain [अभि + सम् + भू]. B. Lot. 313.

ABHISAMBODHI (f.), Perfect understanding, infallible knowledge [अभि + सम् + बोधि]. B. Lot. 335.

ABHISAMBUDDHO (p.p.p. next), Thoroughly understood, perfectly known; enlightened, knowing fully [अभि + सम् + बुद्ध = बुध]. B. Lot. 403.

ABHISAMBUJJHATI, To gain perfect knowledge of [अभि + सम् + बुध]. Aor. *abhisambujjhi* (B. Lot. 337). Part. pr. *abhisambudhāno* (Dh. 9). Ger. *abhisambujjhitvā* (Dh. 320).

ABHISAMETI, To penetrate, comprehend, gain a full knowledge of [अभि + सम् + आ + इ]. Ger. *abhisamecca* (Khud. 15). *Abhisametāvi*, one who has gained a full knowledge of the truth (Pāt. 75).

ABHISAMMATO (p.p.p.), Fully approved; honoured, prized [अभि + सम् + मत = मन्]. Mah. 173.

ABHISAMPARĀYO, Future state, futurity [अभि + संपराय]. Dh. 175.

ABHISAM̐YUTO (*p.p.p.*), Fitted out, equipped [अभि + सम् + युत = यु]. Mah. 217.

ABHISANDETI (*caus.*), To rain upon, to drench [अभि + खन्द]. *Sukhena abh.*, to fill with joy. Comp. *Abhisandeti*.

ABHISANDHI (*m.*), Intention [अभिसंधि]. Ab. 766.

ABHISANGO, Curse, imprecation [अभिषङ्ग]. Ab. 759. Mr. Trenckner thinks there should be one *sa*.

ABHISANKHARANAM̐, Preparing, forming; effecting; perfecting; accumulation [अभि + सम् + कृ + अन्]. Ab. 532.

ABHISANKHĀRO, Forming, effecting, perfecting; accumulation, collection; accumulation of Karma, merit and demerit; idea, conception, fancy [अभि + संस्कार]. *Idhū abhisankhāraṃ abhisankharoti*, to effect an exercise of supernatural power. *Pabbajj'abhisankhāro*, fancy, idea, aspiration for the life of an ascetic (Alw. I. 92). B. Int. 504. See *Mīro*, *Saṅkhāro*.

ABHISANKHAROTI, To prepare, to form, to effect, to perfect [अभि + सम् + कृ]. Pāt. 90. Aor. *abhisankhāsi*. Ger. *abhisankharitvā* (Dh. 283).

ABHISANKHATO (*p.p.p.* last), Prepared, formed; well-made, perfected [अभि + सम् + कृत = कृ]. Mah. 176.

ABHISANNO (*p.p.p.*), Rained on, drenched [अभि + खन्त = खन्द]. *Sukhena abh.*, filled with joy. Comp. *Abhisandeti*.

ABHISĀRIKĀ (*f.*), A woman who carries on an intrigue [अभिसारिका]. Ab. 232.

ABHISAVANAM̐, Oozing, trickling, flowing [अभि + स्रवण]. See also *Abhissavanam̐*.

ABHISECANAM̐, Sprinkling; inauguration of a king [अभिषेचन]. Mah. 51.

ABHISECETI (*caus. abhisīceti*), 'To cause to be sprinkled, or inaugurated [अभि + सेचयति = सिच]. *Mahesitte 'bhisecayi*, installed her in the queenship (Mah. lxxxviii, 22).

ABHISEKO, sprinkling [अभिषेक]. Mah. 159.

ABHISIŃCATI, To besprinkle, to inaugurate a king by sprinkling with sacred water [अभि + सिच]. *Rajjena abh.*, to invest with royalty (Mah. 112; Ras. 15). *Dhammāmatarasena taṃ abhisīcituva*, having sprinkled him with the nectar essence of the Law (Ras. 19). Anomalous *p.p.p. abhisīcito* (Ras. 15). Dh. 162.

ABHISITTO (*p.p.p.* last), Besprinkled; inaugurated a king [अभि + सिक्त = सिच]. *Amatendbhi-*

*seti*, 'va, as if splashed with nectar (Mah. 106). Mah. 10, 159.

ABHISOBHITO (*p.p.p.*), Adorned, beautified, resplendent [अभि + शोभित = शुभ]. Mah. 27.

ABHISSANGO, Attachment [अभिषङ्ग]. Ab. 873.

ABHISSAVANAM̐, Flowing, dripping [अभि + स्रवण]. See also *Abhissavanam̐*.

ABHISUNOTI, To hear, to listen to [अभि + श्रु]. Alw. I. 36.

ABHITAPPETI (*caus.*), To satisfy thoroughly [अभि + तपेयति = तृप्].

ABHITATTO (*p.p.p.*), Scorched [अभि + तप्त].

ABHITTHĀNAM̐, (Crime, deadly sin [अभि + स्थान].

There are six: *mātugghāto*, *pītugghāto*, *arahanta-gghāto*, *lokītagghāto*, *saṅgahabhedo*, *aññasatthuvaddeso*, "Matricide, parricide, killing an Arhat, shedding the blood of a Buddha, causing divisions among the priesthood, following other teachers" Kh. 9, and see E. Mon. 37).

ABHITO (*adv.*), Near, in the presence of; on both sides [अभितस्]. Ab. 1195. Cl. Gr. 131.

ABHITOSETI (*caus.*), To gratify, to reward [अभि + तोषयति = तृप्]. Mah. 256.

ABHITTHARATI, To make haste [अभि + त्वर]. Dh. 21.

ABHITTHAVATI, To praise [अभि + स्तु]. Dh. 167.

ABHITTHUTO (*p.p.p.* last), Praised [अभि + स्तुत = स्तु]. Dh. 118, 120.

ABHIVĀDANAM̐, and -NĀ (*f.*), Respectful salutation [अभिवादन]. Dh. 20.

ABHIVADATI, To say, to declare [अभि + वद्].

ABHIVADDHATI, To increase, to grow [अभि + वृद्ध]. Dh. 5, 60. P. pr. caus. *abhivaddhento*, growing up (Mah. 136).

ABHIVĀDETI (*caus. abhivadati*), To salute respectfully, to salute, to greet [अभि + वादयति = वद्]. With acc. (Mah. 82, 167; Kh. 4). With loc. *Bhikkhūsu abhivādenti*, they salute the priests (Kuhn K.S. 15).

ABHIVANDANAM̐, Respectful salutation [अभि-वन्दन]. Ab. 426.

ABHIVANDATI, To salute respectfully [अभि + वन्द].

ABHIVIJAYATI, and -JETI, To overcome, to conquer [अभि + वि + जि]. Ger. *abhirijaya* (B. Lot. 581).

ABHIVINAYO, Higher discipline, the subtleties or refinements of Vinaya [अभि + विनय].

ABHIVUDDHI (f.), Increase, growth, prosperity [अभि + वृद्धि]. Mah. 36; Ras. 36.

ABHIYĀCATI, To entreat, to ask, to request [अभि + याच]. Mah. 11.

ABHIYĀTI, To approach; to attack [अभि + या]. Dh. 194.

ABHIYOGO, Charge, accusation [अभियोग].

ĀBHOGO, Fulness, plenty; thought, reflection [आभोग]. Ab. 1083; Pāt. 78, 98.

ĀBHUJĪ (f.), Name of a tree, the Bhūrja or Bhojpatr [आ + भुज + ई]. Ab. 565.

ĀBHUJATI, To bend, to turn in [आ + भुज]. Pa-  
llaṅkaṁ ābhujati, to sit cross-legged. B. Lot. 334.

ABHŪTO (adj.), That has not been, that is not; false [अ + भूत = भू]. Abhūtaṁ mayā bhaṇitaṁ, I have said the thing that is not (Pāt. 72). Abhūtavādī, speaking falsehood (Dh. 54). Instr. abhūtena, falsely (Dh. 340).

ABHYĀSO, Repetition, practice [अभ्यास].

ABHYĀSO (adj.), Near [अभ्यास]. Ab. 705; Cl. Gr. 146.

ABY-, for words beginning thus see AVY-.

ACALO (adj.), Firm, steady, immovable [अ + चल]. Masc. acalo, a mountain (Ab. 605).

ĀCAMANAṀ, Rinsing the mouth; washing, cleansing [आचमन]. Dh. 103. See Kumbhī.

ĀCĀMO, Scum of boiling rice [आचाम]. Ab. 466.

ĀCARATI, To live; to act; to perform; to treat; to practise [आ + चर]. Saṭṭhāraṁ saddhīm verī hutvā ācari, you acted in hostility to the Teacher (Dh. 147). Tathā ācaranto, while thus occupied (Mah. 76). Akiccaṁ ācarati, commits a crime (Ab. 738). Achattaṁ chattaṁ iva ācarati, he treats like a parasol what is not a parasol (Alw. I. 15). Vāṇijjam āc., to trade. Dhammaṁ āc., to conform to the Law (Alw. I. 15; Ras. 25). Tīya saṁvāsam ācari, cohabited with her (Mah. 44). P.p.p. ācīṇṇo.

ĀCARIYO, A teacher or master; a scholar, professor [आचार्य]. Ab. 410; Dh. 97; Alw. I. xiv. Pubbācariyā, ancient scholars (Kh. 21). Hatthācariyo, an elephant trainer (Dh. 400, 405).

ĀCĀRO, Conduct, practice; right conduct, good manners [आचार]. Dh. 67, 259, 422. Pāpācāro, leading a sinful life.

ACCĀDAHATI, To put upon or over [अति + आ + घा]. Ger. accādhāya.

ACCĀDHĀNAṀ, Putting upon [अति + आ + धा + न].

ACCAGĀ, see Acceti.

ACCAGAMĀ, see Atigacchati.

ACCAMBILO (adj.), Very sour [अति + अम्ल]. Dh. 260.

ACCANĀ (f.), Offering, worship [अर्चना]. Ab. 425.

ACCANĪYO, and -NIYYO, That ought to be offered, worthy of being offered [अर्चनीय]. Ras. 21.

ACCANTAṀ (adv.), Very, exceedingly [अत्यन्तम्]. Ab. 732.

ACCANTO (adj.), Exceeding, excessive; endless [अत्यन्त]. Dh. 29. Neut. accantaṁ, "the Endless," i.e. Nirvāṇa.

ACCĀRADDHO (adj.), Very eager, very strenuous [अति + आरब्ध = रम्]. Dh. 334.

ACCĀSANNATTAM, Too great proximity [अति + आसन्न = सद् + त्व]. Mah. 84.

ACCĀSANNE (adv.), Too near [अति + loc. आसन्न = सद्].

ACCATI, To offer, to make a religious offering; to honour, to revere [अर्च]. Cl. P. Verbs, 2, 20.

ACCĀYIKO, and ACCEKO (adj.), Irregular, accidental, unexpected, out of the usual course or time; pressing, urgent [अत्यय + इक्]. B. Int. 269, 628. Accakacīvuraṁ, a robe presented to a priest not at the usual time (Pāt. 11, 82). Accāyikaṁ karaṇīyaṁ, an unexpected necessity (Pāt. 19). Mayhaṁ accāyikaṁ n' atthi, I have no urgent business (Dh. 87).

ACCAYO, Passing away, lapse (of time); death; transgression, offence, sin [अत्यय]. Ab. 404, 1117; Dh. 105, 153; Mah. 236. Tīṇaṁ vassānaṁ accayena, at the end of three years (Alw. I. 92). Tadaccaye, at his death (Mah. 208). Mam' accayena, after my death.

ACCETI, To pass beyond, to traverse; to surpass; to overcome, to conquer; to pass away [अति + इ]. Aor. accagā (Dh. 73). Muccum accetum, to overcome death (Mah. 253). P.p.p. atito.

ACCĀDANAṀ, Covering, lid, curtain; cloth, clothes [आच्छादन]. Ab. 51, 290, 1104; Mah. 208.

ACCĀDETI, To put on [आ + छद्]. Kāsāyāni vatthāni accādetvā, having put on the yellow robes (B. Lot. 863; Alw. I. 92).

ACCAMBHĪ (adj.), Undaunted, undismayed [अ + क्षभ + इन्]. See Chāmbhati.

ACCHANNO (p.p.p. accādeti), Covered, hidden [आ + छन् = छद्]. Dh. 13; Pāt. 87.

ACCARĀ (f.), A celestial nymph, a houri [अप्सरस्]. Ab. 24; Dh. 94; Mah. 157.



ACCHARĀ (*f.*), A moment, the snapping of a finger, the twinkling of an eye [अचर]. Ab. 66.

ACCHARIYO (*adj.*), Wonderful, marvellous, extraordinary; astonished [अश्चर्य]. Ab. 736. *Acchariyā vata bho, oh wonderful! Acchariyā vata bho Buddhazunā*, marvellous indeed are the attributes of a Buddha Dh. 99. Neut. *acchariyam*, a wonder or portent [Mah. 14]. *Sā paṇḍitā acchariyabbhuta cittaṭṭhā aho*, the hearts of that multitude were filled with wonder and amazement.

ACCHATI, To stay, to remain, to settle down [आस]. *Tuṇhi acchanti*, they remain silent F. Jāt. 48. Aor. *acchi* Dh. 158. Fut. *acchissati*.

ACCHEKO (*adj.*), Unskilful, ignorant, clumsy [अ - केक].

ACCHERO (*adj.*), This is a contracted form of *Acchariya*; it must have passed through an intermediate form *acchayira*. Dh. 371; Alw. I. xcvi. ACCHI (*n.*), The eye [अचि]. Ab. 149. See also *Akkhi*.

ACCHIDDO (*adj.*), Uninjured, intact, perfect, faultless [अ + छिद्र]. Dh. 41; B. Lot. 595.

ACCHINDATI, To take away, to remove; to remove forcibly, to rob, plunder [आ + छिद्]. Dh. 104, 218; Pāt. 11, 82. See *Chindati*.

ACCHINNO (*p.p.p. last*), Taken away, removed; robbed, stolen [आ + छिन = छिद्]. Kuhn K.S. 23; Pāt. 8, 78.

ACCHO (*adj.*), Clear, transparent [अच्छ]. Ab. 670, 1025.

ACCHO, A bear [अच्छ]. Ab. 612, 1025; Mah. 22; Pāt. 71; Ras. 19.

ACCI (*m. f. and n.*), A ray of light, a sunbeam; flame [अचि and अचिस]. Ab. 35, 1102.

ACCIMĀ (*m.*), Fire [अचिमन्]. Ab. 34.

ACCITO (*p.p.p.*), Revered, honoured [अचि]. Ab. 750, 841.

ACCODĀTO (*adj.*), Very white [अति + अवदात = दे]. Pāt. 83.

ACCOKKATTHO (*adj.*), Very low, too low [अति + अवच्छेद = छेप्].

ACCUGGATO (*adj.*), Raised, elevated, lofty [अति + उन्नत = गम्]. Dh. 183.

ACCUKKATTHO (*adj.*), Very high, too high [अति + उत्कृष्ट = छेप्].

ACCUḶĀRO (*adj.*), Magnificent [अति + उदार]. Mah. 115.

ACCUNHO (*adj.*), Very hot [अति + उष्ण].

ACCUTO (*adj.*), Immovable; everlasting, eternal

[अ + च्युत = च्यु]. Dh. 40, 363. Neut. *accutam*, the Eternal, viz. Nirvāṇa Ab. 8.

ACELAKO (*adj.*), Unclothed, naked [अ - चेल + क]. Dh. 398. Masc. *Acelako*, a naked ascetic Ab. 440; Dh. 240.

ACETANO (*adj.*), Unconscious, insensible, senseless [अ - चेतन]. F. Jāt. 2; B. Lot. 576.

ĀCIKKHANAM, Telling, showing (see next). Pāt. 1, 69.

ĀCIKKHATI, To tell, to announce; to point out, to show [आ + freq. ख्या]. With dat. *Raṇḍocikkhi*, informed the king Mah. 133. *Maggam de.*, to show the way Dh. 85. *Tam attham ācikkhi*, told him the matter F. Jāt. 12. Dh. 157. 434; Mah. 192, 220; Alw. I. 73; F. Jāt. 7.

ĀCINATI, To heap up, to accumulate [आ + चि]. Dh. 22; Mah. 124.

ĀCINNO (*p.p.p. ācarati*), Practised, performed; sanctioned, enjoined [आचीर्ण = चर्]. Alw. I. 111; Pāt. xl.

ACINTEYYO, and ACINTIYO (*adj.*), Beyond the reach of thought or reason, inconceivable, incomprehensible, infinite [अ + चिन्त + एय and य]. Man. B. 456. *Evaṃ acintiyā buddhā buddha dhammā acintiyā acintiyesu pasannānaṃ vipāko hoti acintiyō*, thus the Buddhas are infinite, their doctrines are infinite, to those that believe therein infinite are the fruits of faith (Mah. 108).

ACIRAPPABHĀ (*f.*), Lightning [अचिर + प्रभा]. Ab. 48.

ACIRAVATĪ (*f.*), Name of a river in India [अचिर + वत]. Ab. 682; Dh. 210, 224, 400, 416; Kuhn K.S. 23.

ACIRO (*adj.*), Short, brief [अ + चिर]. Acc. *aciram* (*adv.*), soon, ere long (Dh. 8). Instr. *acirena* (*adv.*), soon (Mah. 158). *Acirapabbajito*, one who has not long been a Buddhist monk (Dh. 122). *Acirāpasampanno*, lately ordained (Dh. 405).

ĀCITO (*p.p.p. ācinati*), Heaped up, collected [आ + चित = चि]. Ab. 701; Mah. 211.

ADĀ, see *Dadāti*.

ADANAM, Eating [अदन]. Ras. 20.

ĀDĀNAM, Taking, appropriating, seizing; attachment, clinging to the world, desire [आदान]. Dh. 16. *Adinnādānam*, taking what is not given.

ĀDARAṆIYO (*adj.*), Estimable, deserving of respect [आदरणीय]. Ras. 7.

ĀDARO, Esteem, regard; respect; interest, care, devotion; affection [आदर]. Alw. I. x; Mah. 222.



ADĀSI, see *Dadāti*.

ADĀSO, Not a slave, a free man; a freedman [अ + दास]. Ab. 516.

ĀDĀSO, A mirror [आदर्श]. Ab. 316; Mah. 99, 182.

ADASSANAṀ, Not seeing; not meeting with; disappearance; not showing, concealment [अ + दर्शन]. Ab. 770; Dh. 9; Kuhn K. S. 24, 32. *Būlānaṁ adassanaṁ*, not associating with fools (Dh. 37). *Āpattiyaṁ ad.*, concealment of a sin (Pāt. 28, 92).

ĀDĀTĀ (m.), One who takes [आदातृ].

ĀDĀTABBO (adj.), That ought to be taken [आदातव्य]. Kamm. 10; Pāt. 16.

ĀDĀTI and ĀDADĀTI, To take; to receive; to seize; to take away [आ + दा]. Pres. *Ātmane ādatte* (Kuhn K.S. 23). Inf. *ādatum* (Cl. Gr. 71). Ger. *ādāya*. *Ādāya gacchati*, to carry off (Dh. 51; Khud. 14). *Īnaṁ ādāya*, having contracted a loan. *Anubandhitvā ādāya*, having pursued and caught him (Dh. 199). *Rājā bodhisattaṁ ādāya*, the king taking the Bodhisatta with him (F. Jāt. 17). *Amhākaṁ ruciṁ ādāya*, acting in conformity with our wishes (Pāt. 5). P.p.p. *ādinno*. F. Jāt. 2; Mah. 4; Dh. 10. See *Ādeti* and *Ādiyati*.

ĀDĀYĪ (adj.), Taking [आ + दायिन्]. *Adinnā-dāyī*, taking what is not given.

ADDĀ (f.), Name of one of the Nakkhattas [आर्द्रा]. Ab. 58.

ADDABBO (adj.), Immaterial, abstract [अ + द्रव्य]. Cl. Gr. 85.

ADDAKAM, Green ginger [आर्द्रक]. Ab. 459.

ADDAKKHI, ADDASA, see *Passati*.

ADDHĀ (adv.), Truly, certainly, surely, evidently [अद्वा]. Ab. 1140; Dh. 121, 384; Alw. I. 79. *Addhā 'yaṁ sāmānero me ghare hessati sāmiko*, this novice will certainly be master in my palace (Mah. 25).

ADDHĀ (m.), A road; distance; time [अध्वन्]. Ab. 66, 190, 995; B. Lot. 324. Acc. *addhānaṁ*. Gen. *addhano* and *addhuno*. There are three *Addhās* or "times," *Atīto addhā anāgato addhā paccuppanno addhā*, "time past, time to come, time present." *Dīghassa addhano accayena*, at the end of a long period (B. Lot. 329). *Addhakālo*, space and time (Kuhn K.S. 25).

ADDHAGATO (adj.), One who has made a long journey, advanced in years, aged [अध्वन् + गत = वम्].

ADDHAGŪ (m.), A traveller [अध्वग]. Ab. 347; D. 53.

ADDHAMĀSO and ADDH-, Half a month, a fortnight [अर्ध + मास]. Dh. 85, 125, 167, 231; Alw. I. 80; Mah. 11. *Māsaddhamāso*, six weeks (Ras. 15).

ADDHĀNAM, A road; a long distance; a long time. This word is either *addhā + ana*, or it may be due to the false analogy of the acc. of *addhā*. Ab. 192, 1100; Dh. 86, 263. *Addhānamaggo*, a long road, a road between principal towns, a high road (Pāt. 80). *Dīghaṁ addhānaṁ*, a long time (Dh. 37).

ADDHANIYO (adj.), Lasting, going on, continuing [अध्वन् + य].

ADDHARATTO, Midnight [अर्ध + रात्रि]. Ab. 70.

ADDHATEYYO, and ADDHATIYO (adj.), Two and a half [अर्ध + तृतीय]. Ab. 477, 478; Pāt. 15; Khud. 20. *Addhateyyāni paribbājikasatthi*, two hundred and fifty ascetics (Dh. 124).

ADDHAYOGO, Name of a sort of house [अर्ध + योग]. Ab. 209; Kamm. 19. Said to be a house shaped like a garuḍa bird.

ADDHIKO (adj.), Journeying, travelling [अध्वन् + इक]. Dh. 280.

ADDHO, and ADDHO (adj.), Half, halved [अर्ध]. Masc. *addho* or *addho*, a part (Ab. 53, 1039). Neut. *addham* or *addham*, a half (Ditto). *Addhatelasahattho*, thirteen and a half spans long (Kuhn K.S. 8). *Addhatelasehi bhikkhusatehi saddhim*, accompanied by thirteen hundred and fifty priests. *Addhacando*, the half moon. *Addhayojanaṁ* or *addhayojanaṁ*, half a yojana (Dh. 148, 235). *Dasaddhasatayojano*, five hundred (lit. ten half hundred) yojanas in extent (Mah. 5). *Tadaḍḍhehi*, with their halves (Mah. 41 and errat.). *Pubbaddho*, fore part (B. Lot. 569).

ADDHO (adj.), Wealthy, rich [आद्य]. Ab. 725; Dh. 77, 203. See also *Adhyo*.

ADDHUDDHO (adj.), Three and a half [अर्ध + चतुर्थ]. Ab. 477; Cl. Gr. 95; Dh. 119. *Addhudḍhāni sahaṣṣāni*, three thousand five hundred (Mah. 75).

ADDI (m.), A mountain [अद्रि]. Ab. 605.

ADDITO (p.p.p.), Afflicted, oppressed [अर्दित = अर्द्ध caus.]. *Tibhayaddito*, oppressed with a three-fold danger (Mah. 3).

ADDO (adj.), Wet, moist [आर्द्र]. Ab. 753.

ĀDESAKO (*adj.*), Telling, informing [आदेशक].

Fem. *ādesikā* (Mah. 25).

ĀDESO, Information; direction, order, injunction [आदेश]. Ab. 1165. In grammar Ādesa means "substitute." Thus in *ty ajja* for *te ajja* the letter y is said to be the vyañjana ādesa, or "consonant substitute" for e; and in *noṭeti* for *na upeti*, the letter o is the sara ādesa, or "vowel substitute" for a - u (Cl. Gr. 9, 10).

ĀDETI, To take; to seize; to receive; to obtain [आ + दयते = दय]. F. Jāt. 51. *Sāraṃ paññā danti*, the wise obtain substantial rewards (Mah. 224). Ger. *ādiya* (Mah. 82). *Yūsaṃ pattehi ādiya*, receiving the juice in bowls (Mah. 167).

ADHAMANNO, A debtor [अधमर्ण]. Ab. 470.

ADHAMMIKO (*adj.*), Irreligious, impious, wicked [अ + धर्म + इक]. Alw. I. cxxiv; Dh. 104.

ADHAMMO, Wrong, injustice, unlawfulness; false doctrine; irreligion, impiety, unrighteousness [अ + धर्म]. Cl. Gr. 139; Dh. 44; Pāt. 62. Instr. *adhammena*, unjustly, unrighteously (Dh. 15).

ADHAMO (*adj.*), Lowest, very low; meanest, vile, contemptible; incomplete, imperfect [अधम]. Ab. 700, 1070. *Narādhamo*, vilest of men (Mah. 260; Ras. 35). *Purisdhamo*, a vile person (Dh. 14). *Adhamo migajūtūnaṃ*, the meanest of all animals (F. Jāt. 48).

ADHARO (*adj.*), Lower, inferior [अधर]. Ab. 930. Masc. *adharo*, the lip (Ab. 262, 930).

ĀDHĀRO, A prop, support, stand; a basin round the foot of a tree to retain water; a receptacle; in gram. the locative relation [आधार]. Ab. 309, 677, 1011; Kuhn K. S. 30. *Ādhāraḥavalayaṃ*, a supporting ring, a circular stand.

ĀDHAROTTHO, The lower lip [अधरोष्ठ]. F. Jāt. 12.

ADHI (*prep.*), Above, over, superior to [अधि]. Ab. 1177. With loc. *adhi devesu Buddho*, Buddha is above the gods (Kuhn K. S. 34; Cl. Gr. 147). As the first part of compounded adjectives and adverbs, it sometimes means "relative to," e.g. *adhitthi* (*adv.*), relating to a woman. Adhi is much used in composition with verbs and their derivatives.

ADHIBHĀSATI, To address, to speak to [अधि + भाष]. Aor. *ajjhabhāsi* (Dh. 256; Khud. 4).

ADHIBHAVANĀM, Subjection [अधि + भवन]. Ab. 1177.

ADHIBHŪ (*m.*), Lord, master, chief; king [अधिभू].

Ab. 725. *Migāddhibhū*, king of beasts (F. Jāt. 47).

*Tidivāddhibhū*, chief of the gods (Ab. 19).

ADHIBHŪTO (*p.p.*), Overcome, mastered [अधि + भूत = भू]. Dh. 360.

ADHICCAKĀ (*f.*), Land or plateau on a mountain [अधित्यका]. Ab. 610.

ADHICCASAMUPPANNO (*adj.*), Uncaused, sprung into existence without a cause. The etymology of the first part of this compound is doubtful. At first sight it would appear to represent a Sanskrit gerund अधीत्य from the root इ, since *Adhiccāsamuppanno*, "uncaused," is opposed to *Paṭiccāsamuppanno*, "sprung from a cause." But I think it more probable that the initial letter is the negative अ, and that *dhicca* represents an anomalous gerund, or part. fut. pass. धृत्य from the root धृ, *adhicca* thus answering to the S. *adhārya* (compare *dhacca* with S. *āhārya*). The comment on *Brahmajāla Sutta* throws no light on the etymology of *Adhicca*, merely saying, "*adhiccāsamuppannan ti akāraṇasamuppannaṃ*," unless the use of the negative in the last word be considered a confirmation of the above suggested etymology. See Gogerly's translation of *Brahmajāla Sutta*, Journ. Ceylon As. Soc., 1846-1847, p. 45; also Gog. Ev. 39.

ADHICITTAM, Lofty thought or contemplation, Samādhi meditation [अधि + चित्त]. Dh. 34. See *Sikkhā*.

ADHIGACCHATI, To enter upon, to reach, to attain, to acquire [अधि + गम]. Dh. 44, 66. Aor. *ajjhagamā* (Ras. 78). Inf. *adhigantum* (Dh. 407). Ger. *adhigamma* (Mah. 67). P.p.p. *adhigato*. *Api dibbesu kāmesu ratim so nādhigacchati*, he finds no pleasure even in celestial delights (Dh. 34). *Te saraṃ nādhigacchanti*, they never arrive at the truth (Dh. 2). *Arahattam adh.*, to attain Arhatship (Ras. 67).

ADHIGAMANAM, Obtaining, attainment, arriving at; attainment of Arahatta, final sanctification [अधिगमन]. Dh. 342, 382, 418.

ADHIGAMO, Attainment; study, reading [अधिगम]. Dh. 194, 358; Khud. 17; Pāt. 29.

ADHIGATO (*p.p.p. adhigacchati*), Having attained or arrived at; attained, acquired [अधिगत = गम]. *Kena sotāpattiphalaṃ adhigatā*, by virtue of what deed did she obtain s. ? (Dh. 177). Masc. *adhigato*, one who has attained Arahatta, an Arahā (Ab. 435).

**ADHIGGAHĪTO** (*p.p.*), Taken; occupied by, in the possession of [अधि + गृहीत = ग्रह]. *Devatāya adhiggaḥito*, tenanted by a god (Dh. 77).  
**ADHIKARAṆĀM**, Relation, reference; in gram. the Locative relation; circumstance, matter, thing, subject; case, question, cause, subject of discussion, matter of dispute, difficulty; cause, suit, trial [अधिकरण]. Ab. 868, 1011; Pāt. 5, 73. In grammar a word agreeing with another (in case, etc.), is said to be *samānādhikaraṇa* or *tulyādhikaraṇa* therewith, viz., "in a relation of agreement" (Cl. Gr. 77; Alw. I. 4, note). *Kiñcā eva adh.*, some circumstance or other (Pāt. 99). *Amūlakāñ c' eva adh. hoti*, and the case is a trumped up one (Pāt. 4). *Viśākhāṃ pakkosāpetvā taṃ adh. paṭicchāpesi*, sent for Viśākha and put the case in her hands (Dh. 328). *Adhikaraṇapasuto*, touchy, disputatious (Dh. 392). *Adhikaraṇavūpasamo*, settling questions or difficulties that have arisen (Dh. 407). *Adhikaraṇaṃ vūpasameti*, to settle a question or difficulty (Pāt. 61, 107). *Sutvā 'dhikaraṇaṃ taṃ*, having heard the case (Mah. 16). *Niharitvā 'dhikaraṇaṃ taṃ*, having settled this question (Mah. 19). *Nihatādhikaraṇaṃ*, a decided case, a question that has been settled (Pāt. 16). *Bhedanasāmvattanikaṃ adh.*, a matter or cause tending to disunion (Pāt. 5, 74). *Pamāddādhikaraṇā bhogajāni*, loss of wealth caused by sloth. *Buddhānaṃ hi uppannaṃ adhikaraṇaṃ sattāhato uttarim' n'agacchati*, for difficulties (or troubles) which Buddhas meet with do not last beyond seven days (Dh. 170, and see line 11; compare also the passage quoted above from Pāt. 99). *Imaṃ tumhādhikaraṇaṃ nopagacchittha*, ye did not attend this trial (Mah. 28). Four sorts of Adhikaraṇa, or questions to be settled, are enumerated in the Vinaya, viz. *vivādaādhikaraṇaṃ*, *anuvādaādhikaraṇaṃ*, *āpattādhikaraṇaṃ*, *kiecādhikaraṇaṃ*, "questions of dispute, questions of censure, questions of misconduct, questions of duties" (Pāt. 62, 63, 64, 72, 91).  
**ADHIKARAṆASAMATHO**, Settling questions, or cases that have arisen [अधिकरण + समथ]. *Pātimokkha* enumerates seven *Adhikaraṇasamathā dhammā*, or "rules for settling questions." These rules are as follows: *Sammukhāvinayasamatho*, *sativinayasamatho*, *amūlavinayasamatho*, *paṭiññātakaraṇasamatho*, *yebbhuyyasikkāsamatho*, *pāpiyyasikkāsamatho*, *tiṇavatthdrakusamatho* (see

each sep.). E. Mon. 9; B. Intr. 303; Pāt. 24, 62, 63, 64.

**ADHIKARAṆĪ** (*f.*), A smith's anvil [अधिकरण + ई]. Ab. 527.

**ĀDHIKĀRIKO**, An official, office-bearer [अधिकार + इक]. Mah. 160.

**ADHIKĀRO**, Office, authority; function, act; desire, resolve; chapter, section [अधिकार]. Ab. 1004; Dh. 94; B. Lot. 312; Mah. 1, 80, 180; Ras. 63.

**ADHIKATARO** (*adj.*), Greater; superior [अधिकतर]. Dh. 257.

**ADHIKATO** (*p.p.*), A superintendent, overseer [अधिकृत = कृत]. Ab. 343, 496.

**ADHIKICCA** (*ger.*), Referring to, relating to [अधिकृत्य = कृत]. Pāt. 73.

**ADHIKO** (*adj.*), Exceeding, surpassing; more than, better than, superior to [अधिक]. Ab. 712. *Javādhiko asso*, a horse of surpassing fleetness (Ab. 370). With abl. *Rājagahe tato adhikaṃ ratanaṃ n'atthi*, there is no precious thing in Rājagahe surpassing this (Alw. I. 75). *Itthiyo ca tato adhikā*, and a still greater number of women (Mah. 74). With gen. *Bodhisatto Bimbisārassa pañcavassādhiko ahu*, the Bodhisatto was five years older than Bimbisāra (Mah. 10). *Vassaṃ māsadavayādhikaṃ*, a year and two months (Mah. 209). *Sattādhikavisanakkhattā*, twenty-seven Nakkhattās (Ab. 60). *Atthārasādhikaṃ dvīsatāṃ*, two hundred and eighteen (Alw. I. 104). *Paññāsaādhikāni pañca jātakasatāni*, five hundred and fifty Jātakas.

**ADHIKOTṬANAṀ**, A chopping block, executioner's block [अधि + कुट्].

**ADHIMĀNO**, Undue confidence, undue estimate of oneself [अधि + मान]. Pāt. 3, 68.

**ADHIMATTAM** (*adv.*), Exceedingly, excessively [अधि + मात्र]. Dh. 426.

**ADHIMATTO** (*adj.*), Excessive [अधि + मात्र]. Ab. 158; Dh. 79.

**ADHIMOKKHO**, Steadfastness, determination; certainty, confidence, faith [अधि + मोक्क]. Ab. 159; Man. B. 411.

**ADHIMUCCATI** (*pass.*), To be inclined to, intent upon; to be set upon, have confidence or faith in; to be resolved, determined [अधि + मुच्यते = मुच्]. With acc. B. Lot. 338. With instr. *Sarīre adhimuccati*, to possess a man's body, said of Māra or an evil spirit. For instances of this

possession, see Dh. 160, 352, 353, 403. *Satthari adh.*, to be intent on Buddha, to have faith in him.

ADHIMUTTI (*f.*), Inclination, disposition; intention, resolution, resolve, will; confidence, faith [अधि + मुक्ति]. Ab. 766; B. Intr. 235; B. Lot. 337, 786.

ADHIMUTTO (*p.p.*), Inclined, disposed, intent upon, resolved for, bent upon [अधि + मुक्त = मुच]. Dh. 41, 61, 411. *Cūgādhimutto*, bent on charity (Mah. 174).

ADHINĀTHO, Lord, chief, governor [अधि + नाथ]. Alw. I. 111.

ADHĪNO (*adj.*), Subject, dependent, servile [अधीन]. Ab. 728.

ĀDHIPACCAM, Sovereignty, lordship, supreme rule [आधिपत्य]. Dh. 32, 342; Khud. 14.

ADHIPANNO (*p.p.*), Caught, seized; assailed [अधि + पन्न = पट्]. Dh. 51.

ADHIPATEYYAM, Influence, rule, supremacy [अधिपति + एय]. There are three adhipateyyas or influences that induce men to follow virtue; *Attādhipateyyam*, "the influence of self," that is, self-respect or pride; *Lokādhipateyyam*, "the influence of the world," that is, dread of censure, and *Dhammādhipateyyam*, "the influence of religion," or the love of virtue for its own sake (Man. B. 493). Dh. 362.

ADHIPATI (*m.*), Lord, chief, sovereign, master [अधिपति]. Ab. 31, 725; Kuhn K. S. 33; Dh. 90.

ADHIPO, Lord, king, ruler, master [अधिप]. Ab. 31, 725. *Catuddisānam adhipā*, lords of the four quarters (Ab. 33).

ADHIPĀYO, Intention, wish; meaning; thought [compare अभिप्राय]. Ab. 766; Dh. 392. Mah. 104, 121, 252.

ADHIPPETO (*p.p.*), Meant; intended; desired [अधि + प्र + इत = इ]. Dh. 90, 383.

ADHĪRO (*adj.*), Confused, embarrassed, timid, irresolute [अ + धीर]. Ab. 731.

ADHIROHIṆĪ (*f.*), A ladder [अधिरोहिणी]. Ab. 216.

ADHISAKKĀRO, Honour, hospitality, festivity [अधि + सत्कार]. Dh. 135.

ADHISETI, To lie down upon; to lie, to rest, to sleep; to inhabit [अधि + शेति = शी]. Pres. also *adhise* (Cl. Gr. 132). With acc. *Paṭhavim adhisessati*, will lie upon the ground (Dh. 8).

ADHĪTE and ADHĪYATE, To read, to study [अधि + इ]. Kuhn K. S. 13; Cl. Gr. 133. Aor. *ajjhaṇi*, he attained, acquired, learnt (Dh. 28; Khud. 7); this is, however, possibly from a present *ajjheti*, which I have not met with.

ADHĪTO *part. last*, Learned, read; having learned or read [अधीत = इ].

ADHITTHAHATI, ADHITTHĀTI, and ADHITTHATI, To stand on; to stay, to remain firm in; to inhabit; to appoint, to fix; to determine, to resolve, to will, to command; to devote oneself to; to practise, to perform; to undertake; to be set upon, to fix the mind upon, dwell upon [अधि + स्था]. *Gāmaṃ adhitthāti*, to live in the village (Cl. Gr. 132). *Adhitthānāni pañc'eva adhitthāsi*, willed these five resolves (Mah. 108). *Uposathaṅgāni adhitthāya*, having resolved to keep the Uposatha precepts (Alw. I. 76). *Caṅkamādnī adhitthahanto*, practising perambulation and other duties (Dh. 327). *Idaṃ no puññaṃ purisattabhāvaṇiṭṭhāya saṃvattatūti cittaṃ adhitthahitvā*, with their minds intent upon the thought, May this good work conduce to our being born as men (Dh. 205). *Kammantaṃ adhitthahimsu*, they carried on their every-day business (Dh. 360). *Etaṃ satim adhittheyya*, let him remain firm in this state of mind (Khud. 16). Inf. *adhitthātum* (Pāt. 48). Adj. *adhitthātabbo* (Pāt. 87). B. Lot. 338; Mah. 38, 89; Pāt. 76, 102, 103; Dh. 98.

ADHITTHĀNAM, Resting-place; staying, stopping; appointing, fixing, appointment, order; determination, resolution, resolve [अधिष्ठान]. Ab. 1032, 1177; Pāt. 77, 103. *Mahā-adhitthānaṃ pañcakaṃ*, five great resolves (Mah. 108). *Lokādhitthānaṃ*, the world's obstruction (Alw. I. 106). *Adhitthāna*, "steadfast resolution," is one of the Pāramitās and one of the Iddhis (Man. B. 102, 500). Saṅgīti Sutta enumerates four Adhitthānas, viz., *Pañcādhitthānaṃ*, *Saccādhitthānaṃ*, *Cāgādhitthānaṃ* and *Upasamādhitthānaṃ*.

ADHITTHĀYAKO, Superintendent, director [अधिष्ठायक]. Mah. 34, 182.

ADHITTHI (*adv.*), Relating to a woman, with reference to a woman [अधि + स्त्री]. Cl. Gr. 86.

ADHITTHITO (*p.p.* *adhitthahati*), Appointed, fixed, determined, willed [अधिष्ठित = स्था]. Dh. 163; Pāt. 81.

ADHIVACANAM, Denomination, designation, name, appellation [अधि + वचन]. Ab. 114; Dh. 197.

ADHIVĀSANAM, Consent, assent; acceptance, [अधि + caus. वस् + अन]. *Sattāham adhivāsanaṃ alatta*, obtained their acceptance of the invitation for a week (Mah. 174). Dh. 98.

ADHIVASATI, To dwell in, to inhabit [अधि + वस्]. Cl. Gr. 132; Alw. I. xv.

ADHIVĀSETI (caus. last), To consent, to assent, to comply with; to bear with; to accept; to approve, to favour, to receive favourably, to accept with resignation, to bear, to endure [अधि + caus. वस्]. *Adhivāsethi me ajjatanāya bhaddam*, consent to take your meal with me to-day (Dh. 98). *Adhivāsavitvā Bhagavā tūphibhāvena*, Buddha having by his silence given his consent (Mah. 6; B. Lot. 351; B. Intr. 250). *Puna aṭṭhasu dinnesu adhivāsesi*, eight more being presented he accepted them (Mah. 26). *Brahmano ajjhesanaṃ adhivāsetvā*, having acceded to the request of Brahma (Dh. 119). *Nādhivāseti*, rejects it, will have nothing to say to it (Ras. 87). *Vedanāṃ ajjhavāsaya*, resigned himself to his last agony (B. Lot. 339). In formal conversation *adhivāsetha* is used in the sense of "allow me," "excuse me." *Adhivāsetha katipākaṃ dānaṃ tāva demī*, permit me to give away alms for a few days longer (Dh. 369). *Bhante thokaṃ adhivāsethātī vatvā vegena gharaṃ gantvā*, saying, Sir, excuse me for a moment, he ran home (Dh. 161); Dh. 241.

ADHIVĀSO, Dwelling, residence; consent, acceptance [अधिवास]. Ab. 958.

ADHIVĀSO, Perfuming the person [अधिवास]. Ab. 958.

ADHIVATTHO (p.p.p. *adhivasati*), Dwelling, residing [अधि + वस्]. Dh. 165, 341, 392.

ADHO (adv. and prep.), Under, underneath; below; down; low down [अधस्]. Ab. 1156; Khud. 16; Kuhn K. S. 7. With abl. *Adharā adho*, below the lip, from the lips downwards (Ab. 262).

ADHOBHĀGO, The lower part [अधस् + भाग]. Ab. 1166; Dh. 148.

ADHOBHUVANAM, The lower region, Pātāla, the Nāga-world [अधोभुवन]. Ab. 649.

ADHOGĀMĪ (adj.), Going downwards, descending [अधस् + गमिन]. Pāt. 13.

ADHOGAMO (adj.), Going downwards, descending [अधस् + गम]. Ab. 38; Man. B. 400.

ADHOMUKHO (adj.), Looking downwards, with the head bent down [अधस् + मुख]. Dh. 241, 243.

ADHOSĀKHO (adj.), Having the branches downwards [अधस् + शाखा]. Dh. 111.

ADHOTHTO (adj.), Standing below, situated below [अधस् + स्थित = स्था]. When referring to a passage in a book it means "preceding" (Alw. I. xvii).

ADHUNĀ (adv.), Now, just now [अधुना]. Ab. 1140. *Adhunā-uppanno*, just arisen (Dh. 367).

ADHUNĀGATO (adj.), Just arrived, newly come [अधुना + आगत]. *Adhunāgato*, a new comer (F. Jāt. 6), a novice (Dh. 122).

ĀDHUTO (p.p.p.), Shaken [आधूत = चू]. Ab. 744.

ĀDHYO (adj.), Belonging to a wealthy family, well born, of good family [आद्य]. Ab. 333. See *Ādāho*.

ĀDI (m.), Beginning, starting-point [आदि]. Ab. 715, 978. Loc. *ādimhi* and *ādo* (Ab. 1167; Cl. Gr. 27). Loc. pl. *ādisu*, and frequently *ādisu* (Cl. Gr. 27; Dh. 426). *Tassa vaggesu sīlakkhandhavaggo ādi*, of its divisions the S. is the first. *Tatrāyam ādi bhavati idha paññassa bhikkhuno*, now according to my commandment this is the first thing for a wise priest (Dh. 67). *Ādibhūto*, initial, first (Ab. 417; Khud. 17). *Ādikammaṃ*, origination (Ab. 1162). *Ādivassasate*, in the first century (Mah. 20). *Satthuss' ādippavesamhi puram Rājagaham yathā*, as at the Teacher's first entry into the city of R. (Mah. 240). *Athādi*, beginning with the word "atha" (Alw. I. viii.). Ādi is much used in a sense nearly equivalent to our "et-cetera;" it then forms the latter part of a compound, which may be either a noun or an adjective. The following examples will illustrate this use of Ādi. *Amaccādayo sannipatantu*, let the ministers of state and other officials assemble (Alw. I. 74), where the compound is a noun in the masc. plural. *Senāpatitṭhānādāni pakāya*, resigning military commands and other emoluments (Alw. I. 78), where the compound is a noun in the neuter plural. *Sāriputtamoggallānādayo mahāsāvaka*, the apostles Sāriputta Moggallāna, etc. (Alw. I. 76), where the compound is an adjective in the masc. plural. *Ko 'si tvaṃ ko ahaṃ ti ādini vatvā*, saying, Who are you? Who am I? and so forth (Dh. 392); in this example the words ko-si-tvaṃ-ko-ahaṃ-ti-ādini form a compound noun in the neuter plural. *Dehi me dhara me ti ādinaṃ nayena vattum na vaṭṭati*, it is not right to speak in such a way

as Give me! Bring me! and so on (Pât. 79); here the words *deli-me-āhara-me-ti-ādinā* form a compound adjective in agreement with *naṇṇa*. Sometimes the compound ending with *ādi* is again compounded with another word, as *Amaccā'dippari* 'so, surrounded by his ministers and other officers' (Alw. I. 75). The phrase *Ādīṃ katvā* is used in the sense of "beginning with," "from:" *Ādīṃ paṇṇa-cuttā Suddhodanamahārājikaṃ ādīṃ katvā* 'and in the', his kinsmen, from king Suddhodana downwards, with joyful hearts bowed before him' (Dh. 334. 417). *Cātummahārājikaṃ ādīṃ katvā yāva akanitṭhabharaṇaṃ paṇ' idāṃ kolāharaṇaṃ agamisi*, and the tumult spread from the Cātummahārājika to the Akanitṭha heavens (Dh. 103), see also Dh. 209.

**ĀDIBRAHMACARIYĀM**, Primary or fundamental morality, as opposed to the details of practice and ritual [अदि + ब्रह्म + चर्य]. Ab. 431; Man. B. 492.

**ĀDICCABANDHU** (*m.*), Kinsman of the sun, a name of Buddha as a member of a family of the Solar race [आदित्य + बन्धु]. Ab. 5; Dh. 75.

**ĀDICCAPATHO**, The sky, the heavens [आदित्य + पथ]. Ab. 45; Dh. 32.

**ĀDICO**, The sun [आदित्य]. Ab. 62; Dh. 69.

**ĀDIKO** (*adj.*), Beginning with; first, initial [अदिक]. *Phalaṃ pāpuṇi ādikaṃ*, attained the first phala, viz. Sotāpattiphala (Mah. 72). *Ādika* is generally used as a substitute for *Ādi* in its sense of "et-cetera." *Sahassajāṭilā Kassapaḍḍikā*, the thousand Jaṭilas, Kassapa and the rest (Mah. 2). *Sotāpannāḍḍikā sekhā*, the Sekhas beginning with the Sotāpanna (Ab. 435). Alw. I. cvii.

**ĀDIMO** (*adj.*), First, initial [अदिम].

**ĀDĪNAVO**, Distress, suffering; evil result or consequence; evil, guilt, sinfulness; disadvantage [आदीनव]. Ab. 766; Alw. I. 106; Mah. 153. *Gharāvāse ādīnavāṃ dassetvā*, pointing out the evils of a worldly life (Dh. 403). *Yakkhabhūve ād. kathetvā*, telling of the disadvantages of the state of being a Yakkha (Dh. 305). *Kāmaṇā ād.*, the guilt of evil desires (Dh. 79). Saṅgiti Sutta enumerates five *Ādīnaraḍḍassilassa silāvipattiyā*, "evil consequences to the immoral man of his immorality," loss of wealth, evil fame, etc.

**ADINNĀDĀNĀM**, Taking what is not given, appropriation, theft [अ + dinna (which see) + आदान]. Khud. 2; E. Mon. 23; Pât. 3; B. Lot. 444.

**ADINNĀDĀYĪ** (*m.*), One who takes what is not given, a thief [अ + dāna + आदायिन्].

**ADINNO** (*adj.*), Not given [see Dinno]. Dh. 44, 73. *Adinnakārī*, a thief (Ras. 23).

**ĀDIPPATI**, To blaze, to burn, to glow [आ + दीप्]. (log. Ev. 15).

**ĀDISATI**, To show, to point out, to tell [आ + दिश]. Mah. 24 (Ger. *adissa* Pât. 77).

**ADITI** (*f.*), The mother of the gods [अदिति]. Ab. 83.

**ĀDITO** (*adv.*), From the beginning; first [आदितम्]. *Ādito paṭṭhaya*, from the beginning. *Sutṭhaṃ paratthaṃ paḍham ādito*, having heard all the circumstances from the beginning (Mah. 239). *Mayaṃ āditaṃ Revatattatheraṃ upasaṅkamimha*, we went in the first instance to the Thera Revata (Dh. 366 Mah. 20, 160).

**ADITTHO** (*adj.*), Not seen, unseen [अ + दृष्ट = दृश]. Dh. 301, 320; Alw. I. 75.

**ĀDITTO** (*p.p.p.* *ādippiati*), Blazing, burning [आ-दीप्त = दीप्]. Ab. 1075; Mah. 3; Dh. 96, 395.

**ĀDIYATI** (*pass.* *ādāti*), To take; to receive; to obtain; to take to heart, to attend to [आ + दीयते = दा]. *Adinnaṃ ād.*, to take what is not given, to steal (Dh. 44, 73; Kamm. 10). *Satthu vacanaṃ anādiyitvā*, without listening to the Teacher's words (Dh. 145). *Tesu vacanaṃ anādiyantesu*, when they would not mind what he said (Dh. 104). Aor. *ādiyi* (Dh. 364). Part. pr. *ādiyamāno, ādiyamā, ādiyanto*. Khud. 8.

**ADO** (*adj.*), Eating, feeding on [अद]. Ab. 467.

**ĀDO**, A locative of *Ādi* (Cl. Gr. 27; Ab. 1167). *Ādo bhāsanam*, speaking at first (Ab. 123).

**ADOSO**, Not an offence, absence of guilt [अ + दोष]. Mah. 157.

**ADOSO**, Absence of hatred or anger [अ + द्वेष]. Man. B. 413.

**ADUKKHAMASUKHĀ** (*f.*), Indifference, insensibility, indifference to pain or pleasure [अ + दुःख + अ + सुख, the *m* is euphonic]. Ab. 159.

**ADUṂ**, see *Amu*.

**AGĀ**, see *Eti*.

**ĀGACCHATI**, To come, to approach; to arrive; to return [आ + गम्]. Fut. *āgamissati* (F. Jāt. 9), *āgacchissāti*. Aor. *āgama, āgacchi, āgami* (Mah. lxxxvii. 171, 212). Inf. *āgantum* (Mah. 89). Ger. *āgamma* (see separ.), *āgantrā* (Mah. 194). Adj. *āgamma*. P.p.p. *āgato*. *Uddesaṃ āgacchati*, to come into reading, to be read (Kamm. 35; Pât. 3).

AGĀDHO (*adj.*), Bottomless, unfathomable [अ + गध]. Ab. 669.

AGADO, Medicine, drug, medicament [अ + गद]. Ab. 330; Ras. 87. *Agadāmalakam*, medicinal Ā (Mah. 22).

ĀGAHITO (*p.p.p.*), Seized, held; pulled [आ + गृहीत = ग्रह]. Dh. 107.

AGALU (*n.*), Aloe wood, or Aquilaria *Agallochum* [अगुरु]. Ab. 302. See also *Agaru*.

AGĀMAKO (*adj.*), Without villages, uninhabited [अ + याम + क]. Alw. I. cvii.

ĀGAMANĀM, Coming, arriving; return; approach [आगमन]. Mah. 205, 243; Dh. 203. *Tumhākam āgamanamaggēna*, by the road you came by (Dh. 123).

ĀGAMETI (*caus. āgacchati*), To cause to come; to communicate to, to impart; to wait [अ + गमयति = गम]. Dh. 104, 203.

ĀGĀMĪ (*adj.*), Coming; future [आ + गमिन्]. *Āgāmikālo*, future time (Ab. 875).

ĀGĀMIKO (*adj.*), Coming, approaching, next [आगामिक]. Ab. 1194.

ĀGAMMA (*ger. āgacchati*), Having come to, having gone to; having arrived; having returned; by means of; on account of; according to; for the sake of, on behalf of, for [आ + गम्य = गम]. *Okā anokam āg.*, having gone from home to solitude (Dh. 16). *Purañ āg.*, having come to the city (Mah. 217). *N'etañ saraṇam āg.*, not by means of this refuge (Dh. 34). *Pamūdam āg. kasāya niviṭṭho*, touched with the whip for being slow (Dh. 310). *Payogam āg. sogate āgame*, according to their employment in the religious books (Alw. I. viii.). *Mahāmahindattheraṇ āgamma viharāṇ kārāyittha*, built a viharā for the thera Mahinda (Mah. 102). *Nimbarukkheṇa saddhiṃ sannivāsam āgamma*, through contact with the Nimba tree (F. Jāt. 2). Ras. 31; Mah. 82, 106.

ĀGAMO, Coming, advent, arrival; income, influx; knowledge; sacred book; the Buddhist scriptures; doctrine, religion [आगम]. Ab. 951; Dh. 358. *Pekkhaṇṭā khattiyāgamāṇ*, awaiting the prince's arrival (Mah. 53). *Buddhāgamamhi paṭhame*, at the first visit of Buddha (Mah. 6). *N'atthi pāpass' āgamo*, no sin accrues therefrom. The four Nikāyas are also called Āgas, e.g., *Dīghāgamo*, the Dīgha Nikāya. *Sogate āgame*, in the Buddhist scriptures (Alw. I. viii.). *Vinayadā-tīhit-āgamaṇ jotayitvāna*, causing to shine

the doctrine contained in the Vinaya, etc. (Mah. 126). In grammar Āgama means "augment," a consonant inserted or revived for euphony; thus the v in *ti-v-aṅgika* and the r in *sabbhi-r-eva* are said to be Āgas; the n in *bhīndati* is called *Niggahitāgamo* (Cl. Gr. 11; Alw. I. 19). B. Intr. 49; Mah. 110.

AGANDHAKO (*adj.*), Devoid of perfume [अ + गन्ध + क]. Dh. 10.

ĀGANTU (*adj.*), Coming, arriving; occasional, adventitious, incidental [आगन्तु]. Ab. 444. A guest (Ab. 424).

ĀGANTUKO (*adj.*), Coming, arriving; adventitious, incidental; foreign [आगन्तु + क]. *Āgantuko*, a guest, a stranger. *Āgantuko bhikkhu*, a stranger priest, one who is on a visit or living away from his own viharā (Mah. 176; Dh. 389, 397). *Āgantu-kavattam*, duties to be observed to a priest who comes as a guest (Dh. 229, 319). *Āgantukadānaṇ*, offerings to a priest who comes from a distance (Dh. 112). *Āgantukā upakkilesā*, adventitious defilements (Dh. 91).

ĀGĀRĀM, A house, a building; an apartment, a hall [अगार, आगार]. Ab. 205; Dh. 25. *Agāraṇ ajjhāvasati*, to live in a house, to live a householder's life (B. Lot. 581; Alw. I. 92). *Agāramajjhe*, amid the cares of household life (Dh. 80). Abl. *agārasmā*, from home, leaving home (B. Lot. 863). *Mahāgāraṇ*, a spacious apartment (Mah. 120). *Bandhanāgāraṇ*, a prison. *Anāgāro*, houseless. *Upasathāgāraṇ*, a Uposatha hall. *Aggāyāgāraṇ*, and *aggīyāgāraṇ*, a building where sacred fire is kept.

AGĀRAVO, Want of respect, disrespect, disregard [अ + रगौव]. Saṅgīti Sutta enumerates six Agāravas, disregard of Buddha, of the Law, etc.

AGĀRAVO (*adj.*), Disrespectful, disregarding [अ + गौरव]. With loc. *Satthari agāravo*, disregarding the Teacher.

AGĀRIKO, One who lives in a house, a householder, layman [अगार + इक]. Ab. 446; Pāt. 106.

AGĀRIYO, A householder, a layman [अगार + य]. Dh. 136, 181; Alw. I. 75. *Pubbe agāriyabhūto*, formerly when a layman.

AGARU (*adj.*), Light, not heavy; unimportant; not disagreeable [अगुरु]. Ab. 929. Neut. *agaru*, *Agallochum* (Ab. 302, see also *Agalu*).

AGATI (*f.*), Wrong course, evil course or state, misfortune [अ + गति]. *Agatigamanam*, evil



courses (Mah. 129). *Catasso agatī hīti*, escaping from the four evil states (Mah. 242). The four Agatis are *Chando, doṣo, moho, bhayaṃ*, lust, hatred, ignorance, and fear.

AGATO (*adj.*), Not gone to, not attained [अ + गत = गम]. Dh. 57.

ĀGATO (*p.p.p.* *āgacchati*), Having come; having arrived; having returned; having attained; contained in, existing in, found in [आगत = गम]. *Katham āgatā*, how did you get here? (Dh. 155). *Idh' āgato*, when I return (Mah. 110). *Āgata-maggo*, the road one came by (Dh. 155, 156, 173, 194). *Assūsam āgato*, comforted (Mah. 15). *Devatīnuggahātā*, having obtained the protection of the god (Mah. 23). *Āgatasānayo*, a monastery (Cl. Gr. 80). *Āgato'mhi*, I have come (Mah. 103; Dh. 88). *Āgat' amha*, we have come, viz. *agatā amha* (Mah. 103). *Āgat' attha*, ye have come (Alw. I. 74). *Ayam dhammo suttāgato*, this law contained in the Suttas (Pāt. 17). *Kosambakhandake āgatanayena*, as we find in the K. Pāt. 27). *Nyāse āgatasuttasāṅkhyāni*, the numbers of the rules as they are given in the Nyāsa (Alw. I. 104). *Āgatāgatā*, people who keep coming up, the bystanders or spectators, all comers (Dh. 109, 176, 207). Kuhn K. S. 34.

AGGABĪJO (*adj.*), Propagated by slips or cuttings [अग्र + बीज]. The comment on Brahma Jāla Sutta mentions "*Aṇijjakam phañijjakam hariveram*" as of this class.

AGGAHETI (*caus.*), To seize, to take [आ + ग्रहयति = ग्रह]. Mah. 23; Dh. 291.

AGGAJO (*adj.*), First born, eldest [अग्रज]. *Aggaḥjo*, elder brother (Ab. 254).

AGGAḶO, AGGAḶAṂ, and AGGALĀ (*f.*), A wooden bolt or pin for fastening a door [अर्गल]. Pāt. 13. Ab. 217.

AGGAṂ, see *Aggo*.

AGGAṂ, House, hall, apartment. This word appears to be a contracted form of *Agāra*, the transition being *Agāra, Agara, Agra, Agga*. It is found only as the latter part of a compound. *Upasathaggaṃ*, Uposatha hall (Mah. 15, compare *Upasathāgāraṃ*). *Bhattaggaṃ*, refectory (Mah. 88). *Salūkaggaṃ*, ticket hall (Mah. 101). *Khuraggaṃ*, tonsure room (Mah. 103). *Dhammasavanaggaṃ*, preaching house (Dh. 402).

AGGAMAHEŚĪ (*f.*), The chief wife of a king, queen consort [अग्र + महिषी]. Dh. 160, 230,

341; Ras. 15. Dh. 164, where a king has three.

AGGAÑÑO (*adj.*), Chief, leading, principal [अग्र + ञ]. Ab. 635; Cl. Gr. 90.

AGGAPPATTO (*adj.*), Having attained perfection, reached the height [अग्र + प्राप्त = आप]. *Rūpappappatto*, possessed of the perfection of beauty (Dh. 162). Mah. 245; Dh. 216.

AGGASĀVAKO, Chief disciple [अग्र + आवक]. Every Buddha has two chief disciples; those of Sakya牟尼 were Sāriputta and Moggallāna. Dh. 112, 116, 125; Mah. 199; E. Mon. 226, 303; Man. B. 94 note. Fem. *aggasāvikā*, a chief female disciple. Each Buddha has two of these; Sakya牟尼's were Kṛemā and Uppalavannā (Dh. 213).

AGGATĀ (*f.*), Superiority, height, perfection [अग्र + ता]. Ab. 1168. *Sakalaḥṣaḥṣaggaṭaṃ gata*, having attained the perfection of all virtues (Mah. 10).

AGGATO (*adv.* and *prep.*), Before, in front of, in the presence of [अग्रतस्]. Ab. 1148, 1194.

AGGE (*adv.*), Before, in front [अग्रे]. Dh. 224.

AGGHAKO (*adj.*), Having the value of, worth [अर्घ + क]. *Koṭṭidhanagghakaṃ sayanaṃ*, a couch worth a koṭi of treasure (Mah. 180).

AGGHANAḶO (*adj.*), Of the value of, costing, worth [अर्घ + अन्न + क]. *SatasahassagghanaḶa dve kambalā*, two blankets worth a hundred thousand pieces (Dh. 291). *ChasatasahassagghanaḶa bhikkhusaṅghassa so adū*, he gave presents of the value of six hundred thousand pieces to the priests (Mah. 214). Pāt. 66; Mah. 160; Dh. 233, 237, 239, 245, 250.

AGGHĀPETI (*caus. next*), To get valued or appraised. Dh. 248; Alw. I. 75; Mah. 163.

AGGHATI, To be worth, to cost [अर्घ]. *Koṭisa-hassam agghanti*, are worth a thousand koṭis (Mah. 195). Dh. 13, 248, 352.

AGGHIYAṂ, A respectful oblation [अर्घ्य]. Ab. 424. *Kusumagghiyaṃ*, an oblation of flowers (Mah. 99).

AGGHO, and AGGHAM, Price, cost, value; a mode of worship or reverence consisting in an oblation of rice, etc. [अर्घ]. Ab. 424, 1048. *Koṭṭidhanagghā pallāṅkī*, couches worth a koṭi of treasure (Mah. 180). Mah. 160, 200.

AGGI (*m.*), Fire; sacrificial fire; the deity of fire [अग्नि]. Ab. 33. Gen. and dat. *aggino, aggiṣṣa*



(Cl. Gr. 26). Plur. *aggi, aggayo, aggiyo*. *Aggin karoti*, to make a fire (F. Jāt. 2). *Aggihuttaṃ*, sacrificial fire (Dh. 70). *Aggi homo*, offering of fire. *Aggisālā*, a room or hall in which a fire is kept (Dh. 302). *Aggiyāgāraṃ* and *Agyāgāraṃ*, a building where the sacred fire is kept. Saṅgīti Sutta enumerates three sorts of fire: *āhuneyyaggi, gahapataggi*, and *dakkhiṇeyyaggi*. They are given somewhat differently at Ab. 419, as *gāhapacco, dhavanīyo*, and *dakkhiṇaggi*. Aggi is used metaphorically in the sense of "torment," "consuming evil," "passion." There are three of these aggis, viz. *rāgaggi, dosaggi, mohaggi*, lust, hate, error (Man. B. 495). There are also eleven Aggis thus enumerated in Saṅkhyārtha Prakāśa: *Rāgo, doṣo, moho, jāti, jarā, maraṇaṃ, soko, paridevo, dukkhaṃ, domanassaṃ, upāyāso*, lust, hate, error, birth, decay, death, sorrow, lamentation, pain, grief, despair. These are given at B. Lot. 332, with a slight alteration, *domanassupāyāsa* being treated as one, and *vyadhi*, "disease," being inserted after *jarā*. See also *Aggini* and *Gini*.

**AGGIKKHANDHO**, Mass of fire, blazing or flaming fire [अग्नि + खन्ध]. Used figuratively of a person of brilliancy and distinction (Dh. 243, 303, 403).

**AGGIMANTHO**, Name of a plant, the Premna Spinosa [अग्नि + मन्थ]. Ab. 574.

**AGGINI (m.)**, Fire [अग्नि],

**AGGO (adj.)**, First, foremost, chief, pre-eminent [अग्र]. Ab. 696, 715, 843. *Tejovagunehi aggo*, pre-eminent in the qualities of stateliness and speed (Mah. 137). *Me sāvakaṃ yugam aggaṃ*, my two leading disciples (Dh. 124). *Manussesu yaṃ aggaṃ*, whatsoever men prize most (Ras. 28). Fem. *aggā*. *Paṭijaggitūṃ samatthānaṃ aggā bhavēyyaṃ*, may I be the first of those who are able to tend (Dh. 252). *Vinayaññānaṃ aggo*, chief of those who were versed in the Vinaya (Mah. 13). *Tasmā aggo ti vutto*, therefore he is called chief (Alw. I. xxviii.).—Masc. *Aggo*, a chief (Alw. K. xvi.; B. Lot. 576; E. Mon. 2).—Neut. *Aggaṃ*, point, top, extremity, summit; height; front, forepart; beginning; sprout or bud of a tree or plant; the first or best, the firstfruits (Ab. 593, 843). *Dassāṃ aggaṃ*, I will give away the firstfruits (Mah. 167).—Compounds: *Agga-yodho*, chief warrior (Mah. 133). *Loke agga-puggalo*, the foremost personage in the world

(Dh. 313). *Aggupatthāko*, chief servitor (B. Lot. 296). *Aggaphalaṃ* and *phalaggaṃ*, the highest fruition, viz. Arahatta (Mah. 102). *Dīpe agga-dhanuggaḥo*, the best archer in the island (Mah. 155). *Aggadhammo*, highest condition, viz. Arahatta (Dh. 125, 126, 127). *Yakkhiṇiyā agga-sanaṃ aggodakaṃ aggapinḍaṃ denti*, they give the yakkhiṇī the seat of honour, the first presentation of water and of food (Dh. 403). *Agga-pādo*, the fore part of the foot (Dh. 340). *Agga-naṅguṭṭhaṃ*, tip of the tail (Dh. 192). *Aggavandanaṃ*, earliest salutation in the morning (Dh. 339). *Aggadānaṃ*, gift of firstfruits (Dh. 126, 127, 376). *Aggadakkhiṇeyyo*, deserving to be presented with the firstfruits (Dh. 340). *Aggasassaṃ*, firstfruits of the crop (Dh. 125). *Aggakhāyikachātaka*, during the famine in which men fed on sprouts (Mah. 195). *Chinnaggāni tīṇāni*, grass with the succulent tops gone (Dh. 105). *Lokaggo*, chief of the world (B. Lot. 576). *Sirisobhaggo*, at the height of prosperity and splendour (Mah. 245). *Rūpaggam*, the perfection of beauty (Dh. 162). *Sākhaggam*, the top of a branch (F. Jāt. 12). *Āraggaṃ*, point of an awl (Dh. 71, 72). *Rukkhaḥḥaggaṃ*, top of a tree (Ab. 542). *Kesaggam* and *vālaggaṃ*, the tip of a hair (Dh. 147, 295). *Kusaggam*, tip of a blade of Kusa grass (Dh. 13). *Dāyanaggam khalaggam*, firstfruits of the reaping, firstfruits of the threshing-floor (Dh. 126). See *Akkhāyati*.

**AGHAM**, Evil, sin; grief, suffering [अघ]. Ab. 84, 89, 940; B. Lot. 834.

**AGHAM**, The sky, the air. Ab. 46, 940.

**ĀGHĀTANAM**, Slaughter-house, shambles; place of execution [आघातन]. Ab. 521; Pāt. 72.

**ĀGHĀTO**, Anger, ill-will, hatred, malice [आघात]. Ab. 164; Dh. 156, 430. *Āghātaṃ karoti*, and *āg. bandhati*, to take a dislike to, conceive hatred against, bear ill-will against. With loc. *Mayā satthari āghāto kato*, I have borne ill-will towards the Teacher (Dh. 147). Dh. 143, 164, 178. Saṅgīti Sutta enumerates nine *Āghātavattāni*, or "occasions of ill-will;" a man bears ill-will saying, "he did me an injury," or "he does me an injury," etc. Also nine *Āghātaṭṭhavinayā*, or "representations of ill-will."

**ĀGHĀTUKO (adj.)**, Injuring, hurting [आ + घातुक्].

**AGHOSO (adj.)**, in gram. surd or hard consonants

[अ + घोष]. The surd letters in Pāli are *k, kh, c, ch, ṭ, ṭh, t, th, p, ph*, and *s*.

ĀGILĀYATI, To be tired, to ache [आ + ग्ले].

AGO, A mountain; a tree [अग]. Ab. 339, 1117.

AGOCARO, That which ought not to be gone to or frequented, wrong sphere, improper or sinful place or object [अ + गोचर]. Brothels, taverns, etc., are *agocarā*, or places to be avoided by the Buddhist priest (E. Mon. 71. *Vesiyādibhede agocare caranto*, going after forbidden things, harlots, etc. (Dh. 335). Dh. 355, 396.

ĀGU (n.), Sin, guilt, offence, crime [आगस्]. Ab. 84, 355, 1064.

AGUṆO, Bad quality, badness [अ + गुण]. Dh. 242.

AGYĀGĀRAM, see *Aggi*.

ĀHA, To say; to speak; to call; to tell; to say to [आह = अह]. This word is a perfect tense, no other tenses of AH being used. Only the 3rd pers. sing. and plur. are in general use. Āha has either a past or a pres. signification. *Yo eva pi katvā na karomīti c'dha*, and he who having done a thing says, I have not done it (Dh. 54). Plur. *dhū*, and *dhamsu*. *Na taṃ dalhaṃ bandhanam dhu dhīra*, wise men call not that a strong fetter (Dh. 62). *Ten' dhu porāṇa*, therefore have the ancients said (Dh. 87). *Deva amhūkaṃ dese buddharatanam nāma uppannaṃ ti dhamsu*, they said, Your majesty, in our country there has appeared a treasure called Buddha (Alw. I. 97). *Āhamsu bhikkhavo taṃ narissaram*, the priests said to the king (Mah. 238). *Vācetum lekhakaṃ dha*, told the secretary to read it out (Mah. 195). *Thero dha taṃ kampakāraṇam*, the therā told the cause of the earthquake (Mah. 88). *Paṭhamam gātham dha*, recited the first stanza (F. Jāt. 7). Mah. 198, 205; Alw. I. 73; F. Jāt. 17.

ĀHACCA, see *Āhanati*.

ĀHACCAPĀDO, and ĀHACCAPĀDAKO (adj.),

Name of a particular sort of bed or chair, one the legs of which can be easily removed by drawing out a pin. Ab. 310; Pāt. 13, 86. See next.

ĀHACCO (adj.), To be brought forward, to be adduced; removable. This is a part. fut. pass. from HRI with *ā*. It represents an anomalous Sanskrit form *āhritya*, and answers to the regular form *आहार्य*. *Āhaccavidhānena*, by rule adduceable in each case, by specific rule (Alw. I. vii). Pāt. xviii.

AHAHA (interj.), Alas! Oh! [अहह]. Ab. 1201.

AHAHAM, One of the high numerals, 10,000,000<sup>10</sup>, or 1 followed by seventy ciphers. Ab. 475; B. Lot. 855.

AHAṂ, A day [अहन]. Ab. 67. *Ekdham*, one day. *Driham*, two days. *Tiham*, three days. *Katipiham*, a few days. *Dasdham*, ten days. *Gamanāham*, day of departure (Mah. 177). *Meghacchannāham*, a cloudy day (Ab. 50). *Tadahe*, on that day. *Atrāham*, to-day (Ab. 1155).

AHAM (pers. pron.), I, myself [अहम् = अहम्]. Dh. 57. Acc. *maṃ*, *mamaṃ* (Dh. 1; Mah. 260). Inst. and abl. *mayā* (Dh. 82). Gen. and dat. *mama*, *mamaṃ*, *mayhaṃ*, *amhaṃ* (Dh. 239, 242; F. Jāt. 9). Loc. *mayi* (Dh. 99). Plur. *mayam*, we (Dh. 2, 135). Acc. *amhe*, *amhākaṃ* (F. Jāt. 19). Instr. and abl. *amhehi* (Mah. 150). Gen. and dat. *amhākaṃ* (Mah. 198; Dh. 240; F. Jāt. 3). Loc. *amhesu*. Very frequently *me* is substituted for certain cases of the sing., and *no* for certain cases of the plural (see these words separately). The plur. is sometimes used for the sing. when kings or great men speak, e.g. *Amhe sandhāya kathesi*, you speak of me (F. Jāt. 19). The initial *a* of *aham* is frequently elided or absorbed by sandhi, e.g. *Aggo 'ham* (E. Mon. 2) *Vidū 'ham* (Dh. 63). *Handāham* = *handā aham* (Dh. 86). *Sacāham* = *sace aham* (Dh. 155). *Tūsāham* = *tāsaṃ aham* (Cl. Gr. 14). *Scūham* = *so aham*.

AHAMAHAMIKĀ (f.), Conceit of superiority, arrogance, egoism [अहम् + अहम् + इक]. Ab. 397.

ĀHAMṢU, see *Āha*.

ĀHANATI, To strike; to throw; to beat, to pound; to reach [आ + हन]. *Vāripitṭhiyam dhani*, dashed it down upon the water (Mah. 175). Ger. *dhaniṭvā* (Mah. 167), *dhacca* (Mah. 45, 141). *Āhacca so khaggatalaṃ haṇḍo*, the arrow striking his sword-hilt (Mah. 156). *Āhacca brahmalokaṃ*, reaching the Brahma heavens (Mah. 118). P.p. *dhato*. Caus. *dhaṇḍpeti* (Mah. 169).

AHANKĀRO, Selfishness; pride, arrogance [अहंकार]. Ab. 171, 397.

ĀHARAṆAM, Bringing; accomplishing [आहरण]. Pāt. 1; Khud. 27.

ĀHARATI, To bring; to fetch; to take, to plunder; to tell, to relate [आ + ह]. *Atitāṃ dh.*, to relate a story (F. Jāt. 2, 8, 12). *Āharanti madhum dūve*, two of them procure the honey (Mah. 24). *Jayam dh.*, to gain the victory (Dh. 286). *Atthaṃ dh.*, to get at the meaning (Alw. I. cviii). Ger.

*āharitvā* (Mah. 175 ; Dh. 93, 179). Pass. *āharīyati* (Dh. 217). Caus. *āharāpeti*, to cause to be brought (Mah. 169, 195), *āhāreti*, to eat. P.p.p. *āhaṇo*. Mah. 22, 120, 122.

ĀHARO (*adj.*), Bringing [आहर]. Khud. 9. *Bo-dhāharakulāni*, the families who brought over the Bo tree (Mah. 120).

ĀHĀRO, Food, nourishment ; cause [आहार]. Ab. 856 ; Dh. 17, 282. There are four Āhāras or Nutriment : *Kabalīṅkāro āhāro*, *Phasso*, *Manosañcetanā*, *Viññāṇaṃ*, "material food, contact, thought, consciousness." Gogerly says of these : "Āhāra, the food of action, or bases ; they are four, matter, touch, or contact (whether corporeal or mental), thought, and consciousness."

ĀHĀSI, see *Harati*.

ĀHATAM, A new cloth or garment, before it is washed [अ + हत = हन]. Ab. 293.

ĀHATO (*p.p.p. āhanati*), Struck ; stamped [आहत = हन]. *Āhatam hemarajatan*, coined gold and silver (Ab. 903, 486). *Āhatacitto*, agitated (Pāt. 72).

ĀHATO (*p.p.p. āharati*), Brought, carried ; obtained [आहत = ह]. Ab. 749 ; Mah. 169 ; Pāt. 22.

ĀHAVANĪYO (*adj.*), Sacrificial [आहवनीय = ऊ]. *Āhavanīyo aggi*, sacrificial fire (Ab. 419). B. Intr. 78. See *Āhuneyyo*.

ĀHAVO, War, battle [आहव]. Ab. 399.

ĀHĀVO, A trough or watering-place by a fountain or well [आहाव]. Ab. 680.

ĀHESUM, see *Hoti*.

ĀHI (*m.*), A snake [अहि]. Ab. 653 ; Kuhn K.S. 30.

ĀHIGUNTHIKO, A snake charmer [अहि + गुण्ड + इक]. Ab. 656 (note).

ĀHĪMŚĀ (*f.*), Not hurting, humanity, kindness [अ + हिंसा]. Dh. 46, 53.

ĀHĪMSAKO (*adj.*), Not injuring others, harmless, humane [अ + हिंसक]. Dh. 40.

ĀHĪMSANAM, Not injuring others, humanity [अ + हिंसन]. Dh. 380.

ĀHINDATI, To roam, to wander [आ + हिण्ड]. Dh. 302 ; Mah. 250 ; F. Jāt. 45.

ĀHIRIKĀ (*f.*), Shamelessness [अ + ह्रीका]. Man. B. 417.

ĀHIRIKO (*adj.*), Shameless [अ + ह्रीका]. Dh. 44.

ĀHITAGGI (*m.*), One who offers sacred fire [आ + हित = धा + अग्नि]. Cl. Gr. 80.

ĀHITO (*adj.*), Bad, prejudicial [अ + हित = धा]. Dh. 30. *Āhito*, an enemy (Ab. 344).

ĀHITUNḌIKO, A snake-charmer [अहितुण्डिक]. Ab. 656.

ĀHO (*interj.*), Oh ! ah ! alas ! [अहो]. Ab. 1149. *Āho acchariyam etaṃ*, oh wonderful is this ! (B. Lot. 340 ; Dh. 292). *Āho buddhānaṃ mahānubhāvā*, oh the great power of the Buddhas ! (Dh. 307). *Āho pāpā*, oh wicked woman ! (Dh. 172). *Āho andhaddo*, good gracious, this misguided boy ! . . . (Alw. I. 102). *Āho parittakam sattānaṃ jīvitaṃ*, alas, how brief is the life of man ! (Dh. 227). With foll. *vata* : *Āho vatāyaṃ sīlavā*, oh what a virtuous man is this ! (Dh. 408). *Āho vata aham pi evarūpo assam*, oh that I also were like him ! (Dh. 359). *Āho vata naṃ passeyyāma*, oh that I might see him ! (Dh. 165). Dh. 134, 279.

ĀHORATTO, and ĀHORATTI (*f.*), A day and night [अहोरात्र]. Ab. 74 ; Dh. 41, 69.

ĀHOSI, AHU, AHUVĀ, see *Hoti*.

ĀHU, see *Āha*.

ĀHUDEVA, In the phrase *Āhu-d-eva bhayaṃ ahu chambhitattam*, "then indeed there was fear, there was consternation." The d is euphonic.

ĀHUNEYYO (*adj.*), Sacrificial ; worthy of offerings, worshipful. This is another form of *Āhavanīyo*. Alw. I. 78 ; comp. B. Intr. 78.

ĀJĀ (*f.*), A she-goat [अजा]. Ab. 502.

ĀJAGARO, A boa constrictor [अजगर]. Ab. 651.

ĀJAḌO (*adj.*), Not stupid, not an idiot [अ + जड].

ĀJĀNĀMI, To perceive ; to understand ; to learn ; to know [आ + ज्ञा]. *Anto dussabhaṇḍam atthīti aññāsi*, he perceived that there was cloth inside (Alw. I. 75). *Yathā yathā 'haṃ dhammaṃ dānāmi*, as far as I understand the doctrine (Alw. I. 92 ; Pāt. 16). *Tassa taṃ cittaṃ aññāya*, having become acquainted with this resolve of his (Mah. 90). Aor. *aññāsi* (Dh. 153). Ger. *aññāya* (Dh. 49, 73, 151). Inf. *aññātuṇi*. P.p.p. *aññāto*.

ĀJĀNANAM, Knowing, understanding (see last).

ĀJĀNEYYO, ĀJĀNĪYO (*adj.*), Of good race or breed [अजानेय and अज]. Ab. 369 ; Man. B. 376 ; B. Lot. 289. *Purisājāneyyo*, a man of noble birth (Dh. 347). *Ājāneyyavalavā*, a thoroughbred mare (Dh. 242). *Ājānīyā sindhavā*, thoroughbred Scinde horses (Dh. 57, 274). *Assājānīyo*, *assājānīyyo*, *assājāneyyo*, a blood horse (Dh. 296, 347 ; Cl. Gr. 90). *Hatthājāneyyo*, *hatthājānīyo*, *hatthi-ājāneyyo*, an elephant of noble race (Dh. 296, 347). *Usabhājāneyyo*, a pedigree bull (Dh. 296). See *Ājañño*.

AJAÑÑAM, A portent of nature (as an earthquake), an ominous occurrence [अजन्म].

ĀJAÑÑO (*adj.*). This is another form of *Ājāniyo*, with the same meaning. Compare *ājaññavalāra* (Dh. 240) with *ājāneyyavalāra* (Dh. 242). *Ājaññarathasatāni*, a hundred chariots drawn by thoroughbreds (Dh. 120; Pāt. 89). See *Purisa-jāṇṇo*.

AJAPĀLAKAM, The plant *Costus Speciosus* [अज + पाल + क]. Ab. 303, 1120.

AJĀTASATTU (*m.*), Name of a king of Magadha, a contemporary and convert of Buddha [अ-जात + शत्रु]. B. Lot. 482; Man. B. 236, etc.; E. Mon. 173; Dh. 143, etc.; Mah. 10, 12, 185.

AJATI, To go [अज]. Cl. P. Verbs, 2.

AJELAKAM, and -KĀ (*pl. masc.*), Goats and sheep [अज + एडक]. Cl. Gr. 85.

AJEYYO (*adj.*), Invincible, impregnable [अ + जेय = जि]. Khud. 14.

AJĪ (*f.*), A she-goat, see *Ajo*.

ĀJI (*f.*), Battle, strife [आजि]. Ab. 399.

AJIKĀ (*f.*), A she-goat (Pāt. 81). Comp. *Ajī*.

AJIMHO (*adj.*), Straight; straightforward, honest [अ + जिह्म]. Ab. 708; Ras. 35.

AJINAM, The hide of an animal, especially of the black antelope [अजिन]. Ab. 442.

AJINAPATTĀ (*f.*), A bat [अजिन + पत्त]. Ab. 646.

AJINAPPAVENĪ (*f.*), A counterpane or rug made of skins sewn together [अजिन + प्रवेणी].

AJINASĀTĪ (*f.*), A garment of skins worn by an ascetic [अजिन + शाटी]. Dh. 70.

AJINAYONI (*m.*), An antelope [अजिन + योनि]. Ab. 617.

AJIRAM, A court, a yard [अजिर]. Ab. 218; Mah. 215.

ĀJĪVAKO, and AJĪVAKO, One belonging to a Hindu sect of naked ascetics, a religious mendicant [आजीवक and अज°]. B. Lot. 708, 777; Man. B. 184, 185; E. Mon. 179; Kuhn K. S. 34; Pāt. xxvi; Ab. 1110 (and margin); Mah. 67 (where the India Office MS. has a-); Mah. Index and Glossary I. Clough, in his Singh. Dict., gives both forms.

ĀJĪVANAM, Livelihood, subsistence [आजीवन]. Ab. 1017; Dh. 190.

ĀJĪVĪ (*adj.*), Living [आजीविन]. Dh. 66.

ĀJĪVŌ, Livelihood, living, subsistence; profession, occupation; life, conduct [आजीव]. Ab. 445.

*Khettijīvo*, one whose profession is husbandry (Ab. 447). *Suddhijīvo*, one whose conduct is pure (Dh. 67). *Ālirapārisuddhi*, purity or propriety of conduct (E. Mon. 31).

AJJA (*adv.*, To-day; now [अद्य]. Ab. 1155; Dh. 58; Mah. 89; F. Jāt. 56. *Yāv' ajjādivasā*, until this day Mah. 195). *Tad ajjāpi ca vattati*, and this practice is kept up even at the present day (Mah. 249). *Ajjapabbajitasūmaṇero*, a novice of a single day's standing (Alw. I. 76).

AJJATAGGE (*adv.*), From this day, henceforth [अद्य + अद्यै with euphonic t]. Dh. 145, 331; Pāt. 17.

AJJATANŌ (*adj.*), Of to-day, of the present time, cotemporary, modern [अद्यतन]. Dh. 41, 191. Fem. *ajjatani* (viz. *vibhatti*), the aorist tense (Alw. I. 7).

ĀJJAVAM, Rectitude [आर्जव]. Cl. Gr. 98.

AJJHABHĀSI, see *Adhibhāsati*.

AJJHĀCARATI, To practise, to perform; to enjoin [अधि + आ + चर]. Pāt. xl, 64.

AJJHĀCĀRO, Transgression, excess, offence [अधि + आचार]. Ab. 430; Pāt. 63.

AJJHĀCINNO (*p.p.p.* *ajjhācarati*), Enjoined [अधि + आ + चीर्ण = चर]. Pāt. xl.

AJJHAGĀ, see *Adhīte*.

AJJHAGAMĀ, see *Adhigacchati*.

AJJHĀGATO (*p.p.p.*), Having approached, come into the presence of [अधि + आ + गत = गम]. B. Lot. 396.

AJJHAKKHO, A superintendent [अध्यक्ष]. Ab. 343, 1066.

AJJHĀPANAM, Instruction [अध्यापन].

AJJHĀPETI (*caus.*), To teach, to instruct [अध्यापयति = ह]. Ab. 411.

AJJHĀPANNO (*p.p.p.*), Fallen into, having incurred or become guilty of [अधि + आ + पत्त = पट्]. *Pārājikam dhammam ajjhāpanno*, having committed a Pār. offence (Pāt. 73, 94).

AJJHĀRĀMO, A garden [अधि + आराम]. Pāt. 18, 20.

AJJHĀROHO, Name of a fabulous sea monster [अधि + आरोह]. Ab. 673; Man. B. 13.

AJJHĀROPETI (*caus.*), To cause to ascend, to raise; to transfer, to apply [अधि + आ + रोपयति = ह].

AJJHĀSAYO, Intention, meaning, thought, inclination, wish [अधि + आशय]. Ab. 766; Dh. 251, 365; Khud. 21.

AJJHĀSETI, To lie or rest upon [अधि + आ + शि].

AJJHATTAM (*adv.*), Relating to the individual, within the individual, internally, subjectively [अधि + आत्मन्]. *Ajjhattam vā bahiddhā vā*, within the individual or externally to him (Gog. Ev. 46). B. Lot. 827.

AJJHATTAM, Individual thought; an object of sense; an object for the mind to dwell upon, sphere or province of intent thought [अध्यात्मन्]. At Ab. 1040 *Ajjhatta* is explained by "sasantāna (S. *svasantāna*), *visaya*, *gocara*." The first of these words is said by Clough to mean "the seat of the understanding, the place from which thoughts originate"; but I am inclined to think that the true meaning is "the thought, or reflection, of the individual." The meaning "thought, reflection" is attributed to *santāna* by Clough in his Sinhalese Dictionary. *Ajjhatta* in verse 362 of Dhammapada is explained by the comment "*gocarajjhattasāṅkhātā kammaṭṭhānabhāvaṇā*," which may, perhaps, be rendered "Karmasthāna meditation, which consists in the application of the mind to an object of thought."

AJJHATTIKO (*adj.*), Relating or belonging to the individual or self, personal, internal, subjective [अध्यात्म + इक]. *Ajjhattikavattu*, object forming part of the body, as the flesh, the eyes, an arm, etc. *Ajjhattikaddānaṃ*, a personal or corporeal gift, e.g. the sacrifice of an eye or arm, as opposed to the sacrifice of external goods. *Ajjhattikakaraṇaṃ*, personal or subjective instrument, e.g. the eye, as opposed to *Bāhīrakaraṇaṃ*, an external instrument, e.g. a sickle (Cl. Gr. 133). B. Intr. 501; Dh. 286, 379, 410. See *Āyatanam*.

AJJHĀVASATHO, A house, dwelling [अधि + आवसथ]. Pāt. 18.

AJJHĀVASATI, To inhabit, to dwell in [अधि + आ + वस]. *Sace agdraṇ ajjhāvasati*, if he adopts a householder's life (B. Lot. 581). Alw. I. 92; Dh. 80. P.p.p. *ajjhāvuttho*.

AJJHĀYO, Reading; a chapter, section [अध्याय]. Ab. 911.

AJJHESANĀ (*f.*), Request, invitation, solicitation [अध्वेषण]. Ab. 427; Dh. 119, 413.

AJJHESATI, To request, to invite [अधि + इष् or एष्]. Dh. 402.

AJJHOGĀLHO (*p.p.p.*), Plunged, sunk, immersed [अधि + अव + गत = गाह]. Gog. Ev. 14.

AJJHOHARAṆAM, Eating [अधि + अव + हरण]. Pāt. 116.

AJJHOHARATI, To eat, to swallow [अधि + अव + ह]. F. Jāt. 7; Mah. 244.

AJJHOHĀRO, Eating, swallowing [अधि + अव + हार]. Pāt. 111, 116.

AJJHOHATO (*p.p.p.* *ajjhoharati*), Eaten, swallowed [अधि + अव + हत + ह]. Ab. 757.

AJJHOKĀSO, The open air, an open space [अधि + अवकाश]. Pāt. xxxi.

AJJHOSĀNAM, Being bent upon, application, cleaving to (see next).

AJJHOSITO (*p.p.p.*), Bent upon, cleaving to [अधि + अव + सित = सो]. E. Mon. 282.

AJJHOTTHARATI, To overwhelm, to overspread [अधि + अव + स्तु]. Dh. 111, 211, 225, 254.

AJJHOTTHATO (*p.p.p.* *last*), Overwhelmed [अधि + अन + स्तुत = स्तु]. Dh. 193.

AJJUKO, Name of a plant, the white Parṇasa [अर्जक]. Ab. 579.

AJJUNO, the tree *Terminalia Arjuna* [अर्जुन]. Ab. 562; Dh. 131.

AJO, A he-goat [अज]. Ab. 502. Fem. *ajā* and *ajī*. AKĀ, see *Karoti*.

ĀKAḌḌHANAM, Drawing, attraction [आकर्षण].

ĀKAḌḌHATI, To draw towards, to drag along [आ + ढष्]. Dh. 412; Kuḥn K. S. 26.

AKĀLIKO (*adj.*), Without delay, immediate [अ + कालिक]. Alw. I. 77.

AKALLAM, Disease, illness [अ + कल]. Ab. 323.

AKALLO (*adj.*), Impossible [अ + कल].

AKĀLO, Unseasonableness, wrong time [अ + काल].

*Akdlo māṇavaka*, this is not the time, young man.

*Akdlapupphānī*, flowers out of season, forced

(F. Jāt. 6; Mah. 89). *Akālācāraṇaṃ*, an extra or

irregular robe, viz. one presented to a priest out

of the usual time (Pāt. 7, 77). Loc. *akdle*, un-

seasonably, at the wrong time, prematurely (F. Jāt.

18, 49; Mah. 129).

AKAMMAKO (*adj.*), Intransitive (of verbs) [अकर्मक]. Cl. Gr. 101.

AKĀMO (*adj.*), Unwilling [अ + काम]. B. Lot. 863.

AKANITTHO, and -ITTHAKO (*adj.*), Greatest,

highest [अ + कनिष्ठ]. The *Akanitthā* or *Aka-*

*nitthakā devā*, the Sublime Gods, are the inhabi-

tants of the sixteenth or highest of the Rūpa-

brahmalokas. Their abode is called *Akanitthā-*

*bhavanam*. B. Intr. 184, 616; Man. B. 26; Dh.

103, 244, 362.

AKANKHĀ (*f.*), Desire, longing [आकाङ्क्षा]. Ab. 163.

AKANKHATI, To wish, to desire, to long for [आ + काङ्क्ष]. P.pr. *ākaṅkhami* Dh. 61, *ākaṅkhamāno* (Khud. 3). *Yāva mahantaṃ ākaṅkhasi*, as big as you like (Dh. 96). B. Lot. 342.

AKAṆO (*adj.*), Free from kaṇa, viz. rice freed from the red coating which underlies the husks [अ + कण].

AKAPPIYO (*adj.*), Unsuitable, improper, wrong. See *Kappiyo*.

AKAPPO, Decent or elegant attire; ornament, embellishment; disguise [आकल्प]. Ab. 282; Alw. I. 64; Pāt. x, xlviii.

AKARAṆAM, Not doing, omission, abstaining from [अ + करण]. With gen. *Sabbapāpassa ak.*, abstaining from all sin (Dh. 33, 39).

AKARAṆENA (*adv.*), Without cause, unreasonably, unjustly [अकारणेन]. Dh. 243.

AKARAṆIYO (*adj.*), Not to be done, to be left undone, to be abstained from or avoided [अ + करणीय]. Kamm. 11.

AKARI, see *Karoti*.

AKĀRIYO (*adj.*), That ought not to be done, that may not or cannot be done [अ + कार्य]. Neut. *akāriyam*, a wrong or improper action. Dh. 32; Ab. 976.

AKARO, A multitude; a mine [आकर]. Alw. I. vii. *Guṇānaṃ ākaro*, a mine of virtues (Mah. 242, said of a king).

AKĀRO, The vowel a [अ + कार]. Ab. 967.

ĀKĀRO, The vowel ā [आ + कार].

ĀKĀRO, Appearance, mien, countenance; form; sign, token; way, manner, means; cause, reason, object, purpose; a constituent part of the body [आकार]. Ab. 764, 981; Dh. 94, 216. *Pabbajitākkārā*, in the guise of devotees (Mah. 55). *Sāgarākkāro*, looking like the ocean (Mah. 241). *Patanaṅkārappattā*, looking as if they would fall, lit. "having assumed the appearance of falling." *Haṭṭhākkārena vārayi*, stopped them by a sign with his hand (Mah. 198). *Chattākkāraṃ jinopari dhārayanto*, holding it umbrella-wise over Buddha (Mah. 5). *Khujjā hutvā tassa vicaraṇākkāraṃ dassesi*, feigning lameness mimicked his way of walking (Dh. 178). *Sabbākkārena*, in every way (Alw. I. 79). *Sabbākkāraṃanoramo*, altogether lovely (Mah. 179). *Yen' ākārena . . . ten' ākārena*, inasmuch as . . . therefore (Alw. I. 76). *Rajjaṃ*

*labhanākkāraṃ karissāmi*, I will furnish him with the means of obtaining the kingdom (Dh. 156). *Ayyūnaṃ gamanākkāro paññiyati*, is the cause (or motive) of your journey known? (Dh. 84). *Chahi ākkārehi vihaṇṇati*, he is tormented on six accounts (Dh. 258). *Chandoruttānaṃ rakkhaṇākkārena*, for the sake of preserving rhythm and metre (Khud. 21). There are thirty-two Ākāras or constituent parts of the body—hair, nails, teeth, skin, etc. (Khud. 3; Dh. 163).

ĀKĀSĀNAṆCĀYATANAM, Realm of infinity of space [आकाश + आनन्द + आयतन]. This is the name of the first of the Arūpabrahmalokas, so called because it is peopled by beings who have mastered the idea that space is infinite. B. Lot. 811; Man. B. 26; E. Mon. 261, 262.

ĀKĀSATTHO (*adj.*), Standing or staying in the sky; resting in space [आकाश + स्थ]. *Ākūsattāvimānaṃ*, a mansion in the skies; explained by Turnour to mean the Cātummahārājika heavens (Mah. 162, and comp. 103).

ĀKĀSI, see *Karoti*.

AKĀSO, The sky, air, heavens; the open air; space [आकाश]. Ab. 46. *Ākūsena carati*, to travel through the air (F. Jāt. 4; Dh. 154). *Ākāsāṃ pakkhandaṃsu*, they flew up into the air (F. Jāt. 17; Dh. 154; comp. *ākāse uppatitvā*, F. Jāt. 4). *Ākāsāṅgaṇaṃ*, an open courtyard (F. Jāt. 17). *Ākāsagāṅgā*, the celestial river (Ab. 27). *Ākāsasadhātu*, space (Man. B. 399). *Ākāsatalaṃ*, upper story, terrace on the top of a palace (Alw. I. 77; Dh. 154). *Sambuddhasāsaṇḍakāso*, the firmament of Buddha's truth (Mah. 37).

AKATHAṆKATHĪ (*adj.*), Free from doubt (see *Kathaṇkathā*). Dh. 73.

AKATAṆṆŪ (*adj.*), Ungrateful [अ + कृतज्ञ]. F. Jāt. 13.

AKATAṆṆŪ (*adj.*), Knowing Nirvāṇa, an epithet of an Arahā [अकृत + अ]. Dh. 18, 69.

AKATAṆṆUTĀ (*f.*), Ingratitude [अकृतज्ञ + ता]. F. Jāt. 12.

AKATO, and AKATO (*adj.*), Not done, left undone; not made; not artificial, natural; not cultivated, waste [अकृत]. *Akaṭapabbhāre*, in a natural cave (Dh. 268). *Akaṭabhūmibhāgo*, a bit of waste land. Neut. *Akatam*, the Uncreate, or Eternal, viz. Nirvāṇa (Ab. 7). Dh. 55, 224.

AKATVĀ, see *Karoti*.

AKHAṆDO (*adj.*), Unbroken, intact, entire [अ +

खण्ड]. *Pañca sīlāni akhaṇḍāni katvā rakkha*, keep the five precepts unbroken (Dh. 193). Comp. *Khaṇḍaphullo*.

AKHĀTAM, A natural pond or tank [अखात = खन]. Ab. 680 (Pāli Akārādi and Clough give *Ākhātām*).

AKHILO (adj.), All; entire [अ + खिल]. Ab. 702; Alw. I. xiii. *Aṭṭhārasākhilā*, eighteen in all (Mah. 21).

AKHU (m.), A rat or mouse [आखु]. Ab. 618. *Ākhubhūṇṇo*, a cat.

ĀKHYĀ (f.), Name [आख्या]. Ab. 114. *Mahā-jetavanākhīyo vihāro*, the monastery named Mahā-jetavana (Alw. I. x.). Ab. 647; Alw. I. xv.

ĀKHYĀTO (p.p.), Said, told, announced [आखात = ख्या], Ab. 373, 755. Neut. *ākhyātām*, and *ākhyātapadam*, a finite verb (Cl. Gr. 123). Comp. *Akkhāto*.

ĀKHYĀYIKĀ (f.), A tale, story, legend [आख्यायिका]. Ab. 113. Comp. *Akkhāyikā*.

AKICCO (adj.), That ought not to be done, wrong [अ + छत्त]. Dh. 292.

AKILĀSU (adj.), Diligent. Ab. 516.

ĀKIṆCAÑÑAM, Poverty, destitution; nothingness, void [आकिञ्चन]. Cl. Gr. 97.

ĀKIṆCAÑÑĀYATANAM, the Realm of Nothingness [आकिञ्चन + आयतन]. This is the name of the third of the Arūpabrahmalokas; it is so called because it is peopled by beings who believe that nothing exists (*n'atthi kiñci*). B. Lot. 811; Man. B. 26.

AKIṆCANO (adj.), Having nothing, poor, destitute [अकिञ्चन]. Ab. 739. At Dh. 16, 40, 71, it is explained to mean "free from the Kiñcanas" (see Kiñcano).

AKIṆCI (adv.), Not a little, much, considerably [अ + किञ्चिद्]. *Akiñci seyyo*, much better (Dh. 70).

ĀKIṆNO (p.p. next), Crowded; confused, troubled [आकीर्ण = कृ]. Ab. 720. *Anagghattharapā-kīṇṇo*, heaped with priceless carpets (Mah. 157). Ras. 26; Dh. 104, 105.

ĀKIRATI, To scatter, to sprinkle [आ + कृ]. Pr. *ākirati*, *ākirate* (Dh. 55, 271, 397). *Sise ākiri saṅkārāṇ*, threw rubbish on his head (Mah. 255).

AKIRIYO (adj.), Unpractical, useless, foolish [अ + क्रिया]. *Akiriyaṇ vyākāsi*, gave me a nonsensical answer.

AKKAMANAM, Stepping upon, walking upon [आक्रमण]. Dh. 324.

AKKAMATI, To step upon, mount upon, tread upon, walk upon [आ + क्रम्]. *Glvaṇ akkamma cakkena*, having gone over its neck with his chariot wheel (Mah. 128). *Ūruṇ akkamma pādena*, having placed his foot on the other's thigh (Mah. 137). Dh. 117, 163, 324.

AKKANTO (p.p. last), Stepped upon, mounted upon [आक्रान्त = क्रम्]. Dh. 107.

AKKHADASSO, A judge [अच + दय]. Ab. 341; Pāt. 66.

AKKHADEVĪ (m.), A dicer, gambler [अच + देवि]. Ab. 531.

AKKHADHUTTO, A dicer, gambler [अच + धूत]. Ab. 531.

AKKHAKO, The collar-bone [अच + क]. Ab. 278. *Dakkhiṇakkhakadhātu*, the right collar-bone relic (Mah. 105).

AKKHAM, An organ of sense; the eye [अच]. Ab. 149, 893. *Sahassakkho*, thousand-eyed. See *Akkho*.

AKKHAṆĀ (f.), Lightning [अ + चण]. Ab. 48.

AKKHĀNAM, Telling; recitation; telling tales or legends [आख्यान]. *Dosakkhānam*, tale-bearing, accusation (Ab. 1175).

AKKHAṆO, Wrong moment or occasion, unfavourable time [अ + चण]. Saṅgīti Sutta enumerates nine *Akkhaṇā asamayā brahmacariyavāsāya*, "wrong times and seasons for leading a life of holiness": these are when a man is born in a hell, as an animal, etc. B. Lot. 835.

AKKHANTI (f.), Ill-will, grudge, envy [अ + क्षा + ति]. Pāt. 73, 100; Dh. 94.

AKKHARAM, The Imperishable or Eternal, viz. Nirvāṇa [अचर]. Ab. 7, 1063.

AKKHARAM, and AKKHARO, A letter of the alphabet [अचर]. Ab. 348, 1063; Dh. 63, 189; Kh. 21; Alw. I. xvii. *Akkharapaddāni*, letters and words (Alw. I. xvi). *Akkharāni*, an epistle (Alw. I. 76).

AKKHARAPPABHEDO, Distinction of letters, etymological science [अचर + प्रभेद]. Explained to mean the *Çikshā* and *Nirukti*. Alw. I. lxi, lxx.

AKKHARASAMAYO, Letters, reading and writing [अचर + समय]. *So pana akkharasamayaṇ* *na jānāti*, now he was illiterate (Alw. I. 101). Khud. 21.

AKKHARASO (adv.), Letter by letter [अचर + शस्]. Khud. 29.



- AKKHĀTĀ (*m.*), One who tells, repeats, or relates; one who proclaims or preaches, a teacher [आ-ख्यात]. Dh. 49.
- AKKHĀTAM, Fried grain [अवत = वण]. Ab. 463.
- AKKHĀTI, To tell, to relate, to announce, to proclaim, to teach, to preach [आ + ख्या]. *Dhammap* *akkhāsi bhagavā*, Buddha preached his Law to men.
- AKKHĀTO (*p.p. last*), Told, related, announced, reported, proclaimed, preached; called, named, denominated [आख्यात = ख्या]. Dh. 49, 156; Alw. I. iv.; Pāt. 1. See also *Ākhyāto*.
- AKKHAYATĀ (*f.*), Imperishableness, endlessness [अ + चय + ता]. Dh. 141.
- AKKHĀYATI (*pass. akkhiyati*), To be proclaimed, to be reported [आख्यायति = ख्या]. The phrase *Aggam akkhāyati* occurs frequently, with the meaning "to be deemed chief or superior," "to excel." *Appamādo tesam dhammānaṃ aggam akkhāyati*, diligence is the greatest of these qualities (Dh. 179). *Yavatā bhikkhave dhammāsaṅkhatā vā asaṅkhatā vā virūpa tesam dhammānaṃ aggam akkhāyati*, priests, whatever things there be, material or abstract, the chief of them is Nirvāṇa (Dh. 382).
- AKKHĀYĪ (*adj.*), Telling, relating, announcing [आख्यायिन].
- AKKHĀYIKĀ (*f.*), A tale, story [आख्यायिका]. See also *Ākhyāyikā*.
- AKKHAYO (*adj.*), Undecaying, unfailing, endless [अ + चय].
- AKKHI (*n.*), The eye [अचि]. Ab. 149. Pl. *akkhi*, *akkhīni* (Dh. 82, 89; Mah. 230). *Akkhirogo*, eye-disease, ophthalmia (Dh. 81). See also *Acchi*.
- AKKHIGAM, The eyelashes [अचि + ग]. Ab. 259.
- AKKHIKO, A dice-player [अच + इक्]. Cl. Gr. 92.
- AKKHO, A die; the plant *Terminalia Bellerica*; a weight equal to two and a half *Māsakas*; the axle of a wheel [अच]. Ab. 375, 479, 532, 893; Dh. 249.
- AKKHOHINĪ (*f.*), A complete army; one of the high numerals = 10,000,000<sup>6</sup>, or 1 followed by forty-two ciphers [अचौहिणी]. Ab. 384, 475; Mah. 157, 158.
- ĀKKHY-, This spelling is frequent in the Sinhalese MSS., but is incorrect; for words beginning thus see ĀKHY-.
- AKKO, The sun; the plant swallow-wort, or *Asclepias Gigantea* [अक]. Ab. 63, 581, 1102.
- AKKOCCHI, see *Akkosati*.
- AKKODHANO (*adj.*), Not angry, not passionate, mild [अ + क्रोधन]. Dh. 71, 186.
- AKKODHO, Freedom from wrath, mildness, conciliation [अ + क्रोध]. Dh. 40.
- AKKOSANAM, Reviling, abusing; curse, imprecation [आक्रोशन]. Ab. 759; Dh. 218.
- AKKOSATI, To abuse, to revile [आ + कुश]. Dh. 340. P.pr. *akkosam* (F. Jāt. 13). Aor. *akkocchi* (Dh. 1, *akkosi* Dh. 100; Mah. 156). Caus. aor. *akkosesi* (Mah. 246).
- AKKOSO, Abuse, reviling [आक्रोश]. Pāt. 83; Ab. 899, 1093. *Akkosaracanehi*, with abusive words (Mah. 246). *Akkosam titikkhati*, endureth reproach Dh. 71.
- ĀKOTĀPETI (*caus.*), See Pāt. 8, where *civaraṇ* *ākotūpeti* appears to mean to smooth a robe by beating. Gogerly translates "to cause to be smoothed" [आ - कुट].
- ĀKOTETI (*caus.*), To beat, to beat down [आ + कोटयति = कुट].
- ĀKULO (*adj.*), Crowded, confused; troubled, perplexed, distressed [आकुल]. *Dhājūkulo*, crowded with banners (Mah. 162). *Migākulo*, infested with wild beasts (Ras. 19). Ras. 7, 25.
- ĀKUṆCITO (*p.p.p.*), Bent, curved [आकुञ्चित = कुञ्च]. B. Lot. 612 (drooping eyelashes).
- AKUPPO (*adj.*), Fixed, immovable, sure, certain [अ + कोष = कुप]. Dh. 365.
- AKUSALADHĀTU (*f.*), Element of sin, sinful principle [अकुशल + धातु]. There are three: *kāmadhātu*, *vyāpādadhātu*, *vihiṃsādhātu*, "lust, malice, cruelty."
- AKUSALAKAMMAM, Evil action, bad works, demerit, sin [अकुशल + कर्मन]. Dh. 272. See *Kammam*.
- AKUSALAKAMMAPATHO, Course or path of sinful action, sinful course [अकुशल + कर्मन + पथ]. There are ten: *pāṇātipāto*, *adinnādānaṃ*, *kāmesu micchādāro*, *musāvādo*, *pisuna vācā*, *pharusā vācā*, *samphappalāpo*, *abhiijjhā*, *vyāpādo*, *micchādiṭṭhi*, "killing, stealing, impurity, lying, slander, harsh language, frivolous talk, covetousness, malice, false doctrine." Dh. 91, 204.
- AKUSALAMŪLAM, Root or principle of sin, evil principle [अकुशल + मूल]. There are three: *lobho*, *doṣo*, *moho*, "desire, hate, ignorance." B. Lot. 336.
- AKUSALASĀṆKAPPO, Sinful resolve [अकुशल + संकल्प]. There are three: *kāmasāṅkappo*, *vyā-*



*pādasāṅkappo, vihiṃsāsāṅkappo*, "lustful resolve, malevolent resolve, cruel resolve."

**AKUSALASĀÑÑĀ** (*f.*), Sinful idea [अकुशल + संज्ञा]. There are three: *kāmasāññā, vyāpādasāññā, vihiṃsāsāññā*, "lustful idea, malevolent idea, cruel idea."

**AKUSALAVITAKKO**, Sinful thought [अकुशल + वितर्क]. There are three: *kāmaṇīyaṭṭhā, vyāpādaṇīyaṭṭhā, vihiṃsaṇīyaṭṭhā*, "lustful thought, malevolent thought, cruel thought."

**AKUSALO** (*adj.*), Unskilled, unable; bad, evil, sinful, unhealthful [अ + कुशल]. *Sotum akusalo*, unable to hear (Ab. 734). Neut. *akusalam*, sin, evil, demerit (Ab. 84; Dh. 50). *Akusalapatho*, path of sin, sinful course (Mah. 144). *Akusala-kammaṃ*, evil Karma, demerit. *Akusala dhammā*, evil things or conditions, explained to mean *kilesakamma* (Kuhn K. S. 26; Alw. I. 107). Man. B. 445.

**AKUTOBHAYO** (*adj.*), Having nothing to fear from any quarter, quite safe [अकुतोभय]. Dh. 35; Ras. 29.

**ALĀBHO**, Not getting; loss, detriment, injury [अ + लाभ]. F. Jāt. 11; Pāt. 18, 61.

**ALĀBU**, and **LĀBU** (*f.*), A long gourd, a pumpkin [अलाबु]. Both forms are given at Ab. 596; Pāt. 87 has *alābu*. *Lāburasi*, a heap of pumpkins (Mah. 64). The Sinhalese for pumpkin is *Labu*. There is another form *Alāpu* (neut.), which see.

**ALADDHĀ**, see *Labhati*.

**ALAGADDO**, A snake, serpent [अलगद्दे]. Ab. 653. See Böhtlingk and Roth, and Clough's Dict., where it is said to be "a water-snake."

**ALAGGATĀ** (*f.*), Detachment, freedom from attachment to the world, freedom from human passion [अलग्ग + ता]. Dh. 433.

**ĀLĀHANAM**, A place where the dead are burned, a cemetery [आ + दाहण]. Ab. 405; Dh. 94, 359.

**ALAHUKO** (*adj.*), Heavy [अ + लघु + क]. Ab. 840.

**ALAJJĪ** (*adj.*), Shameless, bold, rebellious [अ + लज्ज + ण]. Mah. 17, 235.

**ĀLAKĀ** (*f.*), The city of Kuvera [अलका]. Ab. 32.

**ĀLAKAMANDĀ** (*f.*), The city of Kuvera [अलक + मन्द]. Ab. 32.

**ALAKKHĪ** (*f.*), Bad luck, misfortune [अ + लक्खी]. Ab. 82.

**ALAKKO**, A mad dog; name of a tree [अलक]. Ab. 519.

**ALAM** (*adv.*), Fit, able, adequate, sufficient; hold !

enough ! [अलम]. Ab. 1147, 1190; Dh. 104. *Alam devate mā cintayī*, nay, devatā, do not repine (Dh. 364). *Alam bho nisidatha*, nay, my friends, be seated. With dat. *Alam mallo mallassa*, a warrior is a match for a warrior (Cl. Gr. 136). *Alam me buddho*, Buddha sufficeth me (Kuhn K. S. 29). *Alam antarāyāya*, adequate to prevent (Pāt. 16; Kamm. 31). With dat. and instr. *Alam te idhavāsena*, you have dwelt here long enough (Pāt. 6; Cl. Gr. 133). *Alam me suvaṇṇena*, I have gold enough (Cl. Gr. 136; Kuhn K. S. 29). With inf. *Alam upagantum*, able to approach (Dh. 214). *Alamariyañāpaddassanam*, full knowledge of sublime wisdom (Pāt. 3, 68).

**ĀLAMBANAM**, and **-NAM**, Support; an object of sense [आलम्बन]. Ab. 94, 443; B. Intr. 449; Lot. 513. For the technical use of this word see the more usual form *Ārammaṇam*.

**ĀLAMBARO**, A drum; pride, arrogance [आडम्बर]. Ab. 144, 854.

**ĀLAMBATI**, To lean upon; to take hold of [आ + लम्ब]. *Ālambitvā karaṇi rañño*, leaning on the king's arm (Mah. 25, 41).

**ĀLAMBO**, Support; object of sense [आलम्ब]. Ab. 94. See *Ālambanam*.

**ALAMBUSĀ** (*f.*), Name of a certain Apsaras or goddess [अलम्बुषा]. Ab. 24.

**ĀLĀNAM**, A stake or post to which an elephant is tied [आलान]. Ab. 364.

**ALANKARANAM**, Decoration [अलंकरण].

**ALANKĀRO**, Ornament, decoration; trinkets, ornaments; rhetorical figures, rhetoric [अलंकार]. Ab. 283, 1195; Ras. 38.

**ALĀṆKAROTI**, To adorn, to embellish, to decorate [अलम + क्त]. Aor. *alāṅkari* (Alw. I. xxxiv). Ger. *alāṅkaritvā* (Dh. 78; Mah. 83), *alāṅkatvā* (Mah. 249). Caus. *alāṅkāreti* and *alāṅkārapeti*.

**ALĀṆKATO** (*p.p. last*), Adorned, decorated, embellished [अलंकृत = क्त]. Dh. 26, 95, 247; Ras. 17.

**ĀLAPANAM**, Speaking to, addressing; the vocative case [आ + लपण]. Cl. Gr. 17.

**ĀLAPATI**, To speak to, to address [आ + लप]. Kuhn K. S. 33; Mah. 233. Ger. *ālapiya* (Mah. 23).

**ĀLĀPO**, Speaking to, addressing; speech [आलाप]. Ab. 123; Alw. I. cvi.

**ĀLĀPU** and **LĀPU** (*neut.*), A gourd, a pumpkin [अलाबु]. Dh. 27, 313; Cl. Gr. 16. Comp. *Alābu*.

**ĀLĀRIKO**, A cook [आरालिक]. Ab. 464.

**ĀLĀRO** (*adj.*), Crooked [आराल]. Ab. 709.

ALASANDĀ (*f.*), Alexandria, a city in the Yona country. Mah. 171; E. Mon. 300; Man. B. 516.

ĀLASIYAM, ĀLASYAM, and ĀLASSAM, Idleness, sloth [अलस]. Dh. 49.

ALASO (*adj.*), Idle, lazy, slothful, languid [अलस]. Dh. 49, 233.

ALĀTAM, A firebrand [अलात]. Ab. 36.

ALATTAKO, Lac, a red animal dye [अलक्तक]. Ab. 305.

ALATTHA, see *Labhati*.

ALATTO, Lac [अलक्त].

ĀLAVĀLAKAM, A basin or trench round a tree to retain water [आलवाल + क]. Ab. 1011. The reading should, perhaps, be Al-; both forms occur in Sanskrit.

ĀLAVĪ (*f.*), Name of a city in India [आटवी]. Ab. 199; Ras. 83; Dh. 354.

ĀLAVIKO (*adj.*), Dwelling in forests [आटविक]. Dh. 363.

ĀLAYO, Dwelling, house, abode; longing, desire, attachment, lust [आलय]. Ab. 163, 205, 1097; Dh. verse 411. *Devālayo*, a Hindu temple (Ab. 955). *Jindlayo*, a Buddhist temple (Mah. 259). Mah. 242.

ĀLEKHO, A drawing, painting, picture [आ + लेख]. Mah. 163. *Taddlekham lekhatitvā*, having drawn a plan of it (Mah. 162).

ĀLHAKO, and -KAM, A certain measure of capacity; the stake or post to which an elephant is tied [आढक]. Ab. 364, 482, 484; Mah. 120.

ALI (*m.*), A bee [अलि]. Ab. 636; Ras. 27.

ĀLI (*f.*), A woman's female friend; a line; a dike, an embankment [आलि]. Ab. 189, 238, 1100.

ĀLI (*m.*), A scorpion [आलि]. Ab. 621.

ĀLIKHATI, To draw, delineate [आ + लिख]. F. Jāt. 58.

ALIKO (*adj.*), Disagreeable, unpleasant; untrue, false [अलीक]. Ab. 127, 1070. Neut. *Alikam*, falsehood (Dh. 47).

ĀLIMPĀPETI (*caus.*), To cause to be anointed [आ + caus. लिप]. Pāt. 108. Also *ālimpeti* (Dh. 177).

ĀLINDO, A terrace or verandah outside a house [अलिन्द]. Ab. 218, 997; Dh. 94; Mah. 215.

ĀLĪNGANAM, An embrace [आलिङ्गन]. Ab. 774.

ĀLĪNGATI, To embrace, to enfold [आ + लिङ्ग]. Dh. 403. P.p.p. *ālingita*. *Latālingitasākhāhi*, with branches entwined with creepers (Ras. 27).

ĀLĪNGO, A small drum [आलिङ्ग]. Ab. 143, 263.

ALĪNO (*adj.*), Free from attachment or desire [अ + लीन = ली]. Dh. 44.

ALLĀPO, Speaking to, talking [आलाप]. See also *Ālāpo*.

ALLĪNĀ (*p.p.p.*), Attached, adhering [आ + लीन = ली]. *Civaram kāyasmim allīnam*, robe adhering to the body.

ALLIYATI, To be attached, to adhere, to be bent upon [आ + लीयते = ली]. B. Lot. 864; Pāt. xxviii. I have also found *alliyati*.

ALLO (*adj.*), Wet, moist. Ab. 753. *Allactvaro*, with wet robes (Dh. 329).

ALOBHO, Absence of covetousness or desire [अ + लोभ]. Man. B. 413.

ĀLOKANAM, Seeing, looking [आलोकन]. Ab. 775.

ĀLOKASANDHI (*m.*), A window [आलोक + सन्धि]. Ab. 217; Pāt. 13, 87.

ĀLOKITAM, Looking at, regarding, seeing [आलोकित = लोक्].

ĀLOKO, Sight, look; light [आलोक]. Ab. 37, 1043; Dh. 183, 224. *Ālokaṃ paṭidassayi*, again called forth the light of day (Mah. 6). *Suriyāloko*, the sun's light (Pāt. 1).

ĀLOLĀPETI (*caus.*), To cause to be mixed or jumbled up together [आ + caus. लुड]. Alw. I. 103.

ĀLOLETI (*caus.*), To mix; to shake or stir together; to jumble, to confuse [आ + लोडयति = लुड]. Dh. 434; Pāt. xvi. P.p.p. *āloḷito* (Ab. 1022).

ĀLOPO, A fragment, a bit, a morsel; a mouthful of rice or other food taken up with the hand, a lump or ball of food; plundering or harrying [आ + लोप]. Ab. 466; Pāt. 22.

ĀLULATI, To agitate, disturb, confuse [आ + लुल]. Pāt. xvi.

AMĀ (*adv.*), With, present with, near [अमा]. Ab. 1136, 1199.

ĀMA (*interj.*), Indeed, truly, yes [आम]. Ab. 1144.

*Āma mahārāja atimukharā nāma*, verily, great king, the garrulous (F. Jāt. 18). *Dhammiko ti āma deva dhammiko*, is he religious? Yes, your majesty, he is (Alw. I. 73). *Kim pan' ettha āpatti-bhāvaṃ na jānāsīti āma na jānāmi*, what, do you not know that this is sinful? no, I was not aware of it (Dh. 103). Kamm. 3; Dh. 154.

AMACCO, A companion; a king's minister, a privy councillor [अमात्त]. Ab. 340; F. Jāt. 16. *Mittā-maccā*, friends and companions.

AMADHURO (*adj.*), Sour, bitter [अ + मधुर]. F. Jāt. 2, 8.

AMAGGO, Wrong way, wrong path [अ + मार्ग]. Dh. 72.

AMAJJAPO (*adj.*), Not drinking strong drink, total abstinence [अ + मद्य + प]. Dh. 97.

ĀMAKO (*adj.*), Raw, uncooked [आम + क]. Dh. 146.

ĀMALAKO, and -KĪ (*fem.*), and -KAM, Emblic myrobalan [आमलक]. Ab. 569; Mah. 22.

AMALO (*adj.*), Pure, clean, spotless, white [अ + मल]. Alw. I. xvi. Neut. *Amalaṃ*, talc (Ab. 492).

AMANASIKĀRO, see *Manasikāro*.

ĀMANḌO, The castor-oil plant [आमण्ड].

AMANĀPO (*adj.*), Unpleasant, disagreeable [अ + मनआप]. Dh. 172.

ĀMANTĀ (*interj.*), Yes, certainly. Cl. Gr. 75.

ĀMANTANAM, Calling, speaking to, addressing [आमन्त्रण]. Dh. 428.

ĀMANTETI, To address, to speak to; to call [आ + मन्त]. *Bodhisattaṃ āmantetvā*, addressing the Bodhisatta (F. Jāt. 7). Mah. 57; Dh. 98; Kuhn K. S. 28.

AMĀNUSO (*adj.*), Not human, inhuman, demoniacal; more than human, superhuman, celestial, spiritual [अ + मानुष]. Fem. *amānust*. Mah. 52; Dh. 67, 482.

AMANUSSO, Not a human being, a demon or evil spirit, a Yakkha [अ + मनुष]. *Amanussapari-gahitā aṭṭavā*, a wood infested with evil spirits (Dh. 84, 264), Mah. 52.

AMARĀVATĪ (*f.*), Name of Indra's city [अमरावती]. Ab. 21.

AMARO, A deva or god [अमर]. Ab. 11.

ĀMASANAM, Touching, handling [आ + मृश + अन]. Ab. 1164.

AMATĀ (*f.*), Emblic myrobalan [अ + मृत = मृ]. Ab. 569.

AMATAM, The drink of the gods, nectar or ambrosia; Nirvāṇa; water [अमृत]. Ab. 7, 25, 975. *Aniṭavassam*, a shower of nectar (Dh. 244). *Amatendāhisitto 'va aku haṭṭho*, he was filled with joy as if he had been sprinkled with nectar (Mah. 106). *Amatābhiseka sadiṣo*, like a rain of nectar (B. Lot. 566; said of something that causes great pleasure). *Dhammāmatarasena taṃ abhiññitvā*, having sprinkled him with the nectar essence of the Law (Ras. 19).—As a name for Nirvāṇa *amatam* probably means "the Eternal," or "the Everlasting;" comp. *Dhuvam*, *Anantam*, *Akkharam*, *Accutam*, all epithets of Nirvāṇa. Buddha-

ghosa says that Nirvāṇa is called *amata*, because not being born it does not decay or die (Dh. 179, 290). *Appamādo amatapadam*, diligence in the way to Nirvāṇa (Dh. 5). E. Mon. 292; Khud. 7; Dh. 67, 73, 407, 422, 431. See *Nibbānam*.

AMATAPO, One who drinks nectar, a deva or god [अमृत + प]. Ab. 11.

AMATI, To go [अम]. Cl. P. Verbs, 9.

AMATI (*adj.*), Foolish, mad [अ + मति]. Mah. 10.

AMATO (*adj.*), Eternal, everlasting [अमृत]. Khud. 7. *Amataṃ padam*, the eternal lot (Dh. 21).

AMATTAM, A pitcher, vessel [अमच]. Ab. 457.

AMATTANŪ (*adj.*), Immoderate, intemperate [अ + मात्रा + अ]. Dh. 2.

ĀMATṬHO (*p.p.p.*), Touched, handled [आमृष्ट = मृश]. Dh. 248; Mah. 203.

AMĀVĀSĪ, and AMĀVASĪ (*f.*), The day of the new moon [अमावासी]. Ab. 73.

ĀMAYO, Sickness, ill-health [आमय]. Ab. 323.

AMBĀ (*f.*), A mother [अम्बा]. Ab. 244. See also *Ammā*.

AMBARAM, The sky; cloth [अम्बर]. Ab. 45, 290, 1061; Mah. 246.

AMBĀTAKO, The hog-plum, *Spondias Mangifera* [आम्रातक]. Ab. 554; Dh. 262.

AMBATI, To go [अम्ब]. Cl. P. Verbs, 8.

AMBATṬHĀ (*f.*), The plant *Clypea Hernandifolia* [अम्बठा]. Ab. 582.

AMBHO, A stone, a pebble. Ab. 605.

AMBHO (*interj.*), Oh! I say! Ab. 1139; Dh. 176.

AMBHOJAM, A lotus flower [अम्भोज]. Alw. I. 111.

AMBILO (*adj.*), Sour, acid [अम्बल]. Mah. 195; Dh. 260. Masc. *ambilo*, sourness, acidity (Ab. 148, one of the six Rasas).

AMBO, The mango tree, *Mangifera Indica* [आम्र]. Ab. 557. *Ambarukkho*, a mango tree (F. Jāt. 2). *Ambapakkam*, a mango (F. Jāt. 5). *Ambavanam*, a mango orchard.

AMBU (*n.*), Water [अम्बु]. Ab. 524, 661.

AMBUDHARO, A cloud [अम्बु + धर]. Ab. 47.

AMBUDO, A cloud [अम्बुद]. Ab. 47.

AMBUJĀKARO, A pond or tank [अम्बुज + आकर]. Ab. 678.

AMBUJINĪ (*f.*), A lotus-lake [अम्बुज + इन् *fem.*]. Ab. 689.

AMBUJAM, A lotus [अम्बुज]. Cl. Gr. 45.

AMBUJO, A fish [अम्बुज]. Ab. 671.

AMBUNIDHI (*m.*), Sea, ocean [अम्बुनिधि].

Alw. I. vii.

ĀMENDITAM, Repetition [आमेदित = छेड].

Ab. 106.

AMHA, see *Atthi*.

AMHĀDISO (*adj.*), Like us [अस्मद् + दुश् + अ].

Mah. 30.

AMHĀM, AMHĀKAM, AMHE, etc., see *Atthi*.

AMHAMAYO (*adj.*), Made of stone, stony [अश्म-मय]. *Vajirasi v' amhamayam* *amham*, as the diamond pulverizes the flinty jewel (Dh. 29), a real or hard gem, such as only the diamond will cut.

AMHI, see *Atthi*.

AMILĀTO, The plant Globe Amaranth, or *Gomphrena Globosa* [अ + स्नान = स्नान]. Ab. 57.

ĀMISAM, and -SO, Flesh, meat; food; object of enjoyment, bait, temptation, lust, desire [आमिष]. Ab. 251, 1104. *Āmisadānam*, material gifts as food, clothing, etc., opposed to *dharmadānam*, religious gifts (Mah. 196). *Vantalokimiso*, one who has rejected the lusts or temptations of the world (Dh. 68). *Āmisahetu*, from interested motives (Pāt. 13), explained to mean "with a view to obtain clothes, food, bedding, honour, worship, etc." (Pāt. 88).

AMITO (*adj.*), Boundless, immense [अ + मित = मा]. Dh. 231; Ras. 25.

AMITTO, An enemy [अ + मित्र]. Ab. 344; Dh. 12, 37, 158.

AMMA (*voc. next*), Mother! Daughter! Lady! Madam! Used by a son or daughter to a mother (Mah. 111; Dh. 300). By a father to his daughter (Dh. 159, 239). By a grandfather to his granddaughter (Dh. 231). By a brahmin to a young lady of rank (Dh. 233). By a merchant to a lady (Ras. 38). Dh. 175.

AMMĀ (*f.*), A mother [अम्मा]. Ab. 244. The usual vocative is *amma* (see last), but when accompanied by *bhoti* the form *ammā* appears to be used (see Kuhn's *Nāma Kappa*, p. 121).

AMMANAM, A canoe, a measure of capacity equal to eleven Doṇas; a superficial measure equal to four Karisas. Ab. 197, 484, 668, 1032; Mah. 174, 175. I have not succeeded in tracing this word in Sanskrit, though I suspect it to represent a Sanskritic (Aryan) form *ambana*; and it is singular that Winslow, in his Tamil Dictionary, gives a word *Ambaṇa*, one of the meanings of which is "a corn measure." For the change of mb to

ambana, see *ambana* = Sanskrit *ambana*, and *ambana* = Sanskrit *ambana*. The word *ambana* is equivalent of *ambana* is used as a word in constant use throughout the south and centre of Ceylon. The *ambana* is the standard measure of paddy and other grains; it varies in different parts of the island, but in the Colombo district is equal to about six bushels. The *ambana* is also a superficial measure, containing as much ground as an *ambana* of grain will sow; its extent varies, but in the central province of Ceylon it is reckoned at about two acres.

ĀMO (*adj.*), Raw, uncooked [आम]. Ab. 146.

ĀMODANĀ (*f.*), Revolving [आ - मोदन].

ĀMODO, Pleasure, joy; a strong perfume, fragrance [आमोद]. Ab. 57, 145, 1105.

AMOHO, Absence of ignorance or error, correct knowledge [अ - मोह]. Ab. 153; Alw. I. xvi.

AMISO, A part, portion, share; a period of time [अंश]. Ab. 485, 933, 1102. *Caruttamiso*, a quarter. *Attamiso*, in past time (B. Lot. 649, 654).

AMISO, and AMSAM, The shoulder [अंस]. Ab. 264; Dh. 235.

AMISU (*m.* and *n.*), A thread; a bit of thread; a filament; a ray, a sunbeam [अशु]. Ab. 64, 1121; Pāt. 79.

AMISUKAM, Cloth, fine cloth [अंशुक]. Ab. 290.

AMISUMĀLI (*m.*), The sun [अंशु + मालिन]. Ab. 63.

AMU, see *Asu*.

AMUKHYO (*adj.*), Not principal, secondary [अ + मुख].

AMUKO (*adj.*), This; that [अमुक]. Cl. Gr. 59. *Gaccha kuṭṭhino amukassa*, go to yonder leper (Mah. 246). *Amukasmim okāse rukkho vivitto*, in that open space there is a solitary tree (Ras. 84). With foll. *nāma* it appears to have the same meaning as *Asuko* (which see); *Amukasmim nāma kule*, in such and such a family (Pāt. 75, 80). Dh. 364.

AMŪLAKE (*adj.*), Unreal, unfounded, false; unpaid [अ + मूल + क]. Pāt. 4, 18, 72. *Amūlakam kammaṃ*, unpaid labour (Mah. 163). Fem. *amūlikā* (Pāt. 63).

AMŪLHAVINAYO, see *Finayo*.

AMŪLO (*adj.*), Without payment, unpaid [अ + मूल]. *Amūlam kammaṃ*, unpaid labour (Mah. 175).

AMUTO (*adj.*), see *Muto*.

**AMUTRA** (*adv.*), In that place, there; in another world, in another state of existence, hereafter [अमुत्र]. Ab. 1148. *Iti sutvā na amutra akkhātā*, not repeating in that place what he has heard in this.

**AMUTTO** (*adj.*), Not shot or darted [अ + मुत्त = मुच]. Neut. *amuttaṃ*, a non-missile weapon, as a knife or sword (Ab. 387).

**AMUTTO** (*p.p.p.*), Dressed, accoutred for battle [अमुत्त = मुच]. Ab. 378.

**ĀNĀ** (*f.*), An order, a command; authority [आज्ञा]. Ab. 354, 992; Dh. 141, 142, 161; Mah. 22, 24; Alw. I. 79. *Ānākhettam* or *āpakkhettam*, field of authority, sphere over which authority extends.

**ANABHIJJHĀ** (*f.*), Absence of covetousness or desire [अ + अभिज्झा].

**ANABHIRADDHI** (*f.*), Anger, wrath, rage [अ + अभि + राध]. Ab. 164.

**ANABHIRATI** (*f.*), Dissatisfaction; affliction, sorrow [अ + अभिरति]. Pāt. xxxi.

**ANĀCARIYAKO** (*adj.*), Without a master or teacher, self-taught [अ + आचार्य + क]. B. Lot. 337.

**ANĀCĀRO**, Bad conduct, bad manners [अ + आचार].

**ANACCHARIYO** (*adj.*), Not wonderful [अ + आश्चर्य]. Dh. 323.

**ANACCHO** (*adj.*), Not clear, turbid [अ + अच्च्]. Ab. 669.

**ANĀDĀNO** (*adj.*), Free from attachment or desire [अ + आ + दान]. Dh. 63, 71, 72, 74.

**ANĀDARIYAM**, Disregard, disrespect, unkindness [अ + आदर + य]. Pāt. 15.

**ANĀDARO**, Disregard, disrespect, contempt, carelessness, indifference [अ + आदर]. Ab. 172; Kuhn K. S. 29, 33.

**ANĀDARO** (*adj.*), Disrespectful; careless, reckless, bold [अ + आदर]. Mah. 142; Pāt. 95.

**ANADHIKO** (*adj.*), Without additions or superfluities, not redundant [अ + अधिक्]. Alw. I. 65.

**ANADHIVARO**, Without a superior,—an epithet of a Buddha [अ + अधि + वर]. Ab. 2.

**ANĀDIYANTO** (*adj.*), Without minding, without attending (Ras. 83). See *Ādiyati*.

**ANĀGAMANAM**, Not returning [अ + आगमन]. *Kiṃ pana teṣaṃ anāgamanam icchatha*, would you like them not to come back? (Dh. 154).

**ANĀGĀMĪ** (*m.*), One who does not return [अ + आगमिन्]. This is the technical term for one who has entered the third of the four Maggas, or

paths to Nirvāṇa. He is so called because he cannot again be born in the world of men or of devas, but only in a Brahma world, from which he may attain Nirvāṇa. B. Intr. 292, 293; E. Mon. 280, 281, 291. Fem. *anāgāmini* (Dh. 175). Five Anāgāmis are enumerated in Saṅgīti Sutta, *antarāparinibbāyī, upahaccaparinibbāyī, asaṅkhāraparinibbāyī, sasaṅkhāraparinibbāyī, uddhamso akaniṭṭhagāmi*.

**ANĀGĀMIMAGGO**, The path of one that does not return [अनागमिन् + मार्ग]. This is the third of the Cattāro Maggā, or four paths to Nirvāṇa. E. Mon. 280, 281; Dh. 362, 426. See last.

**ANĀGĀMIPHALAṀ**, Fruition of the state of Anāgāmi [अनागमिन् + फल]. This is the second or perfect stage of the path of Anāgāmi. The whole path is called *anāgāsimaggo*, but it is subdivided into two stages, *anāgāsimaggo* and *anāgāsimiphalam*. It is not till he has reached the latter stage that the Anāgāmi enjoys fully and in perfection the blessings the path confers. E. Mon. 280; Dh. 162.

**ANAGĀRIKO**, One who does not live in a house, an ascetic, a Buddhist priest [अ + अगार + इक्]. Dh. 181.

**ANAGĀRIYĀ** (*f.*), The houseless life of an ascetic, asceticism, the life of a Buddhist priest [compare अनगारिका, B. and R.]. *Agārasmā anagāriyaṃ pabbajati*, to leave the household life for the ascetic life (B. Lot. 410, 581, 863; Alw. I. 92).

**ANĀGĀRIYO** (*adj.*), Not living in a house, houseless, homeless, recluse [अ + अगार + य]. Masc. an ascetic, a Buddhist priest. *Anāgāriyabhāvo*, asceticism (Ras. 62). *Anāgāriyamuni*, a hermit sage (Dh. 228). Alw. I. 75, 76.

**ANĀGĀRO** (*adj.*), Houseless, homeless [अ + आगार]. Dh. 72, 73. *Anāgāro*, an ascetic, a Buddhist priest.

**ANĀGATO** (*adj.*), Not come, not arrived; future [अनागत]. *Haṭṭhū anāgatesu yeva*, before the elephants have come (Dh. 156). *Anāgataṃ passam*, foreseeing the future. Loc. *anāgate*, in future, hereafter (Mah. 161, 247). Mah. 229.

**ANAGGHAKE** (*adj.*), Priceless, invaluable [अ + अर्घ + क]. Mah. 180. *Anagghiko* at Mah. 164.

**ANAGHO** (*adj.*), Priceless, invaluable, inestimable, precious, costly [अ + अर्घ]. Alw. I. 75.

**ANAGHO** (*adj.*), Sinless, blameless, pure [अ + अघ].

ANĀHĀRO (*adj.*), Without food, fasting [अ + आहार]. Mah. 211.

ANAKKHĀTO (*adj.*), Not described, ineffable [अ + आख्यात = ख्या]. An epithet of Nirvāṇa (Dh. 39).

ANAKKHIKO (*adj.*), Without eyes, sightless [अ + अक्षि + क]. Dh. 82.

ANĀKULO (*adj.*), Untroubled, quiet, peaceful [अ + आकुल]. Mah. 18; Khud. 5.

ANALASO (*adj.*), Industrious, diligent [अ + अलस].

ANĀLAYO (*adj.*), Free from desire or attachment [अ + आलय]. Dh. 281. Neut. *anālayam*, Nirvāṇa (Ab. 6).

ANALO, Fire [अनल]. Ab. 33.

ANAM, A cart [अनम्]. Ab. 373.

ĀNĀM, Inhaled air, inhalation, inspired breath [आन]. Ab. 39.

ANAMATAGGO (*adj.*). This word is found in the frequently recurring phrase *Anamatagge saṃsāre saṃsaranto*. It probably represents the Sanskrit अ + अमृत + अय, so that the phrase would mean "revolving in a revolution of being (or metempsychosis) which does not end in Nirvāṇa." See Dh. 82, 175, 336; Ras. 22; Mah. 73, 98. Rogers, however, translates it, "in the countless existences that have no beginning" (Buddh. Par. p. 56, compared with Dh. 175). Turnour in the Index and Glossary to Mah. says "without beginning or end."

ANĀMAYO (*adj.*), Free from illness, healthy [अ + आमय]. Dh. 76. Neut. *anāmayam*, health (Ab. 331; Kuhn K. S. 29).

ANĀMIKĀ (*f.*). The ring finger [अनामिका]. Ab. 266.

ĀNANAM, The mouth [आनन]. Ab. 260.

ĀNĀNCAM, Infinity, immensity, boundlessness [आनन्द]. B. Lot. 811, 812.

ĀNANDANAM, Friendly greeting, welcome [आनन्दन]. Ab. 760.

ĀNANDO, Joy, delight, happiness; name of a famous disciple of Buddha; name of a fabulous sea-monster [आनन्द]. Ab. 87, 436, 673; Man. B. 13, 227; Mah. 134; Dh. 27, 107, 135, 139, 205, etc.

ANĀNGAṆO (*adj.*), Free from lust or impurity, pure [अ + अङ्ग]. B. Lot. 865; Dh. 23, 42, 63.

ANĀÑÑO (*adj.*), Without another, alone [अ + अन्य]. *Dve gatiyo bhavanti anaññā*, two courses only are open to him (B. Lot. 581). Pāt. 12.

ANĀṆO (*adj.*), Free from debt [अ + अण]. Kamm. 5.

ANANTARAM (*adv.*), Immediately after, next [अनन्तरम्]. *Tass' uppattikūlanantaram eva*, immediately after his birth (Ras. 15). *Tadanantaram*, forthwith (Mah. 233). With abl. *Tato anantaram*, immediately afterwards.

ĀNANTARIKO (*adj.*), Uninterrupted [अनन्तर + इक]. Khud. 7.

ANANTARO (*adj.*), Immediately following, next; adjoining, next [अनन्तर]. F. Jāt. 46; Mah. 233; Dh. 239, 402. *Manussānaktare bhavē devo ahoṣi*, he was a deva in a birth immediately following a birth as man (Mah. 5). *Tumhākaṃ anantarāne nisinno bhikkhu*, the priest sitting next you (Dh. 134).

ANANTO (*adj.*), Endless, eternal; boundless, infinite [अ + अन्त]. B. Lot. 515; Dh. 33 (and see *Gocara*); Man. B. 10. *Anantamati*, of infinite wisdom (Khud. 23). Masc. *Ananto*, name of the Nāga king (Ab. 651). Neut. *Anantaṃ*, the Infinite, i.e. Nirvāṇa (Ab. 7).

ANANUCCHAVIKO (*adj.*), Unsuitable, unworthy, improper [अ + अनु + छवि + क]. Dh. 86, 114, 416.

ANANUSSUTO (*adj.*), Unheard [अ + अनु + श्रुत = श्रु].

ĀNANYAM, Freedom from debt [आनृण].

ĀNĀPANAM, Ordering, commanding. See *Ānāpeti*.

ĀNĀPĀNAM, Inhaled and exhaled breath, inspiration and respiration [आन + अपान]. Alw. I. 88; E. Mon. 268, 269; Man. B. 150.

ANĀPATTI (*adj.*), Free from guilt, innocent [अ + आपत्ति].

ANĀPATTIKO (*adj.*), Free from guilt [अ + आपत्ति + क]. Pāt. 28.

ANAPĀYĪ (*adj.*), Not departing, lasting [अनपायिन]. Dh. 1.

ANAPEKHĪ (*adj.*), Free from desire [अ + अपेक्षिन]. Dh. 62, 412.

ĀNĀPETI (*caus. āneti*), To cause to be brought, to send for [नी]. *Ānāpayitvā ānāpāsāṇḍike*, having caused men of various heretical creeds to be brought to him (Mah. 23). *Te attano samīpaṃ ānāpetvā*, having caused them to be brought into my presence (Alw. I. 76). Dh. 305; Mah. 223. Ger. *ānāpiya* (Mah. 134). P.p.p. *ānāpito* (Mah. 170).

ĀNĀPETI (*caus. ājānāti*), To order, to command [आ + आपयति = आ]. Ras. 72; Dh. 176, 243,

291, 328; Alw. I. 79. With acc. *Āṇāpesi samīpaṭṭhaṃ purisaṃ*, ordered an attendant who stood by (Mah. 246). With following imper. *Āṇāpesi ca bhūpati mārehi pitaraṃ me ti*, and the king gave the order, Put my father to death (Mah. 261). P.p.p. *āṇatto*.

ANAPPAKO (*adj.*), Much, great, considerable [अ + अल्प + क]. Dh. 26; Khud. 12; Mah. 69, 127.

ANAPPO (*adj.*), Much, great; numerous, many [अ + अल्प]. Mah. 215; Ras. 21.

ANĀPUCCHĀ, Without asking leave, without permission. Pāt. xxi. 105. As this word governs an acc. I am inclined to think that it may represent अ + आ + पृष्टा, comp. *anāpucchitvā* at Pāt. 90. *Anāpucchāṃ* (Pāt. 12, 87), if the reading be correct, is, no doubt, the part. pres. = अ + आ + पृच्छत्.

ANĀRATO (*adj.*), Continual [अ + आरत = रत्]. Adv. *anārataṃ*, continually (Ab. 41).

ANARIYAVOHĀRO, Unworthy practice [अ + आर्य + व्यवहार]. Eight are alluded to at Ab. 122. The four Anariyavohāras are *musāvādo*, *pisunavādo*, *samphappalāpo*, *pharusavādo*, "lying, slander, frivolous talk, harsh language." There are also two other sets of four each, "saying you have seen a thing when you have not seen it," etc.

ANARIYO, Not noble, not venerable; mean, dishonourable, low [अ + आर्य]. B. Lot. 497. Masc. *anariyo*, one who is not an Ariya, a Puthujjana (Ab. 435).

ANARO, Not a man, other than human [अ + नर]. Alw. I. vii.

ANĀSAKĀ (*f.*), Fasting [अनाशक]. Dh. 25, 305.

ANASANAṀ, Fasting [अ + अशन]. Ab. 1185.

ANĀSAVO (*adj.*), Free from human passion [see *āsavo*]. Masc. *anāsavo*, an Arahā (Mah. 167; Dh. 23). Neut. *anāsavaṃ*, Nirvāṇa (Ab. 7). Fem. *anāsavā* (Mah. 17). Dh. 17, 69.

ANASSAVO (*adj.*), Disobedient [अ + आश्रय]. Dh. 80.

ANĀTHAPIṆDIKO, Feeder of the poor, surname of an eminent lay disciple of Buddha; his name was Sudatta. B. Intr. 24; Ab. 437; Dh. 78, 107, 165, etc.; Man. B. 216.

ANĀTHO, Helpless, forlorn, destitute [अ + नाथ]. Mah. 104; Dh. 222.

ANATI, To breathe, to live [अन]. Cl. P. Verbs, 4.

ANATTĀ (*m.*), Not a self, not a soul [अ + आत्मन्]. Gog. Ev. 45.

ANATTĀDHĪNO (*adj.*), Not one's own master, dependent [अ + आत्मन् + अधीन].

ANATTAMANO (*adj.*), Displeased, discontented. See *Attamano*. B. Lot. 367; Ras. 17.

ANATTHAKO (*adj.*), Unmeaning, senseless, foolish [अनर्थक]. Dh. 285. Fem. *anattikā* (Ab. 123).

ANATTHO (*adj.*), Foolish, vain [अनर्थ]. Dh. 19.

ANATTHO, Disadvantage, evil, misfortune; injury [अनर्थ]. *Anatthakārako*, *anatthakaro*, injurious (F. Jāt. 1). *Anatthasāṇhito*, mischievous, pernicious (Pāt. 116). *Anatthakaraṇaṃ*, hurtfulness (F. Jāt. 1). *Anatthaṃ karoti* or *Anatthaṃ carati*, to injure. *Atthaṃ karissāmīti* *anatthaṃ kari*, saying, I will do good, he has done harm (Dh. 88). With dat. *Ayaṃ me puttānaṃ anatthaṃ pi karēyya*, this woman might do my sons a mischief (Dh. 303, and see 262). Dat. *anatthāya*, to the prejudice of (Dh. 13, 262). Dh. 46; Alw. I. 112.

ĀNATTI (*f.*), Command, injunction, ordinance [आज्ञप्ति]. Alw. I. 106.

ANATTO (*adj.*), Without individuality, unreal [अ + आत्मन्]. Dh. 49, where the comment explains it by "powerless." Man. B. 495; B. Intr. 462, 508.

ĀNATTO (*p.p.p. āṇāpeti*), Commanded, enjoined [अ + आप्त = ज्ञा]. Mah. 76.

ANĀTURO (*adj.*), Healthy [अ + आतुर]. Dh. 36.

ANAVAJJATĀ (*f.*), Blamelessness [अनवद्यता].

ANAVAJJO (*adj.*), Blameless, harmless, not sinful [अ + अवद्य]. Khud. 5; Dh. 259.

ANAVARATAM (*adv.*), Incessantly [अनवरतम् = रत्]. Ab. 41.

ANAVASESO (*adj.*), Without any remaining, all, every one, the whole [अ + अवशेष]. Khud. 15; Ab. 786.

ANAVASSAVO, Not flowing in, non-influx [अ + अव + सव].

ANAVASSUTO, see *Avassuto*.

ANĀVATADVĀRATĀ (*f.*), Not closing the door against another, accessibility, openhandedness [अ + आवृत + द्वार = ता].

ANAVATATTO, see *Anotatto*.

ANAVATTHITI (*f.*), Unsteadiness [अ + अवस्थिति]. Ab. 1172.

ANAVAYO (*adj.*), Perfectly acquainted with, versed in [अ + अवया]. With loc. (Alw. I. lxx).

ANĀVILO (*adj.*), Clear, pure; untroubled, serene [अ + आविल]. Dh. 15, 73.



ĀNAYANĀM, Bringing near; escorting [आनयन]. Dh. 145.

ANAYO, Sin, wrong; di-tress, misfortune [अनय]. Ab. 979.

ĀNĀYO, A net, a fish-net [आनाय]. Ab. 521; the reading is Ānayo, but a MS. of Pali Akāraṇī has Ānāyo.

ĀNCATI, To honour [अञ्च]. Cl. P. Verbs, 2.

ANĀJO (*adj.*), Oviparous [अण्डज]. Ab. 741. Masc. *anḍajo*, a bird; a fish Ab. 624, 1079.

ANĀKAM, A bird's egg [अण्डक]. F. Jāt. 49; Dh. 107. 325.

ANĀM, An egg; a testicle [अण्ड]. Ab. 273. 627, 1092.

ANDHABĀLO (*adj.*), Silly, stupid, doting [अन्ध - बाळ]. Dh. 95; Alw. I. 102.

ANDHABHŪTO (*adj.*), Blind, in darkness, unenlightened [अन्ध + भूत = भू]. Dh. 32, 256, 337.

ANDHAKĀRO, Darkness [अन्धकार]. Ab. 70; Dh. 27; Mah. 14.

ANDHAKIYO (*adj.*), Belonging to the Andhra country. Cl. Gr. 93.

ANDHAKO (*adj.*), Belonging to the Andhra country [अन्ध + क]. Alw. I. cvii, cviii; Pāt. viii.

ANDHANTAMAM, and -MO, Thick darkness [अन्ध + तमस्]. Ab. 72; Alw. I. 107.

ANDHO (*adj.*), Blind [अन्ध]. Ab. 321; Dh. 86, 300.

ANDU (*m.*), A chain [अन्दु]. Dh. 411.

ANDUKO, An elephant's foot chain [अन्दुक]. Ab. 364.

ANĀCPAKAM, A roll of cloth to serve as a stand for a vessel. Ab. 458.

ĀNEJJAM, Immovability, impassibility. The Buddhist Sanskrit equivalent is Ānījya, viz. अ + इङ् + य (B. Lot. 306). *Ānejjappatto*, "immoveable," "impassible," I find thus explained in a commentary, *Ānejjappatto ti acale nirīñjane ti vuttam hoti*, where ānejja is distinctly referred to the Pāli root IÑJ = Sanskrit IṆG. The latter part of the compound *ānejjappatto* represents the S. prāpta. A Tīkā says, *Niccalabhāvena avatṭhānam ānejjappatti*; here *patti* is the S. prāpti.

ANEJO (*adj.*), Free from desire. Dh. 73, 74. See *Ejā*.

ANEKADHĀ (*adv.*), In many ways [अनेकधा]. Mah. 27, 195.

ANEKASO (*adv.*), In many ways [अनेक + शस्]. Mah. lxxxix.

ANEKAVIDHO (*adj.*), Of many sorts, various [अनेक - विधा]. Ras. 25.

ANEKO (*adj.*), Several, many; manifold, various [अनेक]. Mah. I. 170.

ANĒLAMU (*adj.*), Not deaf and dumb [अ + एडमुक].

ANENĀ, see *Anuñā*.

ANESANĀ (*f.*), Impropropriety [अ + एषणा]. Dh. 272, 371.

ANESANO (*adj.*), That should not be sought or desired, improper [अ - एषण]. Dh. 335.

ĀNETI, To bring, to bring home; to fetch, to procure; to carry, to convey [आ - नी]. *Kumārikam* (Mah. 1), let us engage a maid-servant Dh. 300). *Sace n'jjam* (B. Lot. 306), if I send for the doctor Dh. 103. *Pajjapāṇa ānesamī*, I shall take to myself a wife Dh. 199. *Mahhapithena ānesum*, handed down by word of mouth Mah. 207. Aor. *ānāyī* Mah. 3; *ānesī* Mah. 40. Ger. *ānāya* Mah. 4; Alw. K. viii. P.p.p. *ānito*.

ANGA (*interj.*), Indeed! Oh! [अङ्ग]. Ab. 1139.

ANGADAM, A bracelet [अङ्गद]. Ab. 287.

ANGAHĀRO, Gesticulation [अङ्ग + हार]. Ab. 101.

ANGAJĀTAM, Membrum virile [अङ्ग + जात = जन]. Ab. 273.

ANGAM, A limb, a member; the body; a portion, division; a means, a cause; a requisite; a quality, attribute [अङ्ग]. Ab. 273, 955; Ras. 16. *Sabb-aṅgasamupāgato*, possessed of every qualification (Mah. 11). *Aṭṭhaṅgasamannāgato*, possessed of eight good qualities (B. Lot. 566). *Iminā aṅgena samannāgato*, endowed with this attribute (B. Lot. 654, comp. Khud. 4). There are nine Aṅgas (*navaṅgam*), or divisions of the Buddhist scriptures according to subject matter; they are *suttam*, *geyyam*, *veyyākaraṇam*, *gāthā*, *udānam*, *itivuttakam*, *jūtakam*, *abbhutadhammam*, *vedallam* (see each separately). There is an art or science named Aṅgam, mentioned in Brahma Jāla Sutta, which consists in predicting a person's career from the examination of his limbs.

ĀNGANĀ (*f.*), A woman [अङ्गना]. Ab. 230.

ĀNGAṆAM, A court, a yard; lust, impurity, sin [अङ्गण]. Ab. 218, 859; Mah. 151, 212. *Rājāṅgaṇam*, palace court. *Ākāsaṅgaṇam*, an open courtyard (F. Jāt. 17).

ĀNGĀNUSĀRI (*adj.*), Pervading the limbs [अङ्ग + अनुसारिन्]. This is the name of one of the Vāyus



or airs contained in the human body (Ab. 39). Hardy (who calls it *āṅgamaṅgānusāri*) states that it means a wind "that pervades the whole body, being conveyed in vessels like veins, and imparts the power by which the hand or foot or any other member is moved" (Man. B. 400).

ANGĀRO, Charcoal; live coals, embers [अङ्गार]. Ab. 36; F. Jāt. 56; Dh. 301, 325. *Āṅgāramāsaṁ*, roast meat (Mah. 60).

ANGATI, To go [अङ्ग]. Cl. P. Verbs, 1.

ANGAVIJJĀ (f.), One of the low arts enumerated in Brahma Jāla Sutta, prognostication of a person's future from the appearance of his body [अङ्ग + विद्या].

ANGAVIKKHEPO, Gesticulation [अङ्ग + विक्षेप]. Ab. 101.

ANGĪ (adj.), Having limbs; having parts or divisions [अङ्गिन्]. Kuhn K. S. 32.

ĀṅGIRASO, A name of Buddha; name of a Rishi [अङ्गिरस]. Ab. 1, 109.

ANGO, The name of a country, Bengal [अङ्ग]. Ab. 185.

ĀṅGULAM, A finger's breadth, an inch [अङ्गुल].

Ab. 195; Dh. 319; Pāt. 76. *Atthaṅgulo sajjhupatto*, a silver plate eight inches thick (Mah. 169).

ĀṅGULĪ (f.), A finger [अङ्गुली]. Ab. 266; Alw. I. 100; Dh. 111.

ĀṅGULIKO (adj.), Belonging to a finger; an inch in length [अङ्गुलिक]. Mah. 166.

ĀṅGULIMUDDĀ (f.), A signet ring [अङ्गुलि + मुद्रा]. Ab. 287.

ĀṅGULIYAKAM, A finger ring [अङ्गुलीयक]. Ab. 286.

ANGULYĀBHARAṆAM, A finger ring [अङ्गुलि + आभरण]. Ab. 286.

ĀṅGUTTARANIKĀYO, Name of the fourth division of the Suttapiṭaka [अङ्ग + उत्तर + निकाय].

ĀṅGUTTHO, The thumb [अङ्गुष्ठ]. Ab. 266; Mah. 218.

-ANHO, and -AṆHO, Day [अह]. A substitute for *ahaṁ*, "day," in the latter part of a few compounds,—*pubbanho*, forenoon; *majjhanho*, noon; *aparāṇho*, afternoon; *sāyanho*, evening. The usual spelling of the manuscripts is *-aṇha*, with the lingual *p*, but the original spelling must have been *-anha*, for Pāyoga Siddhi gives *pubbanha* (Sanskrit *pārvāṇa*), as an instance of *h* joined to

a dental *n*. The influence of the false analogy of words like *taṇhā*, *kaṇha*, etc., would easily account for the introduction of the *ṇ* in later MSS.

ĀṆI (f.), The pin of a wheel-axle, a linch-pin; a peg or pin [आणि]. Ab. 374; Pāt. 86. *Rathāṇi*, linch-pin of a chariot (Mah. 217).

ANIBBIDDHO (adj.), Not traversed, not a thoroughfare [अ + निर्विद्ध = अद्ध]. Ab. 202, 1008; Pāt. 112.

ANICCATĀ (f.), Impermanence, instability, mortality, death [अ + नित्य + ता]. Man. B. 400; Mah. 10, 122, 126, 195, 262.

ANICCHITO (adj.), Not desired, disliked, unpleasing. Dh. 396. See *Ichchito*.

ANICCO (adj.), Not lasting, transitory, perishable [अ + नित्य]. Dh. 49; Ras. 24. Neut. *aniccam*, impermanence (Man. B. 495; Ras. 24).

ANIDASSANAM, The Unseen, viz. Nirvāṇa [अ + निदर्शन]. Ab. 7.

ANĪGHO (adj.), Free from suffering, uninjured, scatheless [अ + *niggha*, which see]. Dh. 52, 390.

ANĪKATTHO, One of the king's body guard, a life-guardsmen [अनीक + थ]. Ab. 342.

ANĪKO, and -KAM, An army, a host [अनीक]. Ab. 381. Four *anīkas*, or hosts, are mentioned as constituting an army—*hatthānīkam*, *hayānīkam*, *rathānīkam*, *pattānīkam*, the elephants, the cavalry, the chariots, the infantry (Ab. 383).

ANILO, Wind [अनिल]. Ab. 37. *Anilapatho*, the sky (Ab. 46).

ANIMISO (adj.), Not winking the eyes [अ + निमिष]. *Animisalocanam*, an unblenching gaze (Man. B. 181). Masc. *animiso*, a god (Ab. 12), a fish (Ab. 1044).

ANIMITTO, see *Nimittam*.

ANIPPHALO (adj.), Not fruitless, not without reward [अ + निस् + फल]. Dh. 175; Khud. 11.

ANISAMMAKĀRĪ (adj.), Acting inconsiderately or recklessly [अ + निश्चय + कारिन्]. Ab. 729, 738.

ĀNISAMSO, Advantage, profit, good result, blessing, reward, merit [आ + नि + शस्]. Ab. 767; Pāt. 75; Dh. 79, 230, 256. *Appamāde ānisamso*, the blessings of diligence (Dh. 182). *Yāgānisamso*, the merit of giving gruel in charity (Mah. 229). *Saṅgīti Sutta* enumerates five *Ānisamsā sīlavato sīlasampadāya*, or blessings which accrue to the virtuous man from the practice of virtue. These are wealth, good report, confidence in any coin-

pany, an untroubled death, a happy state after death.

ANISSĀMANAKO (*adj.*), Not envious [अ - ईर्ष्या + मनस् + क्].

ANISSAYO (*adj.*), Without supplies, barren, desolate [अ + nissayo, which see]. Ab. 886.

ANĪTIKO (*adj.*), Free from distress or calamity [अ - ईति - क्]. Neut. *antīkaṇ*, The Secure, viz. Nirvāṇa (Ab. 7).

ĀNĪTO (*p.p.* *āneti*), Brought, conveyed [आनीत = नी]. Ab. 749; Dh. 155, 193, 325.

ANIYAMO, Uncertainty [अ + नियम]. Ab. 649.

ANIYATO (*adj.*), Uncertain, doubtful [अ + नियत = यत्]. Dh. 254; Mah. 200. The Vinaya enumerates two priestly sins called *Aniyatā dhammā*, "undetermined offences," because it depends upon circumstances whether they are to be treated as Pārājika, Saṅghādisesa, or Pācittiya. E. Mon. 9; Pāt. 7, 75; B. Intr. 302.

AÑJALI (*m.*), The hollow of the joined hands; a respectful salutation performed by raising the joined hands to the forehead [अञ्जलि]. Ab. 263. *Añjalim paggaṇhāti*, or *paggaṇheti*, or *karoti*, to salute respectfully by raising the joined hands to the forehead (Alw. I. 97; Dh. 97, 133; Mah. 112). *Añjalim paṇāmeti*, to bend the joined hands towards a person in respectful salutation (Gog. Ev. 8). *Añjalikammaṃ* and *añjalikaraṇaṃ*, respectful salutation (Dh. 97, 362). *Añjalikaraṇiyo*, deserving of respectful salutation (Alw. I. 78).

AÑJANAM, A collyrium applied to the eyelashes to darken them [अञ्जन]. Ab. 306; Mah. 22.

AÑJASAM, A road [comp. अञ्जसा]. Ab. 190; Mah. 150. *Sivañjasam*, the way of happiness (B. Lot. 332).

AÑJATI, To anoint, to smear [अञ्ज]. *Imaṃ bhesajjaṃ añjāhi*, rub in this medicament (Dh. 89). Caus. *añjāpeti* (ditto).

AÑKITO (*p.p.*), Marked; adorned, furnished, supplied with [अङ्क]. Ab. 263; Khud. 31; Ras. 20.

AÑKO, A mark; the flank or side [अङ्क]. Ab. 55, 276, 1043. *Puttaṃ anken' ādāya*, taking her child on to her hip (Dh. 363).

AÑKOLO, The plant *Alaungium Hexapetalum* [अङ्कोल]. Ab. 557.

ANKURO, A shoot, a sprout [अङ्कुर]. Ab. 543; Mah. 87; F. Jāt. 6. *Buddhaṅkuro*, a nascent

Buddha, one who will some day be a Buddha Dh. 117.

ANKUSO, A hook to guide an elephant with [अङ्कुश]. Ab. 367. *Aṅkusagārika*, an elephant driver, mahout Dh. 55.

ANKYO, A sort of tambourine [अङ्क्य]. Ab. 143.

ANNĀ *f.*, A mother.

AÑÑĀ *f.*, Knowledge; perfect knowledge, Arahattaphala [आज्ञा]. Ab. 436; Dh. 11.

AÑÑADĀ *adv.*, At another time [अन्यदा].

AÑÑADATTHU *adv.*, Surely, certainly, truly [अन्यद् - अस्तु]. Ab. 1140; Cl. Gr. 75; Mah. 72. *Aññadattā garuḍaṇṇaṃ abhūti*, assuredly he will be blamed Dh. 234. *Aññadattākaṇṇo*, rapacious, viz., "sure to carry something away with him." *Aññadattā dāro*, penetrating, viz., "sure to see everything."

AÑÑĀDISO *adj.*, Different [अन्यादृश].

ANNAM, Food; boiled rice [अन्न]. Ab. 465, 1103, 1104. *Annapānam*, meat and drink Khud. 11. *Annāni madhurāni*, sweetmeats (Mah. 170).

AÑÑAMAÑÑAM (*adv.*), Mutually, towards each other. *Aññamaññaṃ piya*, kind to each other (Dh. 76). *Aññamaññaṃ sagāraṇi vīharantā*, living full of respect towards each other. *Aññamaññaṃ mukhāni oloketvā*, looking in each other's faces (Dh. 390). *Aññamaññaṃ ābhogapaccavekkhana-rahitā*, void of mutual reflection and consideration. *Aññamaññaṃ kathayimāsu*, they said among themselves (Dh. 233). See next.

AÑÑAMAÑÑO, Each other, one another [अन्य + अन्य, with euphonic न्, the S. equivalent is अन्योन्य]. Fem. *aññamaññī*. Acc. *Aññamaññaṃ apekkhitvā*, looking at each other (Mah. 230); *Aññamaññaṃ accayaṃ desetvā khamāpetvā*, having confessed their fault and become reconciled to each other (Dh. 105; comp. Mah. 205). *Aññamaññaṇṇissā* (*gen. fem.*) *vajjapaṭicchādikā*, concealing each other's faults (Pāt. 100). *Ahaṅkāro 'aññamaññaṇṇassa*, mutual arrogance (Ab. 397). *Aññamaññaṇṇakalaho*, mutual strife (Dh. 103; *Aññamaññaṇṇahitesino*, seeking each other's good (Mah. 68). B. Lot. 532; Mah. 136, 261; Khud. 16. Comp. *Aññeṇṇo*.

AÑÑANAM, Ignorance [अ + ज्ञान]. Ab. 168; B. Lot. 649. With loc. *Dukkhasamudaye aññāyaṃ*, ignorance of the origin of suffering (Gog. Ev. 67).

AÑÑASATTHUDDESO, Adopting another

teacher [अन्य + शास्त्र + उद्देश]. This is one of the Abhiṣānas, and means leaving the religion of Buddha to join a heretical sect. Khud. 27; E. Mon. 37. It should, perhaps, be written as two words, *aññasatthu uddeso*, as *satthu* may be either the genitive sing. or the crude base.

AÑÑĀSI, see *Ājānāti*.

AÑÑĀTABBO (*p.f.p. ājānāti*), That ought to be known or learnt [आ + ज्ञातव्य = ज्ञा]. Pāt. 17, 92.

AÑÑĀTAKO (*adj.*), Unknown, unrecognizable [अ + ज्ञात = ज्ञा + क]. *Aññātakavesena*, in disguise (Dh. 104, 255).

AÑÑĀTAKO (*adj.*), Not related, not a kinsman [अ + जन]. Dh. 176; Pāt. 8; Mah. 79. Fem. *aññātikā* (Pāt. 8, 77).

AÑÑĀTAMO (*adj.*), One of several, a certain [अन्यतम]. Declined like *Sabbo* (Cl. Gr. 52). *Tesam aññātamo kuṭumbiko*, of these a certain landed proprietor (Mah. 254).

AÑÑĀTARO (*adj.*), One, a certain, some; some other, another [अन्यतर]. Ab. 717. Declined like *Sabbo* (Cl. Gr. 52). *Tiṇṇaṃ aññātaraṃ*, one of three (Dh. 29). *Dasannaṃ aññātaraṃ*, one of ten (Dh. 25). *Aññātaraṃ brāhmaṇakule nibbattitrā*, having been born in a Brahman family (F. Jāt. 9). *Aññātaro puriso*, a certain person (Alw. I. 72). *Aññātaro vā aññātaro vā*, one or other, any one of several (Pāt. 3). *Aññātaraṃ kule*, some family or other (B. Lot. 463). B. Lot. 378.

AÑÑĀTAVESAVĀ (*adj.*), In disguise [अज्ञात + वेश + वन्त]. Mah. 208.

AÑÑĀTHĀ (*adv.*), In another way, differently, otherwise [अन्यथा]. F. Jāt. 18. *Aññāthābhāvo*, difference, contrariety (Ab. 776).

AÑÑĀTHATTĀ (*adv.*), Differently. Cl. Gr. 98.

AÑÑĀTI (*m.*), Not a relative [अज्ञाति]. Mah. 79.

AÑÑĀTO (*p.p.p. ājānāti*), Known, understood [आ + ज्ञात = ज्ञा].

AÑÑĀTO (*adj.*), Unknown, unrecognized, in disguise [अ + ज्ञात = ज्ञा]. Mah. 43, 208.

AÑÑĀTO (*adj.*), Not related, not a kinsman [अ + जन]. Mah. 79. Comp. *Aññātako*.

AÑÑĀTRA (*adv.*), Without, except, besides [अन्यत्र]. With instr. *Aññātra tena bhagavatā*, except this Blessed one (B. Lot. 654). *Aññātra saṅghasammutiyā*, except with the consent of the saṅgha (Kuhn K. S. 29). *Na me sokam añño nibbāpetum*

*sakkhissati aññātra tathāgatena*, none but Buddha can quench my sorrow (Dh. 308). With ablative: *Aññātra pubbeḥisamārambhā*, except when previously prepared by a layman. See next.

AÑÑĀTTHA (*adv.*), Elsewhere; in another case [अन्यत्र]. *Aññāttha gacchati*, to go elsewhere (Mah. 17). *Aññāttha vasi*, dwelt in another part of the country (Mah. 131). *Aññāttha dhāvimsu*, they ran away (Mah. 43). *Aññāttha saṅgahitaṃ suttaṃ aññāttha akariṃsu*, they put in one place a sūtra that belonged to another place (Alw. I. 63). Dh. 170, 393.

AÑÑĀTUM, see *Ājānāti*.

AÑÑĀVĀDAKO (*adj.*), Talking irrelevantly, prevaricating [अन्य + वाद् + क]. Pāt. 12, 86.

AÑÑĀVO, The sea, the ocean [अण्व]. Ab. 659; Mah. 25, 116.

AÑÑĀYA, see *Ājānāti*, and *Añño*.

AÑÑĀYAMĀNO (*adj.*), Unrecognized [अ + ज्ञायमान = ज्ञा]. Mah. 131.

AÑÑO, Water [अण्व]. Ab. 661.

AÑÑO (*adj.*), Other; other than, different from [अन्य]. Ab. 717. Declined like *Sabbo* (Cl. Gr. 52). Pl. *aññe* (Alw. I. xvii), Gen. and dat. pl. *aññesaṃ* (F. Jāt. 6). Inst. fem. *aññāya* (Alw. I. cviii). Gen. and dat. fem. *aññissā* (Dh. 251). *Añño koci*, any one else. *Ko añño*, who else? (B. Lot. 364). *Añño vā yo koci*, or any one else whatsoever (F. Jāt. 19). *Aññaṃ abhāsamaṇo*, without speaking of anything else (B. Lot. 314). *Añño — añño*, one — another. *Aññaṃ vattabbe aññaṃ eva vadati*, when one thing is to be said he says quite a different one (Dh. 318, compare F. Jāt. 8, and Dh. 14, 217). With abl. *Aññaṃ na sakkā dātum me*, I can give thee nothing but myself (Mah. 230). *Tato aññe*, different from them (Dh. 110, 170). *Jaṅgamā añño*, not movable (Ab. 712). Ab. 986.

AÑÑOÑÑO (*adj.*), Mutual [अन्योन्य]. Ab. 1200. See *Aññamañño*.

ANOKAṂ, Being houseless; freedom from attachment to the world [अ + ओक्]. Dh. 16.

ANOMO (*adj.*), High, illustrious, lofty [अ + अवम]. Man. B. 160. *Anomapañño*, of lofty wisdom (Dh. 97). *Anomadassī*, name of one of the twenty-four Buddhas (Man. B. 96; Dh. 117, 131).

ANOTATTO, and ANAVATATTO, Name of one of the seven great lakes [अ + अवतप्त = तप]. Man. B. 16, 17; B. Intr. 171; Kuhn K. S. 23; Ab.

679; Mah. 27. *Anotattadaho*, lake An. (Mah. 2). See *Mahāsaro*.

**ANOTTAPPAM**, Absence of fear of sinning, recklessness, hardness of heart [see *Uttappa*]. Man.B. 418; B. Lot. 444.

**ANOTTAPPI** (*adj.*), Reckless, fearless of sinning [anottappa + इन्].

**ANTAGGATO** (*p.p.*), Gone into, being in, contained in [अन्तर्गत = गम]. Ab. 742.

**ANTAGUNAM**, The mesentery [अन्त + गुण]. Khud. 18.

**ANTAKIRIYĀ** (*f.*), Bringing to an end, putting an end to [अन्त + क्रिया]. Alw. I. 72; Dh. 124.

**ANTAKO**, Death, Māra [अन्तक]. Ab. 43; Dh. 9, 51, 227.

**ANTALIKKHAM**, The sky, the air [अन्तरीच]. Ab. 45; Dh. 23, 295; Khud. 6.

**ANTAM**, An intestine; the bowels [अन्त]. Khud. 3. Pl. *antāni*, entrails Dh. 114.

**ANTAM**, see *Anto*.

**ANTAMASO** (*adv.*), Even [अन्तम + शस्]. *Yam kiñci kaṭṭipilandhanam antamaso suttatantuma-ttam*, any sort of waistband, be it merely a string or thread. *Antamaso attano sarīram pi sabbaṃ paḥūya gantabbam*, we must go, leaving everything behind us, even our very bodies (Dh. 153). *Antamaso thanapāyino dārake*, nay, the very babes at the breast (Dh. 165). *Antamaso tiṇasaldkam*, even a blade of grass (Kamm. 10). Dh. 264; Pāt. 1071.

**ANTARA** (*adv. and prep.*), Within, between, among, in [अन्तर]. As the first part of a comp. *Antaravithi* (*f.*), the middle of the street (Dh. 206, 212, 338). *Antavarassam*, during the rains. *Antaragharāṃ pavīṭṭho*, gone indoors (Dh. 122). *Antaraghare*, indoors (Pāt. 11). See *Anto* (2). Comp. *antaradhūyati*, *antaravāsako*, etc.

**ANTARĀ** (*adv. and prep.*), Between; on the way [अन्तरा]. Ab. 1150. *Idso pi ca te n' atthi antarā*, and thou canst not stop by the way (Dh. 43). With acc. *Antarā ca Rājagahaṃ antarā ca Nālandaṃ*, between Rāj. and Nālanda. With gen. *Tassa pācīnapacchimarūpānam antarā*, between its east and west gates (Dh. 190). *Antarāmagge*, on the road, by the way (Dh. 369, 414; Ras. 40). *Maṇimuttantarā*, between the gems and pearls (Mah. 164). Dh. 201.

**ANTARABHOGIKO**, This word appears to mean a village headman, or a subordinate chieftain under

a king and within the sphere of his authority see Alw. I. 79 and Pāt. 66. Alwis's explanation Intr. 90, would point to the meaning "border chief."

**ANTARĀDHĀNAM**, Di-appearance; covering [अन्तर्धान]. Ab. 51; Ras. 15. There are five *Antarādhānas* or declensions of religion: *Paṭi-vedha-ant.*, *paṭipatti-ant.*, *līṅga-ant.*, *dhātu-ant.*, *pariyatti-ant.* E. Mon. 427.

**ANTARADHĀPETI** (*aus.*), To cause to disappear; to render invisible [अन्तर् + caus. धा]. Mah. 137.

**ANTARADHĀYATI** (*pass.*), To vanish; to hide oneself [अन्तर् + धा]. With abl. *Upajjhāyā antaradhāyati siso*, the pupil hides himself from his master Kuhn K. S. 24. Aor. *antaradhāyatha* Dh. 253, *antaradhāya* Dh. 98, 134; Mah. 78), *antaradhāyisi* Mah. 112.

**ANTARAHITO** (*p.p.*), Vanished, disappearing, hidden [अन्तर्हित = धा]. Mah. 166. *Atha kho antarahitū devatā bhagavato dīrocesi*, then a heaven descended deity said to Buddha (Gog. Ev. 12). With loc. *Brahmaloke antarahito*, quitting the Brahma world (Gog. Ev. 8, comp. Kuhn K. S. 24).

**ANTARAKAPPO**, see *Kappo*.

**ANTARAM**, Interior, included space, midst; interval; opportunity; instant; difference, other; peculiarity; a hole; an inner garment; the heart or mind [अन्तर]. Ab. 292, 771, 802. *Vanantarasmim*, in the midst of the wood (Ras. 20). *Yojanasīmūya antaramhi*, on the middle of a boundary line of a yojana long (Mah. 41). *Bhikkhūnam antaram pavisitā*, having gone into the midst of the priests (F. Jāt. 45). *Dantantaragato*, having got between my teeth (F. Jāt. 13). *Parisantaragato*, gone among men (Pāt. 117). *Me lomantarasu*, among my hairs (F. Jāt. 57). *Dutiye vassasatantare*, in the second century, lit. in the second interval of a hundred years (Alw. I. 66). *Etasmim antare*, in that brief interval. *Tadantaram*, at that instant, immediately (Mah. 90). *Bhavantaram*, another birth, a former existence (Mah. 245). *Desantaram*, a foreign country. *Samayantaram*, foreign religious usages. *Abhidhānantarārambhe*, at the commencement of a different set of words (Alw. I. viii). *Najjantaram*, a certain river (Ab. 1052). *Bhantaram*, a particular star (Ab. 931). *Vedantaram*, one of the Vedas (Ab. 839). *Guṇoghena nirantarantaro gaṇo*, the priesthood whose heart is filled with a multitude of virtues (Alw.

I. vii). Ab. 802 attributes to antaram the meaning of 'hetu, "cause"; of this I have found no example. Dh. 217, 218; Pát. xvi. See *Anto*, *Antare*, *Antara*.

ANTARANTARĀ (*adv.*), From time to time, at intervals [अन्तर + अन्तर abl.]. F. Ját. 2; Mah. 219; Dh. 191, 202.

ANTARANTARE (*adv.*), From time to time, at intervals [अन्तर + अन्तर loc.]. Mah. 229.

ANTARANTARENA (*adv.*), In the intervals of, among, between [अन्तर + अन्तर instr.]. With gen. Dh. 106, 108, perhaps 223.

ANTARĀPARINIBBĀYĪ (*m.*), Technical name for one of the five sorts of Anāgāmi (which see). Explained to mean one who dies and attains Nirvāṇa before half the age he should have lived in a Brahma world is expired [अन्तरा + parinibbāyī, which see].

ANTARĀRATI, To run into danger [denom. अन्तराय]. Alw. I. 17.

ANTARAVĀSAKO, An under-garment [अन्तर + वासस् + क]. Ab. 292. Ant. is one of the three cīvaras or garments worn by a Buddhist priest. Eitel says, "a sort of waistcoat worn in place of a shirt by priests." E. Mou. 114; Kamm. 3.

ANTARAVASSAM, ANTARAVĪTHĪ, see *Anto* (2).

ANTARĀYIKO (*adj.*), Causing an obstacle, impeding, injurious [अन्तराय + इक]. *Tass antarāyike Lambakāṇṇe saritvāna*, remembering the Lambakāṇṇas who had stood in the way of his prosperity (Mah. 218). Circumstances which disqualify a man for becoming a Buddhist priest (as disease, debt, etc.) are called *Antarāyikā dhammā*, "impediments" or "disqualifications" (Kamm. 5). The term is also applied to those sins which prevent the attainment of heaven or of final sanctification (B. Lot. 403; Kamm. 31; Pát. 16, 29, 92).

ANTARĀYO, Obstacle, prevention, hindrance; danger, accident; end [अन्तराय]. Ab. 765; B. Lot. 403; Dh. 403. Dat. *antarāyāya*. *Nālaṃ antarāyāya*, not sufficient to prevent (Pát. 16). *Saggamaggantarāyo*, an obstacle or barrier in the way to heaven (Mah. 158). With gen. *Brahmacariyassa antarāyo*, a hindrance to a life of holiness (Pát. xxxi). *Antarāyena bhavitabban*, an accident must have happened (Dh. 304). *Antarāyavimocanam*, release from the dangers that threaten life (Mah. 220, comp. 222). *Jivitantarāyo*, death (Dh. 387). *Antarāyaṃ karoti*, to put an imped-

ment in the way of. *Gaṇassa cīvaralābham antarāyaṃ kar.*, prevent the sisterhood's receiving presents of robes (Pát. 106). *Saggamokkhanam ant. kar.*, prevent the attainment of heaven and Nirvāṇa (Pát. 92).

ANTARE (*prep.*), Between; among; during, while; within, in [loc. अन्तर]. With gen. *Yamakasālaṇam ant.*, between two Sal trees (B. Lot. 342). *Dvinnam tiṇṇam janānam ant.*, in the company of two or three persons (F. Ját. 8). *Devamanussānam ant.*, among gods and men. *Paṇḍukābhayaṇaṇṇo ca Abhayassa ca antare*, between the reigns of Paṇḍukābhaya and Abhaya (Mah. 67; comp. Ras. 36). *Tadantare*, meantime (Mah. 82). *Yojanantare*, within the distance of a yojana (Mah. 214). *Sākhantare nilīno*, perched among the branches (Ras. 32). *Bhamukantare*, between the eyebrows (B. Lot. 563). *Dvārantare*, in the gateway (Dh. 307). *Viṭapa-antare*, in the fork of a tree (Dh. 155). Dh. 250, 256.

ANTARENA (*prep.*), Between; except [अन्तरेण]. Ab. 1137, 1150.

ANTARĪPAM, An island [अन्तरीप]. Ab. 664, 999.

ANTARITO (*p.p.*), Hidden [अन्तरित = इ].

ANTARĪYAM, An under garment [अन्तरीय]. Ab. 292.

ANTAVANNO, A Ćūdra [अन्त + वण]. Ab. 503.

ANTEPURAM, Royal precincts, royal citadel or palace; that part of the palace set apart for the royal ladies, harem, gynaeceum [अन्तःपुर]. Ab. 215, 538; Alw. I. 72; Mah. 82; Dh. 175. At Dh. 162 and 291 *antopuram*.

ANTEPURIKO (*adj.*), Belonging to a royal gynaeceum [अन्तःपुर + इक]. Mah. 110.

ANTEVĀSĪ, A pupil [अन्तेवासिन्]. Ab. 408; Alw. I. lxix. *Nahāpakantevāsī*, a bather's apprentice.

ANTEVĀSIKO, A pupil [अन्तेवासिन् + क]. Cl. Gr. 80; Dh. 271. *Antevāsikavattam*, duties of a pupil to his ācariya.

ANTIKAṀ, Vicinity [अन्तिक]. Ab. 706. After verbs of motion the accusative is used prepositionally in the sense of "near to," "to" (with foll. gen.): *Tassa tassa bhikkhuno antikaṃ gantvā*, going to this priest and that (Pát. 91). *Patto dyukkha-gantikaṃ*, brought to death's door (Mah. 38). *Sakaṃ yānam apesayi tadantikaṃ*, got his carriage driven to her side (Mah. 61). Similarly the locative is used in the sense of "near," "with":

*Tadantilo nividerá*, sitting down at his side Mah. 29, comp. 74. *Tusabá deapantáke*, living with his teacher Mah. 28. *Purantáke*, near the town Mah. lxxvi. *Antáke*, from Mah. 14; Pát. 76. Kalm K. S. 7.

ANTIMAKO *adj.*, Final, last. Mah. 53.

ANTIMO *adj.*, Final, last [अन्तिम]. Ab. 714; Dh. 63; E. Mon. 2. *Tadantimo*, the last of these Mah. 9. *Sakkirāṇ antinam aká*, paid the last honours to the dead Mah. 125. *Abhayass' antimo putto*, the youngest son of Abhaya Mah. 142. *Antimadeho*, last body or existence before annihilation B. L. t. 350. *Antenaváiro*, one who has been re-born for the last time, an Araha Dh. 63, 71).

ANTIYO (*adj.*, Final, last [अन्त्य]. Cl. Gr. 93.

ANTO, and ANTAM, End; limit, boundary; proximity, side; destruction, death; lowest, inferior; interior [अन्त]. Ab. 404, 714, 791. *Dukkhas' antun larissatha*, ye will put an end to sorrow (Dh. 49, 67). *Dhútranto*, the final letter of a verbal root. *Nettanto*, the corner of the eye (Ab. 1116). *Paṇanto*, the border of a garment (Ab. 1127). *Kadú kammantānam anto paññāyissati*, when will the end of our agricultural labours be (Dh. 141). *Tr-anto*, ending in tu (Alw. K. viii). *M-anto*, ending with m (Alw. I. xvii). *O-d-antú sará añña*, the eight of which o is the last are vowels (Ditto). *Ayañ eko anto*, this is one extreme of doctrine (Gog. Ev. 38). *Aparanto*, the future. *Pubbanto*, the past. *Ekamantañ*, on one side (Khud. 4). *Sákhanto*, having the branches for its limit (Ab. 548). *Gaṅgante*, by the river-side (Mah. 219). *Thitá ante*, standing near (Mah. 3). *Chattantalambiká*, hanging from the edges of the parasol (Mah. 164). *Gámanto*, the outskirts of a village. *Vanante*, in the forest (Dh. 54). *Ante*, at the last, at the end (Dh. 414, Mah. 160). *Maccum accetum ante no sakkhimsu*, in the end were unable to overcome death (Mah. 253). *Antakkharāni*, the final letters (Dh. 414). *Antaṇ idañ bhikkhave jivikānañ*, this, priests, is the lowest of vocations. For the three Antas see *Sakkāyo*.

ANTO, and ANTARA (*adv. and prep.*), Within, in, inside [अन्तर]. Ab. 1150. *Anto dussabhaṇḍam atthi*, there is cloth inside (Alw. I. 75). *Anto yeva nivāsetvá*, having confined him indoors (Mah. 254). *Anto yeva jhāpetvá*, consuming inwardly (Dh. 354).

*Anto jhāpetun ekamāśin*, they placed inside one slave-girl Mah. 56. *Katá purāṇ anto*, placing the city inside, i.e. including the city within the boundary Mah. 98. *Anto nipanno*, lying down inside Dh. 224. *Anto uppanno kilesamāro*, the evil passions that arise within (Dh. 111). *Bahīaggi anto na pavasetvá*, the fire from outside is not to be brought indoors (Dh. 239). *Anto pavisati*, to enter Dh. 250, 372). *Anto visanto*, entering Mah. 52. —With gen. *Anto narindara-thussa*, within the palace Mah. 66). *Anto 'va r'javatt'ussa*, within the royal precincts (Mah. 82). *Anto tahi ca nagarassa*, inside and outside the city Mah. 259. *Polkkuariyá anto ca bahi ca*, inside and outside the tank Dh. 219. *Anto samāpattiyá*, during the exercise of samāpatti Dh. 177). *Phaṇam attano bilass' anto pavasetvá*, having introduced his head into the hole (Mah. 243). *Chabbapūnañ buddharasmiṇaṇ anto pavisitrá*, having come within the six-coloured rays of Buddha (Dh. 266). *Sambuddhāyā anto 'hañ vasissāmi*, I will dwell in the commandment of Buddha (Mah. 98). —With loc. *Anto bandhiya bhittiyāñ*, having embedded him in the wall (Mah. 261). *Anto parikkhepe rūjuyyānassa*, within the boundary of the royal garden (Mah. 88). *Anto nadiyañ*, on the river's bed (Dh. 224). *Anto gandhakūṭiyañ*, within the scented chamber (Dh. 291). *Anto vihāre disvá*, seeing her in the convent (Dh. 247). *Anto cihāre vicari*, walked up and down in the convent (Ditto). *Anto sāpiyañ*, behind the curtain (Dh. 159, 328). —Anto is much used as the first part of a compound noun or adjective; the following are examples: *Anto-aggi*, indoor or household fire (Dh. 239); *Anto-avīcimhi nibbatti*, was born in the Avīci hell (Dh. 148); *Antobhāgo*, interior (Ab. 1166); *Antobhāro*, inclusion (Ab. 1163, 1182); *Antodevatá*, penates (Dh. 239); *Antaradīpakam pavisimsu*, they landed on an island (Dh. 325); *Antogahe*, indoors (Dh. 94); *Antogahato nīharitvá*, having carried it out of the house (Pát. 93); *Antogāmañ pavisi*, entered the village (Dh. 82); *Antogāmato yāgubhattādāni dharitvá*, having brought broth, rice, etc., from the village (Dh. 88); *Antogehá nīharitvá*, having carried him out of the house (Dh. 94); *Antogharam*, interior of a house, indoors (Ab. 862); *Antaragharam pavittho*, having gone indoors (Dh. 122); *Antaraghare nikkhipēyya*, should put away in the house (Pát. 11); *Anto-*

*jālaṃ pavisanti*, go into the net (Dh. 337); *Antojāto*, a slave born in the house (Ab. 515); *Antojetavanaṃ pavisitvā*, having entered J. (Dh. 148); *Antokucchi* (f.), the belly (Ab. 862); *Haṭṭhino antokucchiyaṃ caṅkamanti*, they walk up and down inside the elephant's belly (Dh. 158, comp. 307); *Antolitto*, plastered inside (Pāt. 70); *Antomajjhantiko*, the forenoon; *Antonagaram sambādham*, the interior of the town is crowded (Dh. 232); *Antonagaram pavisitvā*, having gone into the town (Dh. 169); *Antonivesanaṃ pāvisi*, went indoors (Dh. 154); *Antonivesane*, indoors (Dh. 231); *Antopavattakilesā*, evil passions arisen within the heart; *Antopaviṭṭho*, having entered (Dh. 385); *Antopokkharaniyaṃ bhariyaṃ nahāpetvā*, having made his wife bathe in the tank (Dh. 219); *Antoratthe*, in the interior of the country (Pāt. 107); *Antoṭhitā manussā*, the men inside (Dh. 158); *Ratanāni antoṭhitāni*, gems buried in the earth (Mah. 68); *Imaṃ antovassam*, during this rainy season (Dh. 82); *Dukkheṇa taṃ antovassam vintāmesuṃ*, passed that rainy season in sorrow (Dh. 105); *Antovassam* (adv.), during the rains (Pāt. 107); *Ten' ev' antaravassena*, during this very rainy season (Dh. 142); *Antovatthumhi*, within the royal precincts (Mah. 253); *Antaravithiṃ olokayamāno*, looking down into the street (Dh. 206, 212); *Antaravithiyaṃ ṭhatvā*, standing in the street (Dh. 338). Compounds of this sort are sometimes again compounded with another word: *Antogahūbhimukho*, with his face towards the interior of the house (Dh. 95); *Antovassekadiyaṃ*, one day during the rains (Mah. 110); *Antovassabhāvena*, because it was the rainy season (Dh. 105); *Attano puttassa antonisīdanayoggaṃ*, fit for his wife and child to sit in (Dh. 324). See *Antara*.

**ANTOBHĀVO, ANTOGHARAM, ANTOJĀTO, ANTOṬHITO**, etc.; see last.

**ANTOGADHO** (adj.), Contained in, being among [see *Ogadhā*]. Ab. 742. *Mahāvihāriyaṇaṃ the-rānaṃ antogadho aññataro saṅkataññā koci mahāthero*, some eminent therā acquainted with Sanskrit, belonging to the priests of the Mahāvihāra (Bāl. i). *Sāsanapaṇṇe taṃ antogadham karoti*, encloses it in the letter. *Dve aggasāvaka mahāsāvakesu antogadhā*, the two chief disciples are included among the Mahāsāvakas.

**ANTOKAPPO**, see *Kappo*.

**ANU** (adv. and prep.), After; under; less than; for; according to; along; again; in consequence of [अनु]. Ab. 1174. *Yad ettha maṃ anu siyā*, whatever there be here for me (Cl. Gr. 131). *Sādhū Devadatto mataram anu*, Devadatta is kind to his mother (Ditto). *Anu Sāriputtaṃ paññavā bhikkhu*, a priest inferior to S. in learning (Ditto). *Saccakiriyaṃ anu pāvassi*, it rained according to his pious wish. *Anu* is much used in composition with nouns and verbs, e.g. *Anunāyako*, sub-chief; *Anudisā*, inferior direction, intermediate point of the compass; *Anuvassam* (adv.), yearly; *Saṅgītā anusāṅgītā ca*, rehearsed and rehearsed; *Pabbajitaṃ anupabbajissu*, they embraced asceticism in imitation of (or after) the ascetic. *Rukkham rukkham anuvijjotata cando*, the moon lights up tree after tree (Cl. Gr. 131). *Nadīm anvavasitā Bārāṇasī*, Benares is situated on a river's bank (Ditto). *Anupaṭipāṭiyā*, according to succession, by degrees (Dh. 369).

**ANU** (adj.), Small, minute; subtle [अणु]. Ab. 705; Dh. 481. *Aṇu* (m.), a measure equal to thirty-six Paramāṇus, an atom (Ab. 194).

**ANUBANDHATI**, To follow, to pursue; to wait upon, minister to [अनु + बन्ध्]. Mah. 154, 166; Dh. 89, 158. Ger. *anubandhitvā*, *anubandhiya* (Mah. 141, 228). P.p.p. *anubaddho*, following. P.p.p. caus. *anubandhito*, pursued (Ras. 40).

**ANUBANDHO**, Uninterrupted succession; consequence [अनुबन्ध]. Ab. 980; Alw. I. 1.

**ANUBHAVANĀM**, Partaking of, enjoyment (see next). Ras. 15.

**ANUBHAVATI**, and **ANUBHOTI**, To feel; to enjoy; to partake of; to obtain, receive [अनु + भू]. *Sukhaṃ dukkhaṃ an.*, to feel happiness, to feel sorrow (Dh. 293; F. Jāt. 49). *Mahantaṃ yasaṃ anubhavanto*, enjoying great fame (Dh. 191). *Anubhoti* (Dh. 149, 222; Pāt. 9; B. Lot. 836, 837). P.pr. *anubhavanto*, *anubhavamāno*, *anubhonto* (Dh. 138, 293; Ras. 26). Aor. *anubhosi* (Mah. 67). Ger. *anubhūtvā* (Ras. 28; Mah. lxxvi), *anubhavitvā* (Dh. 141).

**ĀNUBHĀVAVĀ** (adj.), Possessing power, gifted with supernatural power [अनुभाव + वल्]. Dh. 278.

**ĀNUBHĀVO**, Dignity, authority; power, might, supernatural power, efficacy [अनुभाव]. *Ānubhāvasampanno*, possessed of supernatural power



(F. Jāt. 3). Alw. I. 79; F. Jāt. 4, 5, 57. Rarely written *anubhūto* (F. Jāt. 23; B. Lot. 340).

**ANUBRŪHETI** (*caus.*), To cause to grow or increase; to make one of, devote oneself to [अनु + वृह् *caus.*]. The exact meaning of the expression *vivekam anubrūhēti* is difficult to determine. At Dham. p. 270 the comment explains it *vivekaṃ brūheyya vadāheyya upasampajja rihariyya*, "should increase, augment seclusion, should live in the practise of it," whence the phrase would seem to mean "devote oneself to solitude." At Dham. verse 75, Fausboll translates "cessum auget," but Max Muller, "will strive after separation from the world"; and the latter rendering seems to accord with the use of the phrase at Ras. 25, *ekasmiṃ samaye vivekam anubrūhento araṇṇāyatanam pīṇisi*, which we might expect to mean "on one occasion yearning for solitude he entered the forest." But at Mah. 39 we have *eko 'va Ahogaṅgamhi pabbate vīṇisi sattavassini vivekam anubrūhayan*, "he dwelt alone for seven years at the Ahogaṅga mountain, devoting himself to seclusion": here Turnour translates "indulging in pious meditation." See *Brūhēti*.

**ANUBODHO**, Knowledge, understanding [अनु-बोध]. Kuhn K. S. 32.

**ANUBUDDHO**, Under-Buddha, lesser Buddha, apostle [अनु + बुद्ध]. This term is applied to Araha followers of Buddha, such as Kassapa, Ānanda, etc. (Dh. 345).

**ANUCARATI**, To wander about in, to haunt [अनु + चर]. *Vyagghānucarito*, infested with tigers (Dh. 390).

**ANUCARO**, An attendant, companion [अनुचर]. Ab. 380. *Ratṭham ānucaraṃ*, a country with its inhabitants (Dh. 52).

**ANUCCHAVIKO** (*adj.*), Suitable, fit, proper, appropriate, worthy, conformable, proportionate [अनु + छवि + क]. Ab. 715. *Tadanucchaviko*, appropriate thereto (Dh. 277). *Raṇṇo an.*, he will suit the king (Dh. 158). *Kulānucchavikā*, worthy of their illustrious descent (Mah. 68). Mah. 142, 157. A form *anucchaviyo* also occurs; and at Dh. 133 *anucchavo*.

**ANUDDAYĀ** (*f.*), Compassion, mercy [अनु + दया]. Ab. 160; Dh. 178.

**ANUDDHAMSETI** (*caus.*), To vex, to harass [अनुध्वंसयति = ध्वंस]. Pāt. 4, 5, 18, 68, 72.

**ANUDDHATO** (*adj.*), Not puffed up, calm, subdued [अ + उद्धत = हन्]. Dh. 65.

**ANUDHAMMO** [अनु + धर्म]. This word seems to mean "lesser or inferior dhamma." In the phrase *dhammassa anudhammo* or *dhammānudhammo*, it is explained to be the catupārisuddhisīla, the dhutaṅgas, and other duties to be practised previous to the attainment of the nine lokuttara dhammas: *navalokuttaradhammassa anur'padhammanāṃ pubbaḥhigapaṭipadāsāṅkhītaṃ catup'risuddhisīladhutaṅga-asubhakkammaṭṭhānādibhedan* (Dh. 151, 375). *Dhammassa hoti anudhammatī*, he practises the lesser duties for the attainment of the highest state (Dh. 4. *Anudhammatī* is used in the same sense at Pāt. 75. Anudhamma is also used in Pāṭinokkha in another sense, in the compound *akatānudhammo*, "one upon whom justice has not been executed," "one who has not been punished," where the comment explains anudhamma to mean "just punishment" (Pāt. 17, 92).

**ANUDHĀVATI**, To run up to; to pursue [अनु + धाव्]. Dh. 16 (where it perhaps means to run up and down, see Buddh. Parables, lxxxi). Mah. 78.

**ANUDISĀ** (*f.*), An intermediate point of the compass [अनु + दिश]. Ab. 29. The four *anudisā* are north-west, north-east, south-west, south-east (Dh. 203, 255). *Purattimā anudisā*, the south-east (Ras. 69).

**ANUDŪTO**, A person sent with another, a travelling companion [अनु + दूत]. Mah. 16; Dh. 263.

**ANUGACCHATI**, To follow; to accompany [अनु + गम]. Dh. 79, 89, 153, 266. Ger. *anugantō* (Dh. 84, 239).

**ANUGĀMIKO** (*adj.*), Following, accompanying [अनुगमिन् + क]. *Anugāmiko nidhi*, a treasure that accompanies a man to the next world (Khud. 14).

**ANUGAṆHĀTI**, To favour, to protect [अनु + गृह्].

**ANUGATI** (*f.*), Following [अनुगति].

**ANUGATO** (*p.p.p. anugacchati*), Conformable to, following; relating to, concerning [अनुगत = गम]. Pāt. 75; Ab. 1174. *Pubbenivāsānugataṃ nāṇam*, knowledge of former residences (Alw. I. xxxiv; B. Lot. 821).

**ANUGGAHITO** (*p.p.p. anugāhātī*), Favoured [अनुगृहीत = गृह्].

**ANUGGAHO**, Favour, patronage; help, assistance



‘अनुग्रह’. Ab. 925. *Tassa anuggahaṃ kīṭum*, to show kindness to him (Mah. 231). Mah. 11; Alw. I. x.  
 ANUGGATO (*adj.*), Not gone up, not gone out [अ + उद्गत = गम्].  
 ANUGIDDHO (*p.p.*), Greedy [अनुगृह = गृह]. Kh. 15.  
 ANUGIṆĀTI, To permit (?) [अनु + गृ]. Kuhn K. S. 25; Cl. Gr. 136.  
 ANUGĪTI (*f.*), Parallel passage (?) [अनु + गीति]. Alw. I. 106.  
 ANUGO (*adj.*), Following; conforming to [अनुग]. Alw. I. xiv. *Anugo*, a follower, retainer. *Sattā-muccasatānugo*, with a retinue of five hundred nobles (Mah. 47). *Theramatānugo*, following the directions of the therā (Mah. 107). *Therapaddānugo*, followed in the therā’s footsteps (Mah. 167).  
 ANUJĀNĀPETI (*caus. next*), To ask permission, to obtain the consent of.  
 ANUJĀNĀTI, To grant, to permit, to consent to अनु + ज्ञा. *Sace maṃ upajjhāyo anujāneyya*, if my preceptor will allow me (Alw. I. 93). With acc. and dat. *parinibbānaṃ me anujānātha*, permit me to attain nirvāṇa (Dh. 308). Aor. *anuññāsi* (Mah. 175). Ger. *anujānitvā* (Dh. 104). Dh. 305, 141, 221; Alw. I. 103.  
 ANUJĪVĪ (*m.*), A servant, retainer [अनुजीविन्]. Ab. 342.  
 ANUJO (*adj.*), Younger, junior [अनुज]. *Anujo*, a younger brother (Ab. 254).  
 ANUJU (*adj.*), Crooked, depraved, wicked [अ + अनुज]. Ab. 737.  
 ANUKADDPHANAM, Referring back [अनु + कर्षण]. *Ugāhaṇaṃ anukadḍhanatthaṃ*, vā is introduced to refer you back to a former rule (Kuhn K. S. 30).  
 ANUKAMPĀ (*f.*), Compassion, kindness [अनु-कम्पा]. Ab. 160. Dat. *Lokānukampāya*, out of pity to the world (Kuhn K. S. 29). *Anukampāya paṭijaggi*, watched tenderly over her (Dh. 156).  
 ĀNUKAMPAKO (*adj.*), Compassionate, kind [अनु-कम्पक]. Mah. 6, 11; Kh. 11.  
 ANUKAMPANAM, Compassion [अनुकम्पन]. Ab. 1193.  
 ANUKAMPATI, To pity [अनु + कम्प]. Mah. 242.  
 ANUKAMPI (*adj.*), Compassionate [अनुकम्पिन्]. Mah. 231.  
 ANUKANTATI, To cut [अनु + क्त]. Dh. 55.  
 ANUKARO (*adj.*), Imitating [अनुकर].

ANUKĀRO, Imitation; resemblance [अनुकार]. *Tesaṃ anukāreṇa*, in imitation of them (Alw. I. 64).  
 ANUKIRIYAM, Imitation [अनु + कृ]. Dh. 146.  
 ANUKKAMO, Regular order, succession [अनुक्रम]. Ab. 429. Instr. *anukkamena*, in due course (Mah. 81; Dh. 117).  
 ANUKO (*adj.*), Small, minute [अणु + क]. Kh. 15.  
 ANUKŪLO (*adj.*), Suitable, agreeable [अनुकूल]. Mah. 68.  
 ĀNUKŪLYAM, Suitability, agreeableness [आनु-कूल्य]. Ab. 1147.  
 ANULĀPO, Tautology, repetition [अनुलाप]. Ab. 123.  
 ANULITTO (*p.p.p.*), Anointed [अनुलिप्त = लिप]. Ras. 32.  
 ANULOMAM (*adv.*), In direct order, with the grain, straight forward [अनु + लोमन्].  
 ANULOMAM, Direct order, succession [अनु + लोमन्]. Pāt. xviii; E. Mon. 261.  
 ANULOMATO (*adv.*), In accordance with [अनु-लोम + तस]. Kh. 21.  
 ANULOMETI, To be in accordance with [अनुलो-मय]. Pāt. xviii.  
 ANUMĀNAM, Inference; doubt, uncertainty [अनु-मान]. Ab. 1191; Pāt. xviii. *Anumānato*, inferentially.  
 ANUMASATI, To touch [अनु + मृश].  
 ANUMATI (*f.*), Consent, assent, sanction, command [अनुमति]. Mah. 5, 235.  
 ANUMATO (*p.p.p.*), Approved; agreeable to, beloved [अनुमत = मन]. Mah. 11, 15.  
 ANUMATTO (*adj.*), Small, least [अनु + मात्रा]. Dh. 50, 375, 386.  
 ANUMODANĀ (*f.*), and -NAM, Rejoicing, satisfaction, approval, thanks (see next). Pāt. xv; Dh. 402. *Anumodanaṃ karoti*, to express satisfaction or gratitude, to return thanks (F. Jāt. 52; Dh. 112, 126, 130, 134, 168).  
 ANUMODATI, To approve, to receive with satisfaction, to rejoice at, to express gratitude, to thank [अनु + मुद्]. Dh. 32; B. Lot. 566; Mah. 24, 25; Pāt. 74; Kh. 11.  
 ANUMTHŪLO (*adj.*), Small and great [अणु + स्थूल]. Dh. 6, 47, 73, 196; B. Lot. 514.  
 ANUNAKO (*adj.*), Complete, not deficient [अ + ऊन + क]. Ab. 702. *Paṭṭhi anūnako*, fully supplied with infantry (Mah. 155).  
 ANUNĀSIKO (*adj.*), Nasal [अनुनासिक]. Pāt. 29, 30.

ANUNĀYAKO, Sub-chief, vice-president [अनु + नायक]. E. Mon. 46.

ANUNAYO, Endeavour to be friendly, courtesy, compliance, fawning [अनुनय]. Dh. 273.

ANUNĀ (f.), Permission, sanction [अनुज्ञा]. Ab. 1192. *Mūḍapitūhi kīretā pabbajjivūṇaṃ*, having obtained his parents' permission to be a monk (Mah. 29). *Rājivūṇiyya*, by the king's permission or command (Mah. 56, 177).

ANUNĀTO (p.p.p. *anujñāto*), Permitted; sanctioned, ordained [अनु + ज्ञात = ज्ञा]. *Anujñāto 'si mūḍapitūhi*, have you your parents' consent? (Kamm. 5). *Kappiyabhūmi kira Cittaṃsa gahapattino anujñāto*, a suitable bit of ground was granted to the householder Citta (Dh. 267. Pāt. 75; Dh. 303, 363; Alw. I. 72).

ANUNO (adj.), Entire, complete, without deficiency [अ + जन]. Alw. I. 65. *Chabbasseṇi anūṇi*, six full years (Mah. 218).

ANUPABBAJATI, To give up the world after or in imitation of another [अनु + प्र + व्रज]. *Pabbajitam anupabbajimsu*, they embraced the ascetic life in imitation of the ascetic (Kuhn K. S. 13). *Anupabbajitānaṃ*, of those who became priests from his example (Mah. 34).

ANUPACCHINNO (adj.), Regular, unbroken, uninterrupted [अ + उप + छिन्न = छिद्]. Ab. 1174; Mah. 49.

ANUPADAṆ (adv.), Immediately after, after, behind [अनुपदम्]. With gen. *Therassa' anupadaṇ agā*, followed in the therā's footsteps (Mah. 103). For a noun *anupadaṇ*, meaning "that which follows a pada," "a second pada," see Pāt. 84.

ANUPĀDĀNO, see *Upādānaṃ*.

ANUPĀDĀYA, see *Upādāya*.

ANUPADDAVO (adj.), Uninjured, safe, intact [अ + उपद्रव]. Dh. 60.

ANUPADIKO (adj.), Following in the footsteps of, immediately following [आनुपदिक्]. Dh. 91.

ANUPĀDISESO, see *Upādiseso*.

ANUPĀDIYĀNO, see *Upādiyati*.

ANUPAGHĀTO, Not injuring, not hurting [अ + उपघात]. Dh. 34, 345.

ANUPAKHAJJA, This word represents the Sanskrit अनुग्रहन्त्य, and seems to mean "having entered upon," "having occupied." Pāt. 12, 15, 43, 87.

ANUPĀLETHI (caus.), To observe, to maintain [अनुपालयति = पा]. Mah. 128.

ANI PALITTO (adj.), Untainted, unpolluted [अ + उपलिप्त = लिप्]. Dh. 63, 415.

ANUPAMO (adj.), Incomparable [अ + उपमा]. Mah. 240.

ANUPĀPUNĀTI, To reach, to attain [अनु + प्र + आप].

ANUPARIḠACCHATI, To walk round and round [अनु + परि + गम्]. Dh. 251; Pāt. 71.

ANUPARIVATTO, Directed, turned [अनु + परि + वृत्त = वृत्त].

ANUPARIYĀTI, To walk round and round, to watch over [अनु + परि + या]. Dh. 251; Mah. 197.

ANUPARODHO, Non-disturbance, not injuring [अ - उपरोध].

ANUPASAMPANNO (adj.), Not ordained [अ + उपसम्पन्न = पद्]. So *puggalo anupasampanno*, that person's ordination is invalid (Pāt. 17). *Anupasampanno*, one not yet ordained, a sāmaṇera or novice (Man. B. 494).

ANUPASSANĀ (f.), Looking at, contemplation (see next). Dh. 389; Man. B. 497.

ANUPASSATI, To look at, to contemplate, to observe [अनु + दृश्]. Dh. 111.

ANUPASSĪ (adj.), Looking at, contemplating, observing [अनु + पश् (see दृश्) + इन्]. Dh. 2, 45, 63.

ANUPATATI, To follow; to meet with; to fly up to [अनु + पत्]. Dh. 40, 62, 372. P.p.p. *anupatito* (Dh. 53, 392).

ANUPAVĀDAKO (adj.), Not speaking ill of (see next). B. Lot. 866.

ANUPAVĀDO, Not speaking evil, not reviling [अ + उप + वाद्]. Dh. 34.

ANUPAVISATI, To enter upon, to enter, to occupy [अनु + प्र + विष्]. Dh. 228; Pāt. 87, 95. P.p.p. *anupaviṭṭho*, having entered (Dh. 320).

ANUPĀYO, Wrong means [अ + उपाय].

ANUPĪLITO (p.p.p.), Trodden upon, oppressed [अनु + पीडित = पीड]. Dh. 163.

ANUPO (adj.), Watery [अनुप]. Ab. 187, 813.

ANUPPADAJJATI, To give in return [अनु + प्र + दा]. Pāt. 11.

ANUPPADĀNAṆ, Giving [अनु + प्र + दान]. *Bhesajjānaṃ an.*, administering remedies.

ANUPĀDANĪYO (adj.), That ought not to be produced [अ + उद् + पद्].

ANUPPADĀTĀ (m.) [अनु + प्र + दातृ]. This

word appears to mean "one who encourages," or "one who incites." It occurs in the two phrases *samaggūnaṃ vā bhettū bhinnānaṃ vā anuppadāta*, and *bhinnānaṃ vā sandhātā sahītānaṃ vā anuppadāta*.

ANUPPADINNO (*p.p.p.*), Given, bestowed [अनु + प्र + दत्त = दा]. Kh. 12.

ANUPPĀDO, Not arising, non-appearance [अ + उत्पाद].

ANUPPĀÑNĀTTI (*f.*), Secondary or additional enactment [अनु + प्रज्ञप्ति].

ANUPPANNO (*adj.*), Not arisen, not born, not appeared [अ + उत्पन्न = पद्]. *Anuppanne buddhe*, before Buddha was born into the world (Dh. 120, 160, 416).

ANUPPATTO (*p.p.p. anuppatnti*), Having arrived at; having attained [अनुप्राप्त = आप]. Dh. 69, 72, 73, 109; Alw. I. 93. *Vayo anuppatto*, grown old. *Mithilam an.*, having reached Mithilā.

ANUPPIYABHĀNĪ (*adj.*), Saying pleasant things, flattering [अनु + प्रिय + भण् + इन्].

ANUPUBBĀM, Regular succession, series [आनुपूर्व]. Ab. 429.

ANUPUBBENA (*adv.*), In regular order, successively, gradually, one by one, in due course [आनुपूर्वेण]. *Anupubbena vivaranto*, opening them one by one (Alw. I. 79). *Anupubbena nimbā vadāhimsu*, gradually the nimbas grew up (F. Jāt. 6). *Anupubbena cārikāṃ caramāno*, wandering from place to place. *Anupubbena vayappatto*, in due time grew up. Dh. 43; Mah. 26, 88, 174.

ANUPUBBĪ (*f.*), Regular succession, order, series [आनुपूर्वी]. Ab. 429.

ANUPUBBIKATHĀ (*f.*), Successive or regular narration [आनुपूर्वी + कथा]. Dh. 79, 116; Ras. 25; F. Jāt. 25.

ANUPUBBO (*adj.*), Regular, successive [अनुपूर्व]. *Anupubbakathā*, regular narration (Mah. 130). Dasuttara Sutta enumerates nine *Anupubbanirodhas*, or "successive destructions," the destruction of *kāmasaññā* by the attainment of the first Jhāna, the destruction of *vitakka* and *vicāro* by the attainment of the second Jhāna, etc. There are also nine *Anupubbavikāras* or "successive states," the attainment successively of the four Jhānas, the four Arūpabrahmalokas, and of *saññāvedayitanirodho*, "extinction of consciousness and sensation."

ANURĀDHĀ (*f.*), Name of one of the Nakkhattas or lunar mansions [अनुराधा]. Ab. 59.

ANURĀJĀ (*m.*), Following king, successor [अनु + राजन्].

ANURAKKHAṆĀ (*f.*), and -NĀM, Guarding, preservation [अनु + रक्षण]. Kh. 21; Dh. 223, 305.

ANURAKKHATI, To guard, to preserve; to observe [अनु + रक्ष्]. Dh. 58; Kh. 16. *Cārittaṃ anurakkhitum*, to keep up an observance (Mah. 159).

ANURAKKHĪ (*adj.*), Guarding, watching over [अनु + रक्ष् + इन्]. Dh. 50.

ANURODHO, Compliance, satisfaction [अनुरोध]. Ab. 345; Dh. 283.

ANURUDDHO, Name of a cousin and eminent apostle of Buddha [अनुरद्ध = रुध्].

ANURUJJHATI (*pass.*), To approve, to be pleased [अनु + रुध्यते + रुध्]. Dh. 283.

ANURŪPAKO (*adj.*), Suitable [अनुरूप + क].

ANURŪPĀM (*adv.*), According to [अनुरूपम्].

ANURŪPO (*adj.*), Suitable, conformable, proper [अनुरूप]. Dh. 300. With gen. *Ayaṃ ārohaṃ mama anurūpo*, this rider suits me (Mah. 142). *Tadanurūpena sūpavyañjanena*, with the proper accompaniments of broth and curry (Dh. 401).

ANUSĀNVACCHARAM (*adv.*), Yearly [अनु + संवत्सर]. Dh. 120; Mah. 241, 242.

ANUSANDHI (*m.*), Connection, application [अनु + संधि]. *Anusandhiṃ ghaṭeti*, to join the connection, i.e. to show the connection between the story related and the maxim it illustrates (Dh. 89, 99, 277, 305).

ANUSĀNGITO (*p.p.p.*), Rehearsed again or subsequently [अनु + संगीत = गी].

ANUSĀRĪ (*adj.*), Following [अनुसारिन्].

ANUSARITO (*p.p.p.*), Going, running [अनु + सु]. Dh. 410.

ANUSĀRO, Following, conformity [अनुसार]. Ab. 79. Instr. *anusārena*, according to. *Saṅketānusārena*, according to appointment (Ras. 31). Dh. 125, 316.

ANUSĀSAKO, A teacher, preceptor, mentor [अनु + शास् + अक]. *Atthadhammānusāsako*, temporal and spiritual counsellor (F. Jāt. 7, 16).

ANUSĀSANAM, Instruction, admonition; government [अनुशासन]. Ab. 354; Mah. 6; Pāt. 69, 75. *Luṇḍakūlpanusāsanaṃ katvā*, having governed Ceylon (Mah. 242).

ANUSĀSATI, To teach, to instruct; to admonish; to command; to govern [अनु + शास्]. Mah. 9,

53, 198; Dh. 14, 29, 326; P. t. 66. *Anusaya tam*, gave him his instructions Mah. 177.

ANUSAYO, Repentance; inclination, thought, desire [अनुशय]. Ab. 853; Dh. 411; B. Lot. 685. There are seven Anusayas or inclinations, *kāma rāgānusayo, paṭighānusayo, duffhānusayo, roṭṭhānusayo, mānānusayo, bhavarāgānusayo, avijjānusayo*.

ANUSIKKHĪ (*adj.*), Studying, learning [अनुशिक्षिन्]. Dh. 41.

ANUSIKKHITABBO (*adj.*), That ought to be studied [अनु + शिक्षितव्य = शक्].

ANUSITTHI (*f*), Admonition, command [अनु + शिष्टि]. Ab. 354.

ANUSITTHO (*p.p.* *anusāsati*), Instructed, admonished, ordered [अनुशिष्ट = शास्]. Mah. 73; Kam. 5.

ANUSOCATI, To bewail [अनु + शुच्]. Dh. 323.

ANUSSARATI, To remember, to call to mind [अनु + स्मृ]. P.p. *anussaram*, *anussaranto*, *anussaramāno* (Dh. 65, 227; Mah. 195; Kh. 12. *Adj* *anussaraṇiyo*, that ought to be remembered.

ANUSSATI (*f.*), Recollection [अनु + स्मृति]. Ab. 158; B. Lot. 794. There are six *Anussatitthānas* or subjects to be recollected—*Buddhānussati, dhammān., sīlān., sāṅghān., cāgān., devatānussati*, or Buddha, the Law, the Church, the duties of morality, charity, the gods (Dh. 346).

ANUSSĀVETI (*caus.*), To cause to be heard; to proclaim, to announce [अनु + आवयति = श्रु]. Pāt. 2.

ANUSSAVIKO (*adj.*), Traditional [आनुश्रविक].

ANUSSAVO, Report, tradition [अनु + श्रव]. Ab. 1199.

ANUSSUKO (*adj.*), Free from desire [अ + उत्सुक]. Dh. 36. At Dh. 352 *anussukko*, for which comp. *Ussukkam* and *Appossukko*.

ANUSSUTO (*p.p.*), Heard [अनुश्रुत = श्रु]. B. Lot. 337.

ANUSSUTO, At Dh. p. 71 this word is, no doubt, the equivalent of अ + उद् + श्रुत = स्मृ with the meaning of "free from lust" (comp. *āsava*). But there is another reading *anussudam*, representing, I suppose, अ + उद् + खद्.

ANUSŪYATI (*pass.*), To be heard, to be reported [अनु + श्रूयते = श्रु].

ANUTAKKETI, To consider, to bear in mind [अनु + तर्क].

ANUTĀPO, Repentance [अनुताप]. Ab. 169.

ANUTAPPATI (*pass.*), To suffer, to feel remorse, to repent [अनु + तप्यते = तप]. Dh. 12, 55.

ANUTHERAM, Succession of elders, apostolic succession [अनु + स्खविर]. Cl. Gr. 86.

ANUTHERO, An inferior thera [अनु + स्खविर]. Dh. 384, where it is opposed to *sāṅgaththera*, "presiding priest."

ANUTTARIYAM, Pre-eminence, supremacy [अनुत्तर + य]. There are three Anuttariyas, *dassanānuttariyam, paṭipadānuttariyam, vimuttānuttariyam*. There are also six, *dassanānuttariyam, samānān., 13hān., 14hān., pāricariyam, anussatānuttariyam*, "preeminence in insight, in learning, etc."

ANUTTARO (*adj.*), Inferior; unrivalled, preeminent, incomparable, supreme [अ + उत्तर]. Ab. 694, 952; Dh. 5, 10; Kh. 9.

ANUTTHAHĀNO (*adj.*), Not exerting oneself, sluggish see *Uṭṭhahato*. Dh. 49.

ANUTTHĀNAM, Want of energy, inactivity, supineness [अ + उत्थान]. Dh. 43.

ANUTTHUBHAM, The Anushṭubh metre [अनुष्टुभ]. Ab. 945.

ANUTTHUNĀTI, To bewail [अनु + स्तन]. Dh. 29, 323.

ANUTTO (*adj.*), Not uttered, unexpressed [अ + उक्त = वच्].

ANUVADATI, To blame, to censure [अनु + वद्]. Pāt. 63.

ANUVĀDO, Blame, censure, admonition [अनुवाद]. Ab. 120; Pāt. 63.

ANUVASATI, To inhabit [अनु + वस्]. Cl. Gr. 132.

ANUVASSAKO (*adj.*), Yearly, annual [अनु + वर्ष + क]. Mah. 66.

ANUVASSAM (*adv.*), Yearly, annually [अनु + वर्ष]. Mah. 53, 232, 237.

ANUVĀTAM (*adv.*), In the direction of the wind, with the wind [अनु + वात].

ANUVATTAKO, Follower, attendant, disciple [अनु + वर्तक]. Alw. I. 55; Mah. 246; Pāt. 5.

ANUVATTANAM, Compliance [अनुवर्तन]. Ab. 345.

ANUVATTATI, To follow; to conform to; to attend upon, to associate with [अनु + वृत्]. Dh. 335; Pāt. 27, 95.

ANUVATTI (*f.*), Acting in conformity with [अनुवृत्ति]. Ab. 1174.

ANUVATTĪ (*adj.*), Conforming to, obedient to, following [अनुवर्तिन]. Dh. 16.

ANUVICARATI, To walk through [अनु + वि + चर्]. Dh. 320. Caus. *Manasā anuvicāreti*, goes over in his mind, studies.

ANUVICINTETI, To meditate upon [अनु + वि + चिन्]. Dh. 65.

ANUVIJJOTATI, To shine on in succession [अनु + वि + जुत्]. Cl. Gr. 131.

ANUVILOKETI, To take a view of [अनु + वि + लोक्].

ANUVITAKKETI, To reflect upon [अनु + वि + तर्क].

ANUVYAÑJANAM, Minor characteristic [अनु + व्यञ्जन]. There are thirty-two *Mahāpurisalakkhaṇāni*, or characteristics of a Buddha, and also eighty *Anuvyañjanāni*, or minor characteristics, such as a well-rounded form, well-proportioned members, the finger-nails smooth and copper-coloured, etc. Man. B. 369; B. Lot. 583 and foll.; Dh. 314, 315.

ANUYOGĪ (*adj.*), Devoted to, applying oneself to [अनुयोगिन] Dh. 38.

ANUYOGO, A question; being addicted or devoted to, applying oneself to, practising, zeal, exerting oneself [अनुयोग]. Ab. 115. *Anuyogaṃ dadāti*, to apply oneself to. *Jīgariyānuyogo*, practising watchfulness (Alw. I. xxxiv). Kh. 18.

ANUYUÑJATI, To practise, to be addicted to, to devote oneself to, to be zealous, to exert oneself [अनु + युज्]. *Buddhānaṃ sāsanaṃ anuyuñja*, devote yourself to the religion of the Buddhas (Alw. I. 92). *Pamādam anuyuñjanti*, give themselves up to sloth (Dh. 5, 6). *Surāmerayapānaṃ anuyuñjati*, is addicted to drink strong drink (Dh. 44). Mah. 141; Dh. 182, 319, 370, 394. P-pres. of the pass. *anuyuñjīyamāno*, being questioned (Pāt. 86).

ANUYUTTO (*p.p.p.* last), Addicted to, devoted to [अनु + युत् = युज्]. With acc. *Visūkadassanaṃ anuyuttā viharanti*, live addicted to worldly pleasures (Kh. 18). Alw. I. 107; Dh. 358.

ANVĀCAYO, Adding an object of secondary import, a function of the particle ca [अन्वाचय]. Ab. 1187.

ANVADDHAMĀSĀM, and ANVADDHAMĀSAM (*adv.*), Every fortnight, twice a month [अनु + अर्ध + मास]. Kamm. 35; Pāt. 108; Dh. 153.

ANVAGĀ, see *Anveti*.

ANVĀHATO (*p.p.p.*), Struck, agitated [अनु + आ + हत = हन्]. Dh. 8.

ANVĀSSAVATI, To flow from, to result from [अनु + आ + स्रु]. B. Lot. 471; Kuhn K. S. 24.

ANVAVASITO (*p.p.p.*), Situated on or near [अनु + अव + अत = अत्र]. Cl. Gr. 131.

ANVĀYA, This word is a gerund from अनु + इ, formed on the false analogy of gerunds like -māya from मि. It seems to mean "following upon," "in consequence of," "after." Dh. 120, 205, 226, 268, 378, 403.

ANVAYO, Connection; race, lineage, family; succession [अन्वय]. Ab. 332

ANVESANĀ (*f.*), Search [अन्वेष्टणा]. Ab. 428.

ANVESATI, To seek; to search [अनु + एष्]. Dh. 255. P.p.p. *anvesito* (Ab. 753).

ANVETI, To follow [अनु + इ]. *Nābbapaṇi visam anveti*, poison does not affect him who has not a wound (Dh. 23). Aor. *anvagā* (Mah. 48, 155). Inf. *anvetum* (Dh. 294).

ANVITO (*p.p.p.* last), Possessed of [अन्वित = इ]. *Kaṇḍattayanvito*, possessing three divisions (Alw. I. ix).

ĀNYAM, Being in debt [अण + य].

APA (*adv.* and *prep.*), Away; from, away from [अप]. Ab. 1184. With abl. *Apa sālāya āyanti vāṇijā*, the merchants come from the hall (Kuhn K. S. 23; Cl. Gr. 139). Used in composition with verbs and their derivatives.

ĀPABBATO (*adj.*), Reaching to the mountain [आ + पार्वत]. Cl. Gr. 87.

APĀBHATO (*p.p.p.*), Brought away [अप + आ + भूत = भु]. F. Jāt. 55.

APACĀYATI, To honour [अप + चाय्]. Dh. 288.

APACĀYĪ (*adj.*), Honouring [अपचायिन]. Dh. 20, 185, 186.

APACĀYITO (*p.p.p.*), Honoured [अपचायित = चि]. Ab. 750.

APACAYO, Loss, decay; honour, worship [अपचय]. Ab. 763, 1082.

APACCAKKHO (*adj.*), Unseen, indefinite [अ + प्रत्यक्]. Ab. 716; Alw. I. 6.

APACCAṀ, Offspring [अपत्य]. Ab. 240; Alw. I. xxix.

APĀCĪ (*f.*), The South [अपाची]. Ab. 29.

APACITI (*f.*), Offering, worship; loss, decay [अपचिति]. Ab. 425, 1117.

APACITO (*p.p.p.*), Honoured [अपचित = चि]. Ab. 750.

ĀPADĀ (*f.*), Mis-fortune, necessity [आपद्]. Ab. 385; 743; Kh. 13.

APADADĀTI, To take away [अप + दा]. (I. Gr. 117.

APĀDAKO (*adj.*), Having no feet [अ - पाद - क].

APADĀNĀM, Breaking off, removing; a deed, heroic action; a tale, a legend [अप - दान]. Ab. 943. In the sense of "deed" and "legend" the Sanskrit equivalent is अवदान. *Apadāna* is the name of the thirteenth book of the Khudda-kavikāya; it is a collection of tales of meritorious actions performed by Buddhas and eminent Arahās, as for instance Ānanda, in former existences E. Mon. 170; B. Intr. 64, 437.

APĀDĀNĀM, Taking away, removing; in gram. the ablative relation [अपादान]. Kuhn K. S. 23; (I. Gr. 117.

APADESO, Stating; pretext, deception, stratagem; cause [अपदेश]. Ab. 860.

ĀPĀDETI (*caus.* *āpajjati*), To put into a certain state; to inflict [आपादयति = पद्]. With two acc. *Bahū khuddake piṇḍe saṅghātaṃ āpādetā*, inflicting destruction upon many minute creatures (Pāt. xxviii).

APADHĀRAṆĀM, Covering [अप + धारण]. Ab. 50.

ĀPĀDI, see *Āpajjati*.

APADISATI, To tell of, to show [अप + दिश]. Dh. 364.

APADO, see *Padam*.

ĀPAGĀ (*f.*), A river [आपगा]. Ab. 681.

APAGACCHATI, To go away, to depart from [अप + गम्]. With abl. *Tamhā pāpappuggalū apagaccheyya*, should depart from that sinful man (F. Jāt. 14). Aor. *apāgami* (Mah. 119), *apagacchi* (Dh. 299). Ger. *apagantvā* (Dh. 241).

APAGAMO, Departure [अपगम]. Ab. 764.

APAGATO (*p.p.* *apagacchati*), Gone away from, departed [अप + गत = गम्]. Alw. I. 54. *Apagatarūñño*, deprived of sense (Dh. 179). *Apagataḍḍakam vattham*, cloth free from black specks.

APAHĀRO, Taking away [अपहार].

APAJITO (*p.p.*), Defeated (?) [अप + जित = जि]. Dh. 19.

ĀPAJJANĀM, Entering, falling into (see next).

ĀPAJJATI, To enter; to fall into; to undergo [आ + पद्]. Dh. 55. *Samṃoham āp.*, to fall into a swoon. *Samvegam āp.*, to be grieved.

*Vissamā āp.*, to become confident Dh. 48. *Lopam āp.*, to undergo elision. *A-khiro u-ttam āp.*, a is changed to u. *Āpattā āp.*, to fall into sin (Dh. 103; Pāt. 63). *Calāhānetriyā samvaram āpajjati*, brings the eye into subjection. Aor. *āpādi* (Dh. 48). Inf. *āpajjitu* (Ras. 16). Ger. *āpajjītvā* (Dh. 103; Pāt. 3). P p p. *āpanao*.

ĀPAJJITĀ (*m.*), One who falls into, is guilty of. Formed from *āpajjati* on the analogy of such words as जनिन्.

APAKKADHĀTI, To remove, to put away [अप + छप]. Dh. 209, 275.

APAKKAMATI, To depart [अप + क्रम्]. With abl. *Y thā apakkamam*, having left the herd Dh. 106. *Fakāmahe apakkamam*, they abandoned the monastery Mah. 236. Mah. 44; Dh. 143, 194; F. Jāt. 13, 46.

APAKKAMO, Departure; retreat, flight [अपक्रम]. Ab. 402.

APAKKO (*adj.*), Unripe [अ + पक्क].

APALĀPO, Keeping silence about, secrecy [अप - लाप].

APALOKANĀM, Giving notice of an intention; obtaining leave [अप + लोक् + अन्]. *Apalokanam* is the name of a Saṅghakamma, or ecclesiastical ceremony, for obtaining the formal consent of the priests to a proposed course of action; first the permission of the Saṅgha or assembly of priests is obtained to introduce the proposal, then the proposal is formally announced to the assembly, and their assent three times asked for (Pāt. 59).

APALOKETI, To give notice of, to obtain consent or permission [अप + लोक्]. *Anapaloketvā bhikkhusaṅgham*, without informing the priests of his intention (Dh. 105). Pāt. 61, 62, 97, 98, 108. *Apalokitaṃ*, the Unseen, Nirvāṇa (Ab. 7).

APĀMAGGO, The plant *Achyranthes Aspera* [अपामार्ग]. Ab. 583.

APAMĀRO, Epilepsy [अपमार]. Ab. 325; Kamm. 4. See also *Apasmāro*.

APĀNĀM, Breathing out, respiration [अपान]. Ab. 39.

ĀPĀNĀM, A place where people drink together, a tavern [अपान]. Ab. 534; Dh. 299, 307.

APANĀMETI (*caus.*), To remove, to carry off [अप + नासयति = नम्]. Kh. 13.

APANAYANĀM, Removing [अपनयन].

APANETI, To remove, to put away [अप + नी].

Opt. *apaneyya* (F. Jāt. 12). Ger. *apanīya* (Mah. 210); *apanetrā* (Dh. 107, 364; Alw. I. cxxiv). *Nāgādāsakarijīnam apanetrā*, having deposed king Nāgādāsaka (Mah. 15). P.p.p. *apanīto*.  
**APĀNGO**, and **-GAM**, The outer corner of the eye; a sectarian mark on the forehead [अपाङ्ग]. Ab. 261, 1116.  
**APANIDHETI**, To hide away, to conceal [अप + नि + धृ]. Pāt. 16. Caus. *apanidhīpeti* (ditto).  
**ĀPANIKO**, A tradesman [आपण + इक]. Ab. 469.  
**APANĪTO** (p.p.p. *apaneti*), Removed, put away [अपनीत = नी]. Alw. I. 76.  
**APANNAKO** (adj.), Certain, true, absolute. Ab. 638. *Apaṇṇakam thanaṁ*, real things, i.e. absolute truth as opposed to inductive reasonings (Man. B. 112).  
**APANNAṬṬIKO** (adj.), Not appearing, not existing [अ + प्रज्ञा + इक]. Dh. 121, 278.  
**APANÑO** (adj.), Without wisdom, foolish [अ + प्रज्ञा]. Dh. 67.  
**ĀPANNO** (p.p.p. *āpajjati*), Entered upon, fallen into; unfortunate [आपन्न = पद्]. Ab. 743; Pāt. 97. *Pīrījikaṁ āpattin āpanno hoti*, he has committed a P. offence (Pāt. 68). *Vivādan āpannā*, having got into a dispute. *Adāyāpanno*, unmerciful. *Parījayaṁ āpanno*, having suffered defeat (Pāt. 65). *Āpanno*, having fallen into sin (Pāt. 3). *Āpanna-sattā*, a pregnant woman (Ab. 239).  
**ĀPAÑO**, A bazaar or market, a shop [आपण]. Ab. 213; Mah. 25, 139, 213.  
**APĀNUDATI**, To remove, to dispel [अप + आ + नुहृ]. Dh. 96.  
**APARABHĀGE** (adv.), Afterwards, subsequently [अपर + भाग loc.]. F. Jāt. 49; Dh. 78, 114, 153, 310. *Tato aparabhāge*, thereafter (Dh. 421). *Kassapaṇṇa bhagavato aparabhāge*, since the time of K. Buddha (B. Lot. 364).  
**APARADDHO** (p.p.p. *aparajjhati*), Having sinned, guilty [अपराद्ध = राधृ]. Dh. 148.  
**APARĀDHO**, Offence, guilt, crime, sin [अपराध]. Ab. 355; Dh. 378.  
**APARAGOYĀNĀM**, Name of one of the four Mahādīpas or great continents [अपर + गोदान]. Ab. 183; Man. B. 4, 449.  
**APARĀJITO** (adj.), Unconquered [अ + पराजित = जि]. Kh. 6. Fem. *aparājītā*, name of a plant (Ab. 584).  
**APARAJJHANĀM**, Injury (see next).  
**APARAJJHATI**, To offend against; to injure; to

sin [अप + राधृ]. With dat. (Kuhn K. S. 28). With loc. (Dh. 149, 203, 374).  
**APARAJJU** (adv.), On the following day, next day [अपरेद्युस]. Cl. Gr. 69; Pāt. 89.  
**APARĀM** (adv.), Moreover, further [अपरम], *Athāparāṁ*, and further. See *Aparo*.  
**APĀRĀM**, Not the further bank, this side [अ + पार]. Ab. 665; Dh. 69.  
**APARĀṆHO**, The afternoon or evening [अपराह्ण]. Mah. 170.  
**APARĀNNAM**, A name given to certain sorts of vegetables [अपर + अन्न]. Pāt. 71, 72; Ab. 450. Pāt. 87 mentions *mugga*, *māsa*, *tila*, *kulāttha*, *alābu*, *kumbhūṇḍa*, as of this class.  
**APARANTO**, The future, futurity [अपर + अन्त].  
**APARĀPARAM** (adv.), On and on, successively; up and down, backwards and forwards [अपरसर + म]. Dh. 86, 172, 315, 320; Ras. 26.  
**APARĀPARO** (adj.), Following, successive [अपररस]. *Aparāparesu divasesu*, on the succeeding days (Dh. 146).  
**APARASELO**, The western mountain behind which the sun sets [अपर + शैल]. Ab. 606.  
**APARIMĀÑO** (adj.), Undefined, indefinite; boundless, immense [अ + परिमाण]. Kh. 16; Alw. I. 97.  
**APARIMITO** (adj.), Boundless, immense [अ + परिमित = मा]. Kh. 21.  
**APARISESO** (adj.), Without remainder [अ + परिशेष]. *Ine cattāro mahābhūtā aparisesā nirujjhanti*, these four elements are destroyed without remainder (B. Lot. 514).  
**APARITASSĪ** (adj.), Undaunted [अ + परि + चस् + इन्].  
**APARIYANTO** (adj.), Boundless, unlimited; indefinite [अ + पर्यन्त]. F. Jāt. 18, 19; Man. B. 492.  
**APARO** (adj.), Other; subsequent, following; western [अपर]. Declined like *Sabbo* (Cl. Gr. 52). Plur. *apare* (F. Jāt. 52). *Khipitvā aparaṁ kaṇḍam*, having shot another arrow (Mah. 156). *Aparo nayo*, another way. *Na hi dhammāparaṁ atthi*, for there is nothing besides the Law (Ras. 17). *Aparakūlamhi*, in after times, subsequently (Alw. I. 64, 65). *Aparabhāge*, subsequently (see separ.). Alw. I. 97, 102; Kh. 20; Dh. 249.  
**APASĀDETI** (caus.), To upbraid (?) [अप + सद्]. Dh. 143, 263; Pāt. 20.  
**APASAKKATI**, To depart अप + सुप्]. Pāt. 20.  
**APASAVYO** (adj.), Right (not left); contrary [अप + सव्य]. Ab. 719.



APASMĀRO, Epilepsy [अपस्मार]. Ab. 323. See also *Apasmāro*.

APASSENAM, The following text occurs in *Saṅgīti Sutta*, *Cattāri apassanāni, idh' evaṃ bhikkhu saṅkhay' ekam paṭiserati saṅkhay' ekam adhirāseti saṅkhay' ekam parirajjeti saṅkhay' ekam rinodeti*. Here *paṭiseratabbo* is explained to refer to the four paccayas, *adhirāsetabbo* to heat and cold, *parirajjetabbo* to dangerous animals, and *rinodetabbo* to lust, here-sy, and other sins. I am disposed to think that *apassenam* represents अप + आ + अयन, and to mean "that which should be observed or had recourse to." The comment says *apassenināti apassayināi अपासयति*?, and the *Tikā* *apassayitabbaṭṭhena apassayinī*.

APATHAM, No road, absence of a road [अपथ]. Ab. 193.

ĀPATTĀDHĪKARAṆAM, Question of guilt (see *Adhikaraṇam*).

APATTAKO (adj.), Not having a bowl [अ + पात्र + क]. Pāt. xxvi.

APATTHO (p.p.), Laid aside, thrown away [अप + अस्त = अस]. Dh. 27.

ĀPATTI (f.), Offence, guilt, sin, crime [आपत्ति]. *Pārājikāpatti*, and *pārājikā āp*, a *Pārājika* offence (Pāt. 68). *Thullaccayāpatti*, a *Thullaccaya* offence. *Āpatti* appears sometimes to be used adjectively in the sense of "guilty," e.g. *yo pabbājeyya āpatti dukkaṭassa*, "he who shall ordain such a one shall be guilty of dukkaṭa" (Alw. I. 72), and *anāpatti bhikkhu pārājikassa āpatti dukkaṭassa*, "the priest is not guilty of pārājika, he is guilty of dukkaṭa." But in both these examples it is perhaps possible to take *āpatti* as a noun ("there is the guilt of d.").

ĀPATTIKKHANDHO, Group or class of offences [आपत्ति + खन्ध]. There are seven classes of priestly offences, of different degrees of heinousness, viz. *Pārājika*, *Saṅghādisesa*, *Thullaccaya*, *Nissaggiya*, *Pācittiya*, *Dukkaṭa*, *Dubbhāsita*.

ĀPATTIKUSALATĀ (f.), Skill in offences, i.e. skill in determining to which class an offence belongs [आपत्ति + कुशल + ता].

APAVĀDO, Blame, abuse [अपवाद]. Ab. 120.

APAVAGGO, Completion; renunciation, abandonment; final deliverance, Nirvāṇa [अपवर्ग]. Ab. 8, 896, 910; B. Lot. 313.

APAVAHATI, To carry away [अप + वह].

APAVAJJANAM, Giving away, giving up, sacrificing [अप + वज्ज + अन्]. Ab. 420.

APAVĀRANAM, Covering, concealing [अपवारण].

APAVIDDHO (p.p.), Thrown away, discarded [अपविद्ध = व्यध]. Dh. 52, 302.

APAYĀNAM, Going away [अपयान].

APAYĀTO (p.p.), Fallen away, departed [अपयात = या]. Alw. I. vii.

ĀPĀYIKO, One suffering in an *Apāya* [अपाय + इक]. B. Lot. 310.

APĀYO, Going away, departure; disappearance, loss; misfortune, ruin [अपाय]. *Piyāpāyo*, loss of what is dear to us (Dh. 33). *Cha bhogānam apīyamukkhinī*, six means of dissipating wealth. *Apīyasahāyo*, a spendthrift or debauchee companion. There are four *Apāyas*, "states of suffering or punishment"; they are *naraka* (hell), *tiracchīna* (animals), the *petaloka* and the *asuraloka*. *Catubbidho apāyaloko*, the four worlds of suffering (Dh. 209). Kh. 9; B. Lot. 866.

APEKHĀ, and APEKKHĀ (f.), Desire, longing, affection, care, regard [अपेक्षा]. Dh. 62, 412; Pāt. 89. *Nirapekkho*, regardless (Dh. 255).

APEKKHATI, To regard, to mind; to look for, to expect; to look at [अप + ईक्ष]. *Jīvitam ana-pekkhitvā*, regardless of my life (Mah. 197). P.p. *apekkhamāno* (Pāt. 89), *apekkhanto* (Mah. 64). Mah. 196, 230.

APETI, To go away [अप + ई]. With abl. *Gāma apenti*, they leave the village (Kuhn K. S. 23). Imper. 2nd pers. sing. *apehi* (Dh. 107).

APETO (p.p. last), Having departed; free from, deprived of [अपेत = ई]. With abl. *Methunasma apeto*, having departed from fornication. With instr. *Apeto damasaccena*, void of temperance and truth (Dh. 2). *Apetaviññāno*, senseless (Dh. 8). Dh. 18.

APHALO (adj.), Without fruit, unproductive, barren, unprofitable [अ + फल]. Ab. 541; Dh. 10.

APHĀSU (n.), and APHĀSUKAM, Discomfort, uneasiness, ailment, sickness (see *Phāsu*). Pāt. 18; Dh. 81, 84, 89, 95, 166. *Aphāsum karoti* (with gen.), to annoy (Pāt. 107).

API, and PI (part.), Also; even; though; merely [अपि]. Ab. 1183. *Pahāya rajjam api nātisaṅghe*, leaving my kingdom and my friends (Ras. 21). *Aham pi gamissāmi*, I will go too (Dh. 79). *Pubbe pi*, in a former existence also (F. Jāt. 16). *Vāṇijo pi tam pahāya pakkāmi*, and the merchant left him



and went his way (F. Ját. 16). *Dassámi aṅgam api jīritā ca*, I will give both life and limb (Ras. 16). *Yasapabbajanam pi ca*, and also Yasa's embracing the ascetic life (Mah. 180). *Api—api*, both—and (Dh. 231). *Sīncati pi sīncāpeti pi*, both sprinkles and causes to sprinkle (Pát. 74). *Pañcāpi te mahātherā therāritṭhūdayo pi ca*, both the five great elders and the elders of whom Ariṭṭha was the first (Mah. 126). *Pakkāni pi apakkāni pi*, both ripe and unripe. *Api dibbesu kūmesu ratinā so nādhigacchati*, even in celestial pleasures he finds no happiness (Dh. 34). *Api cakkavattirājā*, even a universal monarch (Alw. I. 76). *Dasakkhattum vijātā pi kho pana sakāni vijātā viya aviha-tayobbanā heva hoti*, though she has borne ten children she is as young looking as if she had been but once a mother (Dh. 233). *Eko pi nāsakkhi*, not even one was able (F. Ját. 5). *Ekavacanam pi kathetum na sakkoti*, is unable to say a single word (F. Ját. 8). *So sāsanaṃ dāyādo hoti so dāyako api*, he becomes a kinsman, not a mere benefactor, of Religion (Mah. 36). *Te tayo pi uddhari*, pulled them out all three (Ras. 30). *Jānanto pi na sakka ti rājānaṃ āha*, though he knew it, he said to the king, I cannot identify it (Mah. 177). *Bandhūgāranivāsena dukkhitam pi narddhipaṃ dukkhāpetum*, to afflict the monarch already suffering from his imprisonment (Mah. 260). *Uparajjam Mahindassa dātukāmo pi*, though anxious to confer the vicereignty on Mahinda (Mah. 36). *Eva sante pi*, in spite of this (F. Ját. 7). *Ma kaddaci pi*, never at all (Mah. 158). *Api* is sometimes a particle of interrogation, e.g. *Api bhante piṇḍam alabhamāno jigacchādukkheṇa plīṭṭhā*, Lord, not receiving alms are you suffering from hunger? (Dh. 353); *Ap' dvuso amhākaṃ satthāraṃ jānāsi*, Pray, sir, do you know our teacher? (Pát. xxvi). With foll. *nu kho* expresses an emphatic interrogation: *Api nu kho koci upaddavo atthi*, Pray, have you any cause of distress? (Dh. 154); *Jātinirōdhā api nu kho jarāmaraṇaṃ paññāyetha no k' etaṃ bhante*, tell me, after the cessation of birth could decay and death exist? Certainly not, Lord. *Api ca kho pana*, however, nevertheless (F. Ját. 9). With foll. *nāma*, *Api nāma*, perhaps (Ab. 1191). *Api nāma evarūpo pi rakkhaso*, *dhammaṃ jāneyya*, perhaps even a rakkhasa like this might be acquainted with the Law (Ras. 21). —When followed by a word beginning with a

vowel, *Api* sometimes becomes *App* (Sansk. *apy*), e.g. *app-eva-nāma*, "perhaps." The initial *a* of *Api* is sometimes absorbed by sandhi, as *ajjāpi = ajja api*, *cāpi = ca api*, *nāpi = na api*. The final *i* is sometimes elided, as *sabbe p' ete = sabbe pi ete* (Mah. 253), *tatrūp' āsīm = tatra api āsīm*. The mutilated form *Pi* owes its origin to the frequent elision of the initial *a* in such cases as *manusso 'pi*, *vā 'pi*, *sabbe 'pi*. This elision was so frequent that *Pi* came to be looked upon as a perfect vocable, and thus we have such forms as *dutiyaṃ pi*, *iti pi*, *tīsu pi*, in which an initial *a* is ignored. It is equally correct to write *manusso 'pi*, *vā 'pi*, etc., or *manusso pi*, *vā pi*, etc., but the latter forms are the more convenient. See *Pi*.

APIDHĀNĀM, Covering, concealment; a cover, a lid [अपिधान]. Ab. 51. See also *Pidhānam*.

ĀPO, Water [आपः = अप]. Ab. 661; B. Lot. 514. Retains its form in composition, as *āpodhātu*, *āpokasīnam*, etc.

APPĀBĀDHATTĀM, Freedom from illness [अस्य + आबाध + त्व].

APPĀBĀDHO, Slight illness, tolerable health [अस्य + आबाध]. This word, though literally meaning "slight illness," is used in the sense of "good health" (*appābādhatā ti arogaṭā*). *Ānandaṃ appābādham pucchati*, asks Ā. about his good health, viz. asks if he is in good health (B. Lot. 427).

APPĀBĀDHO (*adj.*), In good health (see last). Alw. I. 108.

APPABHĀVO, Fewness, paucity [अस्य + भाव]. Kh. 21.

APPABHIKKHUKO (*adj.*), Containing few priests [अस्य + भिक्षु + क]. Alw. I. 92.

APPABHOGATTĀM, Poverty [अस्य + भोग + त्व].

APPABODHATI, I have met with this word only at verse 143 of Dhammapada, in a phrase the exact meaning of which it is difficult to determine—*yo nindaṃ appabodhati asso bhadro kasāṃ iva*. Fausbøll takes *appabodhati* as the equivalent of अस + प्रबोधति, and renders the sentence "who does not excite (gives no occasion for) blame, as a spirited horse does not need the whip." Dr. Weber refers it to अस्य + बोधति, and compares the analogous compounds *alpa-man* and *bahu-man*; in this case the line might mean "he does not resent (lit. makes little of, acquiesces in) reproof, as the spirited horse does not resent the

whip but answers to it." Subhūti is of opinion that *appa* is the prep. *apa* with the consonant doubled metri causa, and this seems to be in agreement with the comment, which says *nindam apaharanto bujihatīti appabodhati*. The comment evidently understands it in the sense of "wards off reproof," sees his error in time to amend it, and so averts the threatened reproof (*uppannam nindam*), just as a spirited horse does not wait for the stroke to fall, but as soon as the whip is raised starts forward, and thereby renders the blow unnecessary (*attani pataminam kasaṇi apaharati attani patitum na deti*, "arrests the whip in its fall, and does not suffer it to reach him").

**APPACCAYĀ** (*adv.*), Without a cause [अ + प्रत्यय *ulā*].

**APPACCAYO**, Mistrust, heartburning, discontent [अ + प्रत्यय].

**APPADHĀNO** (*adj.*), Secondary, subordinate [अ + प्रधान]. Ab. 787.

**APPADĪPO** (*adj.*), Without a lamp [अ + प्रदीप]. Pāt. 105.

**APPADUTTHO** (*adj.*), Undepraved, innocent [अ + प्रदुष्ट = दुष्ट]. Dh. 23.

**APPAGABBHO** (*adj.*), Free from boldness or impudence, retiring, modest [अ + प्रगल्भ]. Dh. 44; Kh. 15.

**APPAHARITO** (*adj.*), Having little grass, free from grass [अल्प + हरित]. Pāt. 13.

**APPAKICCO** (*adj.*), Having few duties, free from care [अल्प + कृत]. Kh. 15.

**APPAKO** (*adj.*), Few, little, trifling [अल्प + क]. Dh. 16, 381.

**APPALĀBHO** (*adj.*), Receiving little [अल्प + लाभ]. Dh. 66, 220.

**APPAMĀDO**, Vigilance, carefulness, thoughtfulness, earnestness, zeal; diligence, haste, despatch [अ + प्रमाद]. Dh. 5; Kh. 5; Mah. 132, 261.

**APPAMĀNĀBHO** (*adj.*), Of infinite splendour [अप्रमाद्य + आभा]. The *Appamāṇābhā devā* are the inhabitants of the fifth Brahmaloḥa (B. Intr. 611; Man. B. 26).

**APPAMĀNASUBHO** (*adj.*), Of infinite beauty (or purity?) [अप्रमाद्य = शुभ]. The *Appamāṇasubhā devā* are the inhabitants of the eighth Brahmaloḥa (B. Intr. 612; Man. B. 26).

**APPAMAÑÑĀ** (*f.*), This is one of the Buddhist technical terms. There are four *Appamaññās*, consisting in an unlimited or perfect exercise of

the qualities of friendliness, compassion, goodwill, and equanimity (*mettā, karuṇā, muditā, uppekkhā*; comp. Ab. 782 with E. Mon. 240). *Appamaññā* represents the S. अग्रमाद्य + य, and I think it is properly an adjective *appamaññā* in the feminine gender in agreement with the feminines *mettā, karuṇā*, etc.

**APPAMAÑÑATI**, To underrate, to despise [अल्प + मन]. Dh. 22.

**APPAMĀṆO** (*adj.*), Unlimited, boundless, infinite, innumerable [अ + प्रमाण]. B. Lot. 836; Mah. 248.

**APPAMĀRISO**, The plant *Amaranthus Polygamus* [अल्प + मारिष]. Ab. 594.

**APPAMATTAKO** (*adj.*), Little, slight, trifling [अल्प + मात्र + क]. Dh. 407; Kuhn K. S. 26.

**APPAMATTO** (*adj.*), Little, slight, moderate [अल्प + मात्र]. Dh. 11.

**APPAMATTO** (*adj.*), Vigilant, careful, thoughtful, heedful, earnest, zealous, strenuous, diligent, quick, active [अ + प्रमत्त + मद्]. *Appamatto hohi*, make haste to work out your salvation (Ras. 25; comp. Mah. 20, Dh. 81, 175, 176). *Rakkhatha appamattā*, guard them vigilantly (Kh. 6). With loc. *Sadatthe appamatto tato bhava*, therefore strive earnestly for thy spiritual good (Mah. 12; B. Lot. 296). Dh. 5, 6; F. Jāt. 11; B. Lot. 530.

**APPAMEYYO** (*adj.*), Unlimited, boundless, innumerable [अप्रमेय = मा]. Mah. 242.

**APPANĀ** (*f.*), Thought, reasoning, resolve [अपेक्ष]. Ab. 155; Dh. 375; E. Mon. 256.

**APPĀṆĪ** (*adj.*), Inanimate [अ + प्राणिन]. Kuhn K. S. 29.

**APPĀṆIHITO** (*adj.*), Free from longing or desire [अ + प्रणिहित = चा]. Dh. 281, 282 ("free from rāga and the other paṇidhis").

**APPASADDO** (*adj.*), Free from noise, quiet; making little noise [अल्प + शब्द]. Mah. 18; Pāt. 21.

**APPASĀDO**, Dissatisfaction [अ + प्रसाद]. Ab. 1181.

**APPASANNO** (*adj.*), Dissatisfied, discontented; not having faith, unbelieving [अ + प्रसन्न = सद्]. Dh. 169; Pāt. xiv.

**APPASATTHO** (*adj.*), Bad, inferior [अ + प्रशस्त = शंस].

**APPASATTHO** (*adj.*), With a small caravan, having few attendants [अल्प + सार्थ]. Dh. 22, 294.

**APPASSĀDO** (*adj.*), Inipid [अल्प + स्वाद]. Dh. 34.

**APPASSUTO** (*adj.*), Having learnt little, possessing

small knowledge, unlearned, ignorant [अल्प + श्रुत = श्रु]. Dh. 28; Pát. xiv.

APPĀTANĀKO, Light ailment, freedom from bodily suffering or fatigue [अल्प + आतङ्क]. B. Lot. 427. *Appātānko* is also an adjective meaning "free from suffering." Comp. *Appābādho*.

APPATARO (adj.), Fewer, less [अल्प + तर]. Alw. I. 93. *Appaturamūlo*, cheaper (Dh. 250).

APPATHAMO (adj.), Not first [अ + प्रथम]. Ab. 1199.

APPATIBĀHIYO (adj.), Not to be put away or averted (see *Paṭibāheti*). Dh. 223.

APPATIBHAYO (adj.), Free from danger, safe [अ + प्रतिभय].

APPATIHATO (adj.), Meeting with no obstacle, unopposed [अ + प्रति + हत = हन]. *Appatihatam nāṇam*, unlimited knowledge (B. Lot. 344, 649).

APPATIRŪPO (adj.), Unsuitable, improper [अ + प्रतिरूप]. Dh. 293.

APPATISAMVEDANO (adj.), Inaccessible to sensation [अ + प्रति + संवेदन].

APPATISANDHIKO (adj.), That cannot be reunited [अ + प्रति + संधि + क]. Kamm. 10.

APPATISSO (adj.), Disobedient, rebellious [अ + प्रति + श्रु?]. Some MSS. read *appatisso*.

APPATĪTO (adj.), Dissatisfied, angry [अ + प्रतीत + र]. Pát. 4, 5, 72.

APPATTO (adj.), Not obtained; not having arrived; not having obtained [अ + प्राप्त = आप]. Dh. 48, 196; F. Ját. 50.

APPAVĀRITO (adj.), Uninvited [अ + प्र + वारित + वृ]. Pát. 11.

APPĀYUKO (adj.), Shortlived [अल्प + आयु + क]. Dh. 143.

APPEKACCE, This is, I think, *api ekacce*, and should therefore be written *App ekacce*.

APPESAKKHO (adj.), Having little power or majesty [अल्प + ईश + आख्या]. Lit. "he who is named lord of little," or "he who has the name of a little lord." See B. Intr. 239.

APPETI (caus.), To fit, to fasten; to deliver, to hand over, to assign [अर्पयति = अ]. *Tesaṃ rajjam appesi*, made over his kingdom to them (Mah. 63). *Paṇḍuvāsadevaṃ Laṅkārajena appayam*, they invested P. with the sovereignty of Ceylon (Mah. 54). *Appetā rājasandesam*, having delivered the royal message (Mah. 111). *Kumā-*

*rasenass' appetvā*, assigning the task to prince Sena (Mah. 257). *Kāṭum nagaram appayi*, gave orders to build a citadel (Mah. 254). *Samādhim appeti*, to indulge in Samādhi meditation (Mah. 7, 90).

APPEVA (adv.), Perhaps [अपि + एव]. Ab. 1158; Ras. 34.

APPEVANĀMA (adv.), Perhaps [अपि + एव + नाम]. Ab. 1158; Alw. I. 93; Pát. 4; Ras. 17. *Appevandma janatāya hitāya ettha*, surely it would be for the good of the people (Alw. I. 112).

APPHOTĀ (f.), Name of a sort of jasmine [आस्फोटा]. Ab. 575.

APPHUTO (adj.), This word appears to be a p.p.p. of *pharati* compounded with the negative a, and probably means "not pervaded," "not penetrated." The MSS. also read *apphufo*. B. Lot. 649.

APPICCHATĀ (f.), Contentment, frugality [अल्प + इच्छा + ता]. Dh. 302, 372.

APPICCHO (adj.), Wanting little, contented, frugal [अल्प + इच्छा]. Dh. 72, 302, 372.

APPITO (p.p.p. *appeti*), Fastened [अर्पित = अ]. Mah. 179. *Appito* at Pát. 11 is explained to mean "thick."

APPIYO (adj.), Not dear, not beloved; not pleasant, disagreeable; unfriendly, unkind, inimical [अ + प्रिय]. Dh. 14, 140, 149; Ab. 735. *Appiyo*, an enemy (Kh. 13). *Appiyam*, unkindness, hostility (Mah. 246).

APPIYO (adj.), Less [अल्पीयस्].

APPO (adj.), Little, moderate, slight, few [अल्प]. Ab. 704. *Appam puññakammaṃ*, a small act of virtue (B. Lot. 340). *Appāni pupphāni*, few flowers (Dh. 253). *Appo saggāya gacchati*, few go to heaven (Dh. 32). *Appena bahum icchati*, wants much in return for little. *Appabhogo*, poor. *Appapañño*, having little wisdom, foolish (F. Ját. 11).

APPODAKO (adj.), Having little water [अल्प + उदक]. Dh. 241. *Appodake sote*, when the torrent was nearly dry (Ras. 90).

APPOSSUKKATĀ (f.), Reluctance, hesitation; inaction, rest (see next). Dh. 119; B. Lot. 408.

APPOSSUKKO (adj.), Having little desire for exertion, having little zeal, reluctant to act; living a life of ease or enjoyment, inactive, resting from work, taking one's ease [अल्प + आत्सुक्य]. Dh. 59, 104, 108, 141, 143, 407.

APPOTHETI, To snap the fingers (clap the hands)

in token of pleasure [आस्मोदयति = स्फुर]. Mah. 162.

ĀPUCCHANAM, Salutation, adieu (see next).

ĀPUCCHATI, To take leave of, to bid adieu; to ask leave [आ + प्रच्छ]. *Pattacīrarapaṭiṅṅaḥ* *apucchi*, asked to be allowed to take the priest's bowl and robe (Dh. 107). *Āpucchitaḥ*, whose leave ought to be asked, or who ought to be taken leave of (Dh. 79. F. Jāt. 9; Mah. 20; Dh. 112, 211, 265).

ĀPUÑÑAM, Demerit, sin [अ + पुञ्ज]. Ab. 84; Ras. 84; Mah. 239. *Āpuññalābho*, acquisition of demerit (Dh. 55).

ĀPCPO, A cake [अपूप]. Ab. 463.

ĀPCRATI, To be filled, to increase [आ + पू].

ĀPUTHJJANO, see *Puthujjano*.

ĀPUTTAKATTAM, Not having a son, childlessness [अ + पुत्रक + त्व]. Mah. 45.

ĀPUTTAKO (adj.), Sonless [अ + पुत्रक]. Dh. 77, 232, 415. Fem. *aputtikā* (Dh. 219).

ĀPUTTO (adj.), Sonless [अ + पुत्र]. Mah. 124.

ĀRĀ (f.), An awl [आरा]. Ab. 528; Dh. 71, 72.

ĀRĀ (adv.), Far off [आरात्]. Ab. 1157; Dh. 380. With abl. *Ārā so āsavakkhayā*, he is far from the extinction of passion (Dh. 45).

ĀRABBHA (ger. *ārabhati*), Beginning with, from; concerning, with reference to; with a view to, for [आरब्ध = रम्]. With acc. *Mūlam dr.*, beginning from the root (Ab. 548). *Idam satthā vipakkhasevīm dr. kathesi*, this the Teacher related concerning a traitor (F. Jāt. 1). *Bhikkhū dr. paññattam*, ordained for priests only. Dh. 77, 313, 327.

ĀRABHĀPETI (caus. next), To cause to be commenced or undertaken. Mah. 26, 103.

ĀRABHATI, To begin; to undertake; to attempt; to exert oneself; to obtain by exertion [आ + रम्]. *Vācetaṃ ārabhi*, began to read (Alw. I. 80). *Maccunā yuddham ārabhiṃ*, I have begun the conflict with death (Mah. 194). *Rājā tam ādāpetum ārabhi*, the king took steps to have her brought to him (Mah. 223). *Anto pavasitum ārabhi*, attempted to enter (Mah. 244). *Mahāthūpattham ārabhi*, set to work to build the Mahāthūpa (Mah. 169). *Dhātu-oropanattāya ārabhi*, attempted to take down the relic (Mah. 107). *Ārabhatha*, rouse yourselves (B. Lot. 530). *Viriyaṃ dr.*, to make an effort (Alw. I. 107; Dh. 289). *Vīriyaṃ ārabhato daḥam*, to one who makes a strenuous effort (Dh. 21). *Vipassanaṃ dr.*, to

attain *vipassanā* (Mah. 32). Ger. *ārabhitvā* (Mah. 32), *ārabha* (see sep.). Kh. 23; Dh. 249; Mah. 172, 175. P.p.p. *āraddho*.

ĀRĀCĀRĪ (adj.), Living far from sin, leading a virtuous life [आरात् + चारिन्].

ĀRADDHO (p.p.p. *ārabhati*), Having begun; striving, exerting oneself [आरब्ध = रम्]. So *ratanam vicinitum āraddho*, he began to look for a treasure (Alw. I. 75). *Āraddhaviriyo*, making an effort, strenuous (Dh. 2, 200). *Accāraddho*, too eager.

ĀRADDHO (p.p.p.), Accomplished, won, provided for [आ + राद = राध].

ĀRĀDHANAM, Satisfying, propitiating; winning, accomplishing [आराधन].

ĀRĀDHETI (caus.), To propitiate, to conciliate, to make favour with; to win, to attain, to accomplish [आराधयति = राध]. *Dharaṇīpatiṃ ārādhayantā*, enjoying the favour of their sovereign (Mah. lxxxix). Dh. 50, 81, 327, 383; Pāt. 68; Mah. 2. P.p.p. *ārādhito*.

ĀRĀDHO [आराध]. Clough (Gr. 135) translates *ārādhō me rañño* (or *rājānaṃ*) by "my request is to the king," and in his Sinhalese Dictionary he gives to *Ārādhana* the meaning of "request, invitation." But at Kuhn K. S. *Ārādhā* appears to be an adjective, *ārādhō me* (or *maṃ*) *rājā*, which Kuhn translates "the king is propitious to me."

ĀRAGGAM, The point of an awl [आरा + अग्र]. Dh. 71, 72.

ĀRAHĀ, and ĀRAHAM (m.), A venerable person, a holy man, a saint; one who has attained final sanctification, an Arhat [अर्हन्]. Acc. *arahantaṃ* (Dh. 74). Gen. and dat. *arahato* (Kh. 2). Plur. *arahanto* (Dh. 18, 240; Mah. 104). Acc. plur. *arahante* (Dh. 240). Gen. and dat. plur. *arahataṃ* (Dh. 30). There are two sorts of *Arahā*, the *arahattamaggattho* and the *arahattaphalattho*; the latter is entirely free from human passion (*khiṇṇasavo, vītarāgo*), he is said to have attained *Nirvāṇa* (viz. *kilesapariniḥbāna* or *upādisesanibbāna*), and when he dies he ceases to exist (attains *khandhapariniḥbāna* or *anupādisesanibbāna*). By the word *Arahā* standing alone the *Arahattaphalattho* is generally intended. Ab. 10; E. Mon. 6, 280-288, 290; Man. B. 38, 39; B. Intr. 294; B. Lot. 287, 520; Dh. 83. *Arahā* properly means only "a venerable man," and at Dh. 240 we find it applied by a non-Buddhist to

Acelakas or naked ascetics. Of the two nominatives Arahāṇi is no doubt the primitive one, retaining as it does the form of a present participle from *arahati*; *arahā* follows the analogy of *mahā*. It is possible that *arahāṇi* is used exclusively as an adjective, and *arahā* as a noun, but I have not sufficient data to determine this with certainty (see *Arahāṇi*). See *Maggo*.

**ARAHADDHAJO**, The robes or dress of a Buddhist priest [अर्हन् + धाव]. Ab. 296.

**ARAHAM** (m.), Worthy, venerable, sanctified, holy [अर्हन्]. This nominative occurs in the well-known formula, *Iti pi so bhagavā araham sammāsambuddho vijjācaranapampanno*, etc. (Alw. I. 77). In the formula *Namo tassa bhagavato arahato sammāsambuddhassa* we have the dative. In both cases *araham* seems to be used adjectively. See *Arahā*.

**ARAHATĀ** (f.), Worthiness [अर्ह + ता]. Cl. Gr. 97.

**ARAHATI**, To deserve; to be worthy of; to be able; to be fit; to honour [अर्ह]. *Na so kāsāvaṃ arahati*, he is not worthy of the yellow robe (Dh. 2). *Imāni me sahayo 'rahate*, my friend is worthy of these jewels (Mah. 69). *Ime mama sarīre upayogam na arahanti*, these are not fit for use upon my body. i.e. too good for me to use (Dh. 291). *Kumbham arahati*, is equal to a kumbha (Cl. Gr. 91). *Ko taṃ niaditum arahati*, who would dare to reprove him (Dh. 41). *Tasmā 'yaṃ Damiḍaṇṇe vāsetum n' eva arahati*, therefore he is by no means the man to cause to dwell among Tamils, i.e. he is too good to dwell among them (Mah. 139). *Tvaṃ evaṃ vicaritum na arahasi*, you ought not to go about thus (Dh. 309). Cl. Gr. 136.

**ARAHATTAM**, State of being an Arahā, Arhatship, final sanctification [अर्हन् + त्व]. Ab. 436. The last of the four Maggas is called *arahattamaggo*, subdivided into *arahattamaggo* and *arahattaphalaṃ*, "the path of Arhatship and the fruition of Arhatship." The latter is identical with *Kilesapariniḥbāna* or *Upādisesanibbāna* (see *Maggo* and *Nibbāna*). *Arahattappatto*, having attained Arhatship (Dh. 273; Mah. 103). *Arahattappatti*, attainment of Arhatship. Dh. 195, 273, 411, 421.

**ARAHATTAMAGGATTHO**, One who is walking in the path of Arhatship [अर्हन् + त्व + मार्ग + थ].

**ARAHATTAPHALATTHO**, One who is in the full fruition of Arhatship [अर्हन् + त्व + फल + थ].

**ARAHITO** (p.p.p. *arahati*), Revered [अर्हित = अर्ह]. Ab. 750.

**ARAO** (adj.), Deserving, worthy, fit, worth [अर्ह].

With acc. *Satthagatāṃ no 'rahā*, not fit to be lopped with a weapon, viz. too precious to be lopped (Mah. 111). With gen. *Buddhabhāsītassārahāni*, suited to the word of Buddha (Alw. I. vii). *Daṇḍakammāraho*, worthy of punishment (Mah. 28). *Manussāraho*, fit for human habitation (Mah. 4). *Samaṇāraho*, suited to priests, sacerdotal (Mah. 212). *Bodhiṭṭhānārahā mahī*, a spot worthy to be the site of the Bo tree (Mah. 89). *Saṅkhamuttamā sataśaṣṭadvaḍḍhārahāṇi*, chanks and pearls worth two lacs (Mah. 53).

**ARĀJIKO** (adj.), Without a king [अ + राजन् + इक]. Mah. 54.

**ĀRAKĀ** (adv. and prep.), Far off, from afar [आरकात्]. Ab. 1157. *Disvā tam ārakā*, seeing her from a distance (Mah. 43). *Asādhusaṃsaggam ārakā parivajjīya*, flying far from association with evildoers (Mah. 238). With abl. *Ārahā imasmā dhammavinayā*, far from this Doctrine and Discipline (Kuhn K. S. 7, also with acc. and instr.).

**ĀRAKATTAM**, Being far from [आरकात् + त्व]. Dh. 433.

**ĀRAKKHEYYO** (adj.), That ought to be guarded [आ + रक्ष + एय]. There are three *Tathāgata* *ārakkheyyāni* enumerated in Saṅgīti Sutta. The text is as follows, *Parisuddhakāyasamācāro āvuso tathāgato n' atthi tathāgatassa kāyaduccaritam yaṃ tathāgato rakkheyya mā me idaṃ paro aññāsīti: parisuddhavācīsamācāro . . . vacīduccaritam . . . aññāsīti: parisuddhamānosamācāro . . . manoduccaritam . . . aññāsīti*, "the conduct of Buddha is pure in action; there is not in Buddha any wrong conduct in action which he should guard, saying, Let not my enemy know this; the conduct of Buddha is pure in word," etc. etc.

**ĀRAKKHATI**, To guard, to protect [आ + रक्ष]. P.p.p. *ārakkhito* (Mah. 170).

**ĀRAKKHIKO**, A guard, a keeper, a policeman [आरक्षिक]. Dh. 158, 219.

**ĀRAKKHO**, Guard, protection [आरक्ष]. *Ārakkha-devatā*, tutelary gods (Dh. 103). *Vidhāya tattha ārakkham*, posting a guard there (Mah. 160). Mah. 18, 241.

ĀRAKCTO, and -TAM, Brass [आरकुट]. Ab. 492.  
 ARAM' *adv.*, Speedily, presently [आरम्]. Ab. 40.  
 ĀRAMBHANAṀ, Commencement [आरम्भ].  
 Mah. 163.

ĀRAMBHO, Commencement; exertion, effort; mischief, injury [आरम्भ]. Ab. 852. *Thūpīrambho*, commencement of the *thūpa*. Mah. 174. *Āndrambho*, free from mischief or danger. Pāt. 4. There are eight *Ārambharatthini*, "matters or occasions for exertion, or for making an effort," viz. when a priest has a duty to perform, when he has performed a duty, when he has a journey to make, when he has made a journey, etc.

ĀRĀMIKO, One employed about the grounds of a Buddhist temple, a temple servant, gardener, etc. [आराम + इक]. Mah. 239; Pāt. 9, 68.

ĀLAMMANAṀ, That on which anything rests or dwells, a support, stay, basis, ground, cause, material, object; an object of sense; a thought, an idea [आलम्बन]. Ab. 94, 1132. The six *Ārammaṇas*, or objects of sense, are *rūpaṁ*, *saddo*, *gandho*, *raso*, *phasso*, *dharmo*, "form, sound, odour, taste, contact and ideas"; they are thus identical with the *Bāhira Āyatanas*, and are the objects of the six *Ajjhattika Āyatanas* or Senses (Ab. 94). *Ārammaṇa* is also used in a more restricted sense, "the object or material of the mind or of thought," "thoughts," "ideas." At Man. B. 408, Hardy defines *Ār.* as "thoughts that proceed from contact with sensible objects in the mind" (see also p. 500). Clough in his Sinhalese Dict. defines *Ār.* as "being affected, reflection, thought; the subject of thought, that which occupies the mind."—Ex. *Itthārammaṇe mānaṁ viṣajjettā*, allowing the mind to dwell on a pleasing object (Dh. 111). *Cittaṁ nāma' etaṁ nānārammaṇeṣu diḡharattaṁ cūrikaṁ carantaṁ*, that mind of his long wandering in many channels of thought (Dh. 405: comp. in the same page *pāpādisu ārammaṇeṣu*, dwelling on sinful and unworthy thoughts). *Tesaṁ hi dibbapaṭibhāgāni pi ārammaṇāni cittaṁ cāletuṁ na sakkonti*, for even the most divinely attractive fancies cannot tempt their mind from its ascetic calmness (Dh. 284). *Ime taṇhāsotā cakkhudoḍḍarādānaṁ vasena sabbeṣu rūpādisu ārammaṇeṣu savanato*, these currents of desire, from flowing by means of the eye, the ear, etc., through all the (six) channels of Form, Sound, etc. (Dh. 410). *Nirodhaṁ ārammaṇaṁ katvā*, making an-

nihilation its aim (Dh. 381). *Ekārammaṇo*, having one (or the same) object (Dh. 90). *Aṭṭhatimsāya ārammaṇeṣu kammaṁ karonto*, exercising himself in the thirty-eight subjects of meditation (Dh. 422). *Taṁ ārammaṇaṁ katvā viharantānaṁ*, who live with their minds set on this object (Dh. 282). *Ārammaṇaṁ gāḥati* or *gāheti* is a phrase used in connection with *Kammaṭṭhāna* meditation: it means to obtain or lay hold of an idea, a topic, a thought, upon which the mind is brought to dwell with intense force until supernatural illumination is obtained. Thus we read, at Dh. 195, that a certain priest, who had made strenuous but unavailing efforts to attain Arhatship, happened to see a great fire break forth in the forest. He hastily climbed a bare hill, and while seated watching the conflagration, grasped this thought with his mind, As this fire advances, consuming in its progress all fuel great and small, even so I should advance, consuming with the fire of the knowledge conferred by the Ariyamagga all obstacles great and small. Here, then, we have an *ārammaṇa*, or subject for *Kammaṭṭhāna* meditation: another will be found at Dh. 210, where a priest sitting by a torrent side watches the bubbles of foam, and fixes his mind upon the idea, As these bubbles are formed and burst, so the human body is born and perishes. For this subject comp. Hardy's account of the *Kasina* meditation, E. Mon. p. 252 and foll. The primitive form *Ālambanam* also occurs. In the modern Sinhalese *Prākṛit ārammaṇu karaṇavā* (आलम्बनं कु) means "to resolve," "to intend." B. Intr. 449; B. Lot. 831; Dh. 121, 200, 273, 350.

ĀRĀMO, Pleasure; a pleasure garden, a park; the gardens or wooded enclosure surrounding a Buddhist temple; a *vihāra*, a Buddhist monastery or temple [आराम]. Ab. 537; B. Lot. 436; Kh. 4; Mah. 67, 225, 234; Dh. 209.

ĀRANĀLAM, Sour gruel [आरनाल]. Ab. 460.

ARAṆĪ (*m.* and *f.*), Wood for kindling fire by attrition [आरणी]. Ab. 419.

ARAÑJARO, A water-jar [आलिङ्गर]. Ab. 456.

ĀRAÑŃAKO (*adj.*), Belonging to the forest, situated in the forest [आरखक]. *Ārañṇako viḥāro*, a forest hermitage (Dh. 85). *Ārañṇako*, one who lives in the forest, a recluse (Dh. 144). *Ārañṇakaṅgaṁ* is one of the thirteen *Dhutaṅgas*, and enjoins living in a forest. It is possible that *draññi-*



*kaṇḍam* may be also a correct form. Clough gives *draṇṇikaṇḍa* under *Teles Dhūtāṅga* in his Dictionary, and I find *draṇṇikavattam* ("duties of an eremite priest") in a MS. of *Saṅkhyārtha Prakāśa*.  
**ARAÑÑAM**, A forest, a wood [अरण्य]. Ab. 536; Dh. 18.

**ARAÑÑĀNĪ** (f.), A large forest [अरण्यानी]. Ab. 536.

**ARATI** (f.), Dislike; discontent; abstinence from [अ + रति]. Dh. 74; Ab. 783; B. Lot. 443.

**ARĀTI** (m.), An enemy [अ + राति]. Ab. 344.

**ĀRATI** (f.), Leaving off, cessation, abstinence [आरति]. Ab. 160; Kh. 5; Kuhn K. S. 26.

**ARAVINDAM**, A lotus [अरविन्द]. Ab. 684.

**ĀRĀVO**, Sound, noise [आराव]. Ab. 128.

**ARE** (interj.), Here! I say! Sirrah! [अरे]. Ab. 1139; Dh. 159, 168, 299.

**ARI** (m.), An enemy [अरि]. Ab. 344.

**ARINDAMO** (adj.), Victorious [अरिन्दम].

**ARISAM**, Hemorrhoids [अरिस]. Ab. 327.

**ĀRISSAM**, Rishiship [आरिष]. *Isino bhāvo āriṣsam* (Cl. Gr. 97).

**ARITTAṀ**, A rudder [अरित्त]. Ab. 667; Mah. 120.

**ARITTHAM**, Buttermilk or whey; bad symptoms, signs of approaching death; good luck; bad luck [अरित्ठ]. Ab. 822.

**ARITTHO**, The soap-berry plant, *Sapindus Saponaria*; the Nimba-tree; a crow; a sort of spirituous liquor [अरित्ठ]. Ab. 555, 570, 638, 822.

**ARIYADHANAM**, Noble or sublime treasure [आर्य + धन]. There are seven, *saddhāddhanam*, *sīladdhanam*, *hiriddhanam*, *ottappaddhanam*, *sutaddhanam*, *cāgaddhanam*, *paññāddhanam*, "faith, a moral life, modesty, fear of sin, learning, self-denial, wisdom."

**ARIYAKO** (adj.), Aryan as opposed to *Milakkha* [आर्यक]. *Asariyako*, non-Aryan, as *Tamul*, etc. (Pit. xliii).

**ARIYAMAGGO**, Sublime path, viz. *Arahattamagga*; see E. Mon. 280, 281, 294; Dh. 195. [आर्य + मार्ग].

**ARIYAPHALAM**, Sublime fruition, viz. *Arahattaphala* [आर्य + फल]. Dh. 180, 334.

**ARIYAPUGGALO**, Holy personage, i.e. one who is in one of the four Paths or four Fruitions, see *Ariyo* [आर्य + पुद्गल]. The eight *Ariyapuggalas* are, *Sotāpattimaggaṭṭho*, *Sotāpattiphalagāṭṭho*, *Sakadāgāmmimaggaṭṭho*, *Sakadāgāmmiphalagāṭṭho*,

*Anāgāmmimaggaṭṭho*, *Anāgāmmiphalagāṭṭho*, *Arahattamaggaṭṭho*, *Arahattaphalagāṭṭho*.

**ARIYASACCAṀ**, Sublime truth [आर्य + सत्त]. The *cattāri ariyasaccāni*, or "four great truths," are four theses upon which the whole doctrine of Buddha is based; they are, *dukkham ariyasaccaṃ*, *dukkhasamudayaṃ ariyasaccaṃ*, *dukkhanirodham ariyasaccaṃ*, *dukkhanirodhagāminī paṭipadā ariyasaccaṃ*, "suffering, the cause of suffering, the cessation of suffering, the path leading to the cessation of suffering." They are also sometimes briefly expressed thus, *dukkham*, *samudayo*, *nirodho*, *maggo*. Stated in full the four truths are as follows:—Firstly, that existence is suffering; secondly, that human passion (*taṇhā*, desire) is the cause of continued existence; thirdly, that by the destruction of human passion existence may be brought to an end; fourthly, that by a life of holiness the destruction of human passion may be attained. The *Magga* or *Paṭipadā* of the last truth is the *Ariyo Aṭṭhaṅgiko Maggo* (see *Aṭṭhaṅgiko*). B. Lot. 517; Man. B. 496; Kh. 8; Kuhn K. S. 32; Dh. 35, 346, 347.

**ARIYASĀVAKO**, Holy disciple [आर्य + आवक]. The *Ariyasāvakas* are the disciples of Buddha who are walking in the Four Paths, *Sotāpannas*, *Sakadāgāmins*, etc. Dh. 79, 205, 240; Ras. 39.

**ARIYAVAMSO**, Noble family [आर्य + वंश]. Mah. 227. *Saṅgīti Sutta* mentions four *Ariyavamsas*, to which belong respectively the recluse who is contented with the robes presented to him, the recluse who is contented with the food presented to him, the recluse who is contented with the bedding presented to him, the recluse who delights in meditation.

**ARIYAVĀSO**, Noble or holy state [आर्य + वास]. Ten are enumerated in *Saṅgīti Sutta*,—the state of being free from the five bad qualities (*pañcāṅgam*), of being possessed of the six good qualities (*chaḷaṅgam*), etc.

**ARIYAVOHĀRO**, Noble or honourable practice [आर्य + व्यवहार]. There are four, *mustavādd veramaṇī*, *pisuṇavācāya v.*, *pharusavācāya v.*, *samphappalāpā v.*, "abstinence from lying, from slander, from harsh language, from frivolous talk." There are also two other sets of four each, "saying you have not seen when you have not seen, saying you have not heard when you have not heard," etc. Comp. *Anariyavohāro*. See also *Ariyo* (2).

**ARIYO** (*adj.*), Honourable, respectable, venerable; noble; excellent, eminent; holy, sanctified [आर्य]. *Ab.* 366. *Ariyapajjānāyaka*, born of an honourable family. *Imena ariyena saddhāya bhāva vi-raṇṇagata*, endowed with this saddhā as a result of virtues. *Ariyabhāṇa* at Dh. v. 296 is explained to mean the five Saṅgha-saṅgas. At Dh. v. 297 we have *ariyā*, with the long *a* of the Sanskrit revived metre *causa*. Dh. 48.

**ARIYO**, A venerable or holy man, a saint; one who has entered on the Four Paths, a converted man; one who has attained final sanctification, an Arahant, a Brahman; an Ārya or Aryan [आर्य]. As a technical term for one walking in the Four Paths the word *Ariya* includes Buddhas, Paṇḍita Buddhas, Arhats, Anāgaminis, Sakadāgaminis and Sotāpattis. These are collectively designated by the plural *Ariyā*, "the saints," "the elect," "the righteous," which includes the whole Buddhist hierarchy (Ab. 1992; B. Intr. 290, 291; B. Lot. 520, 868; Dh. 5, 37, 180). The plural *Ariyā* is sometimes restricted to Arahats, including Buddhas and Paṇḍita Buddhas, as at Dh. v. 79, and 164. *Ariyo* is sometimes used synonymously with Arahāt (Ab. 435). *Ariyūparāḍo*, speaking evil of the saints (Pāt. 92). *Ariyavohūro*, the vernacular speech of the Aryans (Alw. I. cvii).

**ĀROCĀPETI** (*caus.*), To cause to be announced; to announce [आ + caus. रूच]. F. Jāt. 6; Dh. 265, 395.

**ĀROCETI** (*caus.*), To tell, to announce, to declare [आ + रोचयति = रूच]. With acc. *Rājānam ecam ārocayāhi*, thus address the king. With dat. *Ārocayāmi te*, I tell you (Kulin K. S. 28). With dat. and acc. *Bhagavato kāmā ārocesi*, informed Buddha that it was time (B. Lot. 362). *Rāṇā outtasāsanam ārocesi*, delivered the king's message (Alw. I. 79). *Geham gantvā ārocesum*, went home and brought the news (F. Jāt. 15). P.p.p. *ārocito*, declared. *Bhattakāle ārocite*, when dinner was announced (Mah. 7). Ras. 73.

**AROGO** (*adj.*), Free from sickness, healthy [अ + रोग]. *Kato arogo*, cured (Mah. 244). *Aroga-bhāro*, health (Dh. 206).

**ĀROGYAM**, Health [आरोग्य]. Ab. 331; Dh. 37, 356.

**ĀROHĀ** (*f.*), An elegant woman [आरोहा].

**ĀROHAKO**, A rider [आरोहक]. Mah. 142.

**ĀROHANAM**, Ascent, ascending; a ladder, stairs [आरोहण]. Ab. 216. *Sukken' ārohanattāya*, to

facilitate the ascent Mah. 162. *Pabbatirahanam*, ascending the mountain (Mah. 163).

**ĀROHANIYO** (*adj.*), Fit for ascending [आरोहणीय]. *Ārohaṇaṇa*, riding elephant (Dh. 188).

**ĀROHO**, A rider; ascent; length [आरोह]. Ab. 295. *Harāroho*, an elephant rider. *Assāroho*, a horseman. *Ratharohas*, a chariot rider (Ab. 376). *Sāroho*, easily mounted up to, of moderate height Mah. 112.

**ĀROPANAM**, Raising; establishing (see next).

**ĀROPETI** (*caus. ropetati*). To cause to ascend, to raise, to lift up to one's own; to put; to establish, to set on foot, to introduce; to transfer, to render, to turn into [आरोपयति = रूह]. *Navaṇa dr.*, to get on board ship. *Evāropana dr.*, to raise to the chief place. *Rājan āropetā mahāratham*, having put the image into his state chariot Mah. 245. *Attano piṭṭham āropetvā*, having mounted him on his back Dh. 149. *Tulāṇ āropetvā*, putting them into the balance Dh. 380. With two acc. *Satasahasānāhikā nava koṭṭiya sakāṭe āropetvā*, putting nine koṭṭis and a hundred thousand into carts (Dh. 245, 249). *Vihāraṇ Cetiya-giriṇ theraṇ āropayi*, established the thera in the C. vihāra (Mah. 76). *Tepiṭakam Buddhavacanam tantim āropento*, when fixing the text of the Tipiṭaka word of Buddha (Alw. I. v). *Buddhavacanam chandaso āropema*, let us turn (translate) the word of Buddha into chandas (Pāt. xlii). *Vādaṇ dr.*, to found a religious sect, to create a schism (Pāt. v). *Tass' eva dosaṇ āropetvā*, fixing the guilt upon him (Dh. 263). *Assa moho āropetabbo*, he should be convicted of folly (Pāt. 18). Dh. 176, 194, 220, 239. P.p.p. *āropito*.

**ARU** (*n.*), A wound [अरुस]. *Arukāyo*, this mass of corruption (Dh. 27).

**ĀRUHATI**, and **ĀROHATI**, To ascend, to mount, to go up into [आ + रूह]. *Assam dr.*, to mount a horse (Mah. 142). *Ratham dr.*, to mount a chariot (F. Jāt. 10). *Pabbatam dr.*, to climb a mountain (Ras. 24). *Nāvaṇ dr.*, to go on board ship (F. Jāt. 4). *Nāvaṇ pva' ārahi*, re-embarked (Mah. 46). Fut. *ārohasati* (Mah. 40). Imper. 2nd pers. *āroha* (Mah. 142; pl. *ārohatha*, Mah. 81). P.pr. *ārohanato*. Ger. *āruhya*, *āruhito*, *āruhitvā* (F. Jāt. 4; Mah. 142; Dh. 199).

**ĀRŪLHO** (p.p.p. last), Having ascended; having



put; put; rendered, transferred [आरुह = रह]. *Assurūho*, on horseback (Mah. 151). *Rathārūho*, having mounted his chariot (Mah. 203). *Ārūho taṁ mahindharaṁ*, having climbed that mountain (Mah. 167). *Upāhanārūho*, wearing slippers (Pāt. 23). *Tisso saṅgītiyo ārūhadhammaṁ*, the doctrines introduced into the three Rehearsals (Pāt. 85). *Potthakārūho*, put into books. *Vinayapiṭake tantim ārūhā*, having fixed the text of the Vinaya-piṭaka (Alw. I. vi).

ARUṆO (*adj.*), Light red; dark red [अरुण]. Ab. 97, 980.

ARUṆO, The dawn; the sun [अरुण]. Ab. 980; Alw. I. 76. *Arūnuggamaṇaṁ*, dawn, sunrise (Dh. 81, 106).

ARŪPABHAVO, Formless existence, existence in the Arūpabrahmaloka (see Bhavo).

ARŪPABRAHMALOKO, Formless Brahma heaven [अरूप + ब्रह्म + लोक]. There are four heavens peopled by formless or incorporeal Brahmas. Their names are *Ākāśmañcāyatanaṁ*, *Vīññāṇācāyatanaṁ*, *Ākiñcāññāyatanaṁ*, *Nevaśāññāññāyatanaṁ* (see each sep.). Their inhabitants are called respectively *Ākāśmañcāyatanaūpagā devā*, *Vīññāṇācāyatanaūpagā devā*, *Ākiñcāññāyatanaūpagā devā* and *Nevaśāññāññāyatanaūpagā devā*: they have no bodily form, but are mere effulgences endowed with intelligence. B. Lot. 811; E. Mon. 308; Man. B. 26. The four Formless Brahma heavens are called collectively *Arūpabrahmaloka*, "the Formless Brahma World."

ARŪPADHĀTU, see *Dhātu*.

ARŪPAM, Absence of form [अ + रूप]. B. Lot. 807.

ARŪPĀVACARO (*adj.*), Belonging to the Arūpabrahmaloka [अरूप + अवचर].

ARŪPĀVACARO, Realm or world of Formlessness, the Arūpabrahmaloka [अरूप + अवचर]. Man. B. 3, 423.

ARŪPI (*adj.*), Formless, incorporeal, immaterial [अरूप + इन्]. Dh. 90.

ARŪPO (*adj.*), Without form, incorporeal, immaterial [अ + रूप]. Neut. *arūpaṁ*, Nirvāṇa (Ab. 6).

ĀRUPPO (*adj.*), Formless, incorporeal, belonging to the Arūpabrahmaloka [अरूप + य].

ĀRUYHA, see *Ārukati*.

ĀSĀ (*f.*), Desire, longing [आशा]. Ab. 162; Dh. 73, 431; Pāt. 75, 114. *Vasāśao*, free from lust (Dh. 18).

ASABBHO (*adj.*), Improper, wrong, sinful [अ + सव]. Dh. 14.

ĀSABHO (*adj.*), Belonging to a bull, taurine [आर्षभ].

ASACCO (*adj.*), Untrue, false [अ + सत्त्व]. Ab. 127, 1176. Neut. *asaccaṁ*, falsehood.

ASADDHAMMO, Evil state, sin; sexual intercourse, fornication [अ + सन् + धर्म]. Ab. 317; Kuhn K. S. 8. *Asaddhammavacanaṁ*, sinful language (Pāt. 69). There are seven Asaddhammas, being devoid of faith, of shame, etc.

ASĀDHĀRAṆO (*adj.*), Uncommon, special, peculiar, unrivalled [अ + साधारण]. Alw. I. x; Dh. 193. *Asādhāraṇaṁ aññesaṁ*, not shared with others (Kh. 14).

ASĀDHU (*adj.*), Bad, wicked [अ + साधु]. F. Jāt. 1; Dh. 30.

ASADISO (*adj.*), Unexampled; incomparable [अ + सदृश]. Alw. I. 76; Dh. 402.

ĀSAJJA (*ger.*), Having approached, having attained [आसाद्य = सह].

ASAJJHĀYO, Non-repetition [अ + स्वाध्याय]. Dh. 43.

ĀSAJJO (*adj.*), Attainable [आसाद्य = सह]. Ab. 745.

ASAKIṆ (*adv.*), More than once, repeatedly [अ + सकृत्]. Ab. 1137.

ASAKYAPUTTIYO, Not a son of Sakya, not a true disciple of Buddha [अ + शाक्य + पुत्र + य]. Kamm. 9.

ĀSĀLHĀ, and -HO, Name of a month (June-July), and of a Nakkhatta [आषाढ]. According to Ab. 75 the name of the month is both masc. and fem. According to Ab. 59 the name of the lunar mansion is masc., *Pubbāsāho* and *Uttarāsāho* being the 18th and 19th lunar mansions. At Mah. 12, 103, *Āsāhi* (आषाढी).

ASAMĀNO (*adj.*), Unequal, dissimilar [अ + समान]. Dh. 53.

ASAMAYO, Wrong time (see *Akkhaṇo*).

ASAMCICCA, see *Asaṁcicca*.

ASAMO (*adj.*), Uneven, unequal; unequalled, peerless [अ + सम]. Cl. Gr. 81.

ASAMVĀSO (*adj.*), Deprived of co-residence, expelled from the priesthood [अ + संवास]. Kh. 29; Pāt. 3, 65; E. Mon. 8.

ASAMVUTO (*adj.*), Unrestrained, intemperate [अ + संवृत = वृ]. Dh. 2.

ASANAM, Shooting; an arrow [असन]. Ab. 389, 1004.

ASANAM, Eating; food [अशन]. Ab. 465, 1004.  
The four Asanas are *khajjam*, *bhojjam*, *lgyyam*,  
*peyyam* Ab. 465.

ĀSANAM, Sitting; a seat [आसन]. Ab. 311, 765,  
1099; Mah. 39; Dh. 372; B. Lot. 345. The  
withers of an elephant Ab. 363.

ASAÑCICCA (adv.), Inadvertently, unintentionally  
[अ + संचिक्ख = चित्त] Mah. 128; Dh. 103.  
Also written *asamicea*.

ĀSANDI (f.), A long or easy chair [आसन्दि].  
Ab. 311.

ASANGO (adj.), Detached, free, absolute [अ + सङ्ग].  
B. Lot. 344.

ĀSANGO, Attachment [आसङ्ग].

ASANI m., and ASANĪ (f.), Indra's thunderbolt  
[अशनि]. Ab. 24. *Asanipittasaddo* 'ra, like the  
noise of a falling thunderbolt (Mah. 143; comp.  
Dh. 219). *Asani* riyā gajjanto, roaring like  
thunder Mah. 152.

ĀSAÑKĀ (f.), Fear, apprehension, anxiety, sus-  
picion, doubt [आशङ्का]. Dh. 396.

ĀSAÑKATI, To fear, to suspect, to doubt [आ +  
शङ्क]. Dh. 417.

ASANKHATADHĀTU (f.), The unconditioned or  
immaterial element or principle, Nirvāṇa [अ +  
संस्कृत = कृ + धातु]. Ab. 8.

ASANKHATO, see *Saṅkhato*.

ASANKHEYYO (adj.), Incalculable, innumerable  
[असंख्येय = ख्या]. The neut. *Asaṅkheyyam* is  
the highest of the numerals, and is equal to  
10,000,000<sup>22</sup>, or 1 followed by 140 ciphers (Ab.  
476; Man. B. 7; B. Lot. 852; Ras. 72). *Asaṅ-  
kheyyam* is also a period of an *asaṅkheyya* of years  
(Dh. 79; Mah. 8).

ASANKHIYO (adj.), Innumerable [असंख्य + ख्या].  
Mah. 3. *Asaṅkhiyā devā*, innumerable devas (Mah.  
81). *Nāmarāgambaram asaṅkhiyam*, innumerable  
cloths of various dyes (Mah. 258).

ĀSANKĪ (adj.), Apprehensive, anxious [आशङ्किन्].  
Mah. 103.

ASANKITO (adj.), Without hesitation or doubt,  
fearless [अ + शङ्कित = शङ्क]. Mah. 134, 230;  
Ras. 24.

ASAÑÑASATTO (adj.), Unconscious [अ + संज्ञा  
+ सत्त्व]. The *Asaññasattā devā* are the inha-  
bitants of the eleventh Brahmaloṇa; they pass their  
existence in a state of total unconsciousness. E.  
Mon. 308; Man. B. 26, 103; B. Intr. 614.

ASAÑÑATO (adj.), Unrestrained, intemperate  
[अ + संयत = यत्न]. Dh. 44, 54; Mah. 232.

ASAÑÑI (adj.), Unconscious [अ + संज्ञा + इन्].

ĀSANNO (p.p.), Near [आसन्न = सद]. Ab. 705.  
*Āsannamarāṇa*, dying (Mah. 132). Loc. *āsanne*,  
*āsannamhi*, near. With gen. *Gaṇḍadā tassa*  
*āsanne*, going close to him (Mah. 39). *Leṇḍaṇ-  
namhi*, in the neighbourhood of the cave (Mah.  
167).

ASANO, The tree *Terminalia Alata Tomentosa*  
[असन]. Ab. 363, 1004.

ASANTĀSĪ (adj.), Free from fear [अ + संवास +  
इन्]. Dh. 63.

ASANTO (adj.), Not being, not existing; absent;  
false; bad, wicked [अ + सन् = अस]. *Mayi*  
*asanto*, if I had not been present (Dh. 352). *Asataṁ*  
*hoti appiyo*, he is a foe to evildoers (Dh. 14). Acc.  
*asataṁ* Dh. 13, *asataṁ* Dh. 268. Intr. *asatā*  
Dh. 66. Loc. *asati* Dh. 235, *asante* (Dh. 352).  
Loc. fem. *asantiyā* (Pāt. 2). Nom. plur. *asanto*  
Dh. 53. Gen. and dat. plur. *asataṁ* (F. Jāt. 7).

ASĀRO, Unreality, vanity, worthlessness [अ +  
सार]. *Asāre sīramati*, taking the real for the  
unreal (Dh. 2).

ASĀRO (adj.), Vain, unsubstantial, unessential, un-  
real [अ + सार]. Ab. 698. *Asārehi dhanehi*,  
with perishable riches (Mah. 224).

ĀSĀRO, A heavy shower [आसार]. Ab. 50.

ASASSATIKO (adj.), Not eternal, finite [अ + शा-  
स्यत + इक्].

ASATĀ, ASATAM, etc., see *Asanto*.

ĀSĀTIKĀ (f.), A fly's egg, nit (Ab. 645). Comp.  
Mārāṭhi आसाढी.

ASATIYĀ, Heedlessly, unintentionally [अ + स्मृति  
instr.] Dh. 103.

ASATTAM, Non-existence [अ + सत्त्व]. Ab. 1103.

ASATTHENA, Not by the sword, peacefully [अ +  
शस्त्र instr.]. B. Lot. 581.

ĀSATI (f.), Attachment, desire [आ + सत्ति].  
Alw. I. 107.

ASATTO (adj.), Free from attachment or desire  
[अ + सत्त = सज्ज]. Dh. 74, 433.

ĀSATTO (p.p.), Attached, clinging; intent, at-  
tentive, diligent [आसत्त = सज्ज]. Ab. 726, 816.

ĀSAVAKKHAYO, Extinction or cessation of human  
passion, Arahatta [आसव + क्व]. Dh. 45, 48;  
E. Mon. 284; B. Lot. 795, 822.

ĀSAVATI, To trickle, to flow [आ + वृ].

ĀSAVO, Distilled spirit [आसव]. Ab. 533, 822, 968.

**ĀSAVO**, Oozing, scum; misfortune; human passion, sin, corruption, depravity [आसव, often incorrectly written आश्रव]. Ab. 968; B. Lot. 288, 822, 823; Dh. 17, 41, 45, 52, 279. Āsava is synonymous with Kilesa. The three Āsavas are *kāma'saro*, *bhara'saro*, *avijjāsaro*, "the lust of the flesh, the love of existence, and the defilement of ignorance" (B. Lot. 823). The first of these is explained by *pañcagūṇiko rūgo*, the second by "attachment to existence in the rūpa and arūpa worlds," and the third is the defilement arising from ignorance of the Four Great Truths (*ariya-saccāni*). There are also four Āsavas, *kāma'saro*, *bhara'saro*, *diṭṭhā'saro*, *avijjā'saro*, sensual pleasure, existence, heresy and ignorance (E. Mon. 290; Man. B. 496).

**ASAYHO** (*adj.*), Invincible [अ + सद्य = सह]. Kuhn K. S. 23.

**ĀSAYO**, Meaning, intention, inclination; dependence; support; abode, retreat, haunt [आशय, and आशय]. *Viśāṇasayo*, evil-disposed (Mah. 122). *Jalāsayo*, a tank (Ab. 677). Ab. 766, 936; Mah. 117; Pāt. 71, 72.

**ASECANO** (*adj.*), Charming, captivating, bewitching [असिचन]. Ab. 697.

**ASEKHO**, and **ASEKKHO** (*adj.*), Belonging to an Asekha (see next). The *dasā asekhā dhammā*, or ten attributes of an Arahā, are *asekhā sammā-diṭṭhi*, *asekho sammāsāṅkappo*, *asekhā sammā-rācā*, *asekho sammūkammanto*, *asekho sammā-dīṭeo*, *asekho sammavāyāmo*, *asekhā sammāsati*, *asekho sammāsādhā*, *asekhaṃ sammānāṇaṃ*, *asekhā sammāvimutti*, "right views, right thoughts, right speech, right action, right living, right exertion, right recollection, right contemplation, right knowledge, right emancipation."

**ASEKHO**, and **ASEKKHO**, One who is no longer a Sekha, one who has nothing to learn, who is perfect in knowledge, an Arahā [अ + शेष]. Ab. 10; B. Intr. 322; B. Lot. 295; Alw. I. 76. This term applies only to the Arahattaphalaṭṭha, the Arahattamaggaṭṭha being a Sekha.

**ASESAKO** (*adj.*), All, entire [अ + शेष + क]. Mah. 13.

**ASESATO** (*adv.*), Without omission, entirely [अशेष + तस]. Mah. 13, 118.

**ASESITO** (*adj.*), All [अ + शेषित = शिष]. B. Lot. 332.

**ASESO** (*adj.*), All, every [अ + शेष]. Ab. 702;

B. Lot. 514. *Bhikkhū asesē sannipātayi*, assembled all the priests (Mah. 41).

**ĀSEVATI**, To practise [आ + सेव]. Dh. 202.

**ĀSEVĪ** (*adj.*), Addicted to [आसेविन]. Dh. 163.

**ASI** (2nd pers. sing. *atthi*), Thou art. Alw. I. 38.

The initial a is frequently elided, as *gato 'si* (Dh. 97), *papto 'si* (Dh. 24), *adhiggaḥito 'si* (Ras. 21).

**ASI** (*m.*), A sword [असि]. Ab. 391; Mah. 154.

*Asicammaṃ*, sword and shield. *Asivaro*, good sword.

**ĀSI** (*preterite 3rd sing. atthi*), He was, it was, there was. Mah. 200; Ras. 7.

**ĀSĪ** (*f.*), Blessing [आशिस्]. Ab. 872.

**ĀSĪ** (*f.*), Fang of a snake [आशी]. Ab. 655, 872.

**ASĪLAKE** (*adj.*), Immoral, impious [अ + शील + क]. Mah. 216.

**ASILESĀ** (*f.*), Name of a Nakkhatta [असिषा]. Ab. 58.

**ĀSĪM**, see *Atthi*.

**ĀSĪMSĀ** (*f.*), Wish, hope, benediction [आ + शास्]. Kuhn K. S. 29.

**ĀSĪMSANĀ** (*f.*), Wish, hope, benediction (see last). Ab. 872.

**ĀSĪMSU**, see *Atthi*.

**ĀSĪNCATI**, To sprinkle, to moisten, to anoint [आ + सिच]. Ger. *āsiñcitvā* (Dh. 82).

**ĀSĪNO** (*p. pres.*), Sitting [आसीन = आस]. Dh. 41, 69; Ras. 28.

**ASIPUTTĪ** (*f.*), A knife [असिपुत्री]. Ab. 392.

**ASITABBO** (*adj.*), To be eaten [अशितव्य = अस].

**ASITAM**, and **-TO**, A sickle. Ab. 448, 1005.

**ASĪTI** (*f.*), Eighty [अशीति]. *Asīti puttā*, eighty sons (Mah. 247). With foll. gen. *Asīti sāvakānaṃ*, eighty disciples (Ditto).

**ASITO** (*adj.*), Black [असित]. Ab. 96, 647, 1005.

**ASITO** (*p. p. p.*), Eaten; enjoyed [अशित = अश]. Ab. 757, 1005.

**ĀSITTHO** (*p. p. p.*), Wished, prayed for [आ + शिष्ट = शास्]. Ab. 1160.

**ĀSITTO** (*p. p. p.* *āsiñcati*), Sprinkled; anointed [आ + सिक्त + सिच]. Dh. 82; Mah. 124, 157.

**ĀSIVĀDO**, Blessing [आशिस् + वाद].

**ĀSĪVISO**, A snake [आशीविष]. Ab. 653; Kuhn K. S. 34.

**ASMA**, We are (see *Atthi*). Alw. I. 37.

**ASMĀ**, see *Ayaṃ*.

**ASMĀ** (*m.*), A stone [अश्मन्]. Ab. 605. *Asma-pupphaṃ*, benzoin (Ab. 591).

**ASMARĪ** (*f.*), Name of a plant [अश्मरी]. Ab. 558.

ASMI, I am (see *Atthi*). The *a* is frequently elided, e.g. *paṭṭhānai* (Rus. 16), *bhāṭṭakāḥ* (Rus. Dh. 86), Dh. 63; F. Jāt. 57; E. Mon. 2.

ASMIM, see *Ayam*.

ASMIMĀNO, The pride that says I am, the pride of self [अस्मि = अस् + मान]. Alw. N. 14.

ĀSO, Eating [आश]. *Putassā*, breakfast.

ASOKO (*adj.*), Free from sorrow [अशोक]. IV. 6; Kh. C. Misc. *asoka*, the Shrub *Jomala Asoka* (Ab. 573; name of a famous Indian king (E. Mon. 177; Mah. 21, 22, etc.).

ASSA (*opt. attā*), *Attā* is *attā*, if I thought, let, if there was to me. *Etā* is *attā*, let, if there be thus spoken to. *Paṭṭhānai* is *attā*, if there be no wound in his head (Dh. 23).

ASSA (*gen. lit. nā*), and *not. nā*, Of him, his, to him, to it, etc. *Assa* (*lit. bhāṭṭakā*), are rejected by *assa* (Kh. 9). *Atthi assa* *janato*, but to him knowing (Dh. 60). *Parakkheppan' assa*, now its covering (F. Jāt. 6). Dh. 13, 23. The initial *a* is frequently elided, e.g. *Amhi'ssa* *dāso*, I am his slave; *Idam pi'ssa* *hoti sīlasmim*, this also is part of his morality; *evam'ssa* (Cl. Gr. 14); *hi'ssa* = *hi assa* (Dh. 301).

ASSĀ (*f.*), A mare [अश्वा]. Ab. 371.

ASSĀ, see *Ayam*.

ASSĀDANĀM, Tasting [आखादन]. Ab. 938.

ASSADDHO (*adj.*), Without faith, unbelieving; not credulous [अ + अश्वा]. Dh. 18, 264.

ASSĀDO, Tasting, enjoyment, happiness [आखाद]. Alw. I. 106; Alw. N. 36.

ASSAKANNO, One of the seven circles of rock that surround Meru; the tree *Vatica Robusta* [अश्वा + कर्ण]. Ab. 27, 362; Man. B. 12; B. Lot. 842.

ASSAM, ASSĀMA, see *Atthi*.

ASSAMANO, Not a Samāna, not a true priest of Buddha [अ + अश्वा]. Kamm. 9; Pāt. 73.

ASSAMĀRAKO, Oleander [अश्वा + मारक]. Ab. 577.

ASSAMEDHO, Name of a sacrifice, the *Açvamedha* [अश्वा + मेध]. Ab. 413.

ASSĀMIKO (*adj.*), Without a master or owner [अ + स्वमिन् + क]. Dh. 383 *Assimikam* *vatthu*, unclaimed property (Mah. 235).

ASSAMO, and -MAM, A hermitage; a religious order [आश्रम]. Ab. 212, 928. There are four Assamas, or steps in the life of a Brahman, *brahmacārī*, *gahapāṭhī*, *vānapatthī*, *bhikkhu*, "religious student, householder, hermit, mendicant" (Ab.

400). *Assamapattam*, a hermitage (F. Jāt. 4). Dh. 135.

ASSARO, Not a vowel, a consonant [अ + स्वर]. Alw. I. xvii.

ASSASATI, To inhale air, to inspire, draw in the breath [आ + श्वा]. *Assasanto* *passasanto*, panting for breath; sobbing (Dh. 401, 404). P.p.p. *assasati*.

ASSASETI (*pass.*), To refresh, to comfort, to encourage [आ + आसयति = श्वस्]. *Assasento* *nakkhāvaṇa*, comforting the people (Mah. 12). *Assasento* *bhayāpāṭhī*, reassuring the terrified (Nig. Mah. 6). B. Lot. 376; Dh. 84.

ASSĀSO, Inhaled air, inhalation; comfort, consolation [आश्वास]. Ab. 1038; Mah. 158. *Assāso*, or inhaled air, is one of the six Vayus (Ab. 39; Man. B. 400). *Assasapassāso*, inhalation and expiration (B. Lot. 614; E. Mon. 266).

ASSATARO, A mule; name of a Naga [अश्वतर]. Ab. 369, 652; Dh. 57.

ASSATHA, see *Atthi*.

ASSATTHO, The Bo tree, *Ficus Religiosa* [अश्वत्थ]. Ab. 551, 1038.

ASSATTHO (*p.p. assasati*), Encouraged, comforted [आश्वास = श्वस्]. Ab. 1038; B. Lot. 376; Mah. 205.

ASSAVANAM, Not hearing [अ + अश्वा].

ASSAVO, Discharge, matter, pus [आसव]. Ab. 324, 1036.

ASSAVO (*adj.*), Obedient [आश्रव]. Ab. 730, 1036.

ASSAYUJO, Name of a Nakkhatta; name of a month, September-October [आश्वयुज]. Ab. 58, 75.

ASSO, Corner, edge [अश्वा]. Ab. 394, 1102.

ASSO, A horse [अश्वा]. Ab. 368, 1102; F. *assā*, a mare (Ab. 371). Dh. 6, 17, 236.

ASSOSI, see *Suṇoti*.

ASSU (\*), A tear [अश्रु]. Ab. 260; Kh. 3; Dh. 308; Mah. 116. *Assumukho*, with tearful face (Dh. 12; B. Lot. 863).

ASSU (*opt. 3rd plur. attā*), Let them be. Dh. 13, 269. *Evam assu vacanāyā*, let them be thus addressed (Pāt. 100). *Ime chinā assu*, let these be divided (Pāt. 74).

ASSU, Although the grammarians give this particle with an initial *a*, I am disposed to believe that it represents the S. *सिद्ध*, and ought, when written independently, to be *su*. *Kimsu* (Cl. Gr. 10) is

undoubtedly *विं सिद्ध*, and thus we know that *सिद्ध* may become *su* in Pāli, and at Alw. I. 106 we have *kiṃsu* and *kena su* in the same gāthā. In the phrase *tayassu dhammā jahitā bhavanti* (Kh. 9), *tayassu* is resolved by the grammarians into *tayo assu*, with the final vowel of *tayo* elided before the initial vowel of *assu*; but Mr. Trenckner prefers to write *tayas su*, making *tayas* the equivalent of the Sansk. चयस्; I believe he is right, and that the remaining *su* is the S. सिद्ध. *Api su* at Kuhn K. S. 33 is probably अपि सिद्ध. Ab. 1150 however gives *assu*, and calls it an expletive particle.

ASSUTAVĀ (*adj.*), Not learned, ignorant [अ + युतवन्]. Alw. N. 72.

ASSUTO (*adj.*), Unheard [अ + युत = यु]. Dh. 301. *Assutidāpo*, one who has never heard speech (Alw. I. cvii).

ASU (*m.*), Breath, life [असु]. Ab. 407, 945.

ASU (*pron.*), This; that [असौ = अद्स्]. Nom. masc. and fem. *asu* (Cl. Gr. 59, 60). Neut. *adum*. Plur. masc. and f. *amā*, *amayo*. Pl. neut. *amā*, *amāni*. Loc. sing. *amamhi* (Kamm. 3). Gen. and dat. pl. *amāsaṃ*, *amāsānaṃ*. The crude base in Pāli is *amu* (comp. Cl. Gr. 52 and 59, and at Ab. 195 *amudvichā*, "twelve of these"). Ab. 1089.

ĀSU (*adv.*), Quickly [आसु]. Ab. 40.

ASUBHO (*adj.*), Bad, ugly, disagreeable, nasty, disgusting, offensive [अ + शुभ]. Neut. *asubham*, nastiness, impurity, corruption. There are ten *Asubhas* or offensive objects (Dh. 111, 413). *Asubhābhāvanā* and *asubhajhānaṃ*, contemplation of the impurity of the body (E. Mon. 247). *Asubhasāññaṃ paṭilabbhiṃsu*, obtained an idea of impurity, realized how impure the body is (Dh. 127).

ASUCI (*adj.*), Impure [अ + शुचि]. Ab. 1024. Masc. *asuci*, semen virile (Ab. 274, 1024). *Asuci-khādato*, eating filth (Dh. 241). Dh. 102; Kuhn K. S. 25; Pāt. 74.

ASUDDHO (*adj.*), Impure [अ + शुद्ध = शुध]. *Piṭṭhe asuddho*, base-born on the father's side (Alw. I. xlv).

ASUKO (*adj.*), Such a one [*Asu* (2) + क; the S. equivalent is असुक्]. *Asukaṭṭhānaṃ*, such and such a place (Dh. 147, 200). *Asukena katam*, made by such a one (Dh. 362). *Asukena me telam pakkam*, so and so compounded an ointment for me (Dh. 83). *Bārāpasīyaṃ asukāya nama vithiyā*

*asukagehe vadāmi*, I live at Benares, in a street named so and so, at such and such a house (Ras. 31). *Asuko mahāthero*, some eminent therā or other (Bāl. i). *Asukathero nāma*, such and such a priest (Dh. 372). *Asukarogassa nāma*, for such and such a disease (Dh. 93). *Asukassa nāma sālābhataṃ*, ticket food for the priest named so and so (Alw. I. 103). *Asukasmim nāma kāle marissāmi*, I shall die at such and such a time (Dh. 387).

ĀSUM (*preterite 3rd plur. attḥi*), They were. Alw. I. 40; Mah. 24, 35.

ĀSUNĀTI, and -NOTI, To hear, to listen to [आ + श्रु]. With dat. *Āsūnanti Buddhassa bhikkhū*, the priests listen to Buddha (Kuhn K. S. 28).

ASURO, An Asura, a Titan or fallen angel [असुर]. Ab. 14; Man. B. 46, 58. *Asurabhavanam*, the Asura world (Dh. 193). *Asurindo*, chief of the Asuras, a name of Rāhu and of Vepacitti (Dh. 193).

ASUTTO (*adj.*), Without seam [अ + सूत्र]. Mah. 22; Dh. 237.

ATAKKITO (*adj.*), Unexpected [अतर्कित = तर्क]. Ab. 1148.

ATALAMPHASSO (*adj.*), Bottomless, unfathomable [अतलस्यार्थ]. Ab. 669.

ATANDITO (*adj.*), Unwearied, unremitting [अतन्द्रित]. Dh. 54.

ĀTANĪ (*f.*), Name of a part of a bedstead [आटनी]. Ab. 309; Pāt. 19, 89.

ĀTANĀKO, Sickness, affliction, pain [आतङ्क]. Ab. 323, 1045.

ĀTĀPANAM, Sunshine; burning [आ + तापन]. Dh. 382, 416.

ĀTAPATTAM, A parasol [आतपच]. Ab. 357.

ĀTĀPI (*adj.*), Ardent, zealous, strenuous, active [आ + ताप + इण]. Dh. 26.

ĀTAPO, Sunshine, sunlight [आतप]. Ab. 37, 953. *Phīti sosetum ātape khipi*, put some paddy in the sun to dry (Mah. 129).

ĀTĀPO, Heat, burning; ardour, zeal, exertion, energy [आ + ताप]. Ab. 1135.

ĀTAPPAM, Ardour, zeal, energy, exertion [आ + ताप + य]. Ab. 156; Dh. 310.

ATASĪ (*f.*), Flax [अतसी]. Ab. 452.

ATATAM, One of the high numerals, 10,000,000<sup>13</sup>, or 1 followed by 84 ciphers. Ab. 475; Man. B. 6; B. Lot. 855.

ĀTATAM, Generic name for drums covered with leather on one side [आतत = तन]. *Ātatavisa-*

*taṁ*, drums completely covered with leather (Ab. 141).

ĀTATĀYĪ (*m.*), A felon, murderer, highwayman [आततायिन्]. Ab. 736.

ATATI, To go [अत्]. Cl. P. Verbs, 10.

ATATI, To roam [अट्]. Cl. P. Verbs, 10.

ATĀVĪ (*f.*), A forest [अटवी]. Ab. 536; Mah. 44.

ATHA (*adv.*), And; but; then; now [अथ]. Ab.

1190; Alw. I. 2. *Atha naṁ sakko evaṁ dha*, and the Sakka said thus to him (F. Jāt. 2. *Ath' eka-dīcasāṁ rājū*, now one day the king (Mah. 27). *Ath' etam upasaṅkamma*, then approaching him (Mah. 243). *Athūmaccehi mantetvā*, accordingly having consulted with his ministers (Mah. 53). *Narinda'tha*, the king one day (Mah. 157). *Atha ugghosayi saṅgho*, then the assembly shouted forth (Mah. 252). *Yadū—atha*, when—then (Dh. 49). *Paṭhamā—atha*, first—then (Dh. 29). *Vanditvā sammūsambuddham dīto atha dhammaṁ ca saṅghaṁ ca*, having saluted Buddha first and then the Law and the Church. *Atha kiṁ karissasi*, well but what do you mean to do (Dh. 93). *Athūparaṁ*, and further (see *Aparaṁ*). *Atha ca pana*, but on the other hand (F. Jāt. 11). *Atha kho Uttaro mānava*, and it came to pass that the youth Uttara (Alw. I. lxix). *No h' etam bhante atha kho naṁ mayam eva abhivādeyyāma*, not so, lord, nay I should respectfully salute him.

ATHABBANAVEDO, The Atharva Veda [अथर्वन् + वेद]. Alw. I. cxxiv.

ATHAVĀ (*adv.*), Or [अथ + वा]. Dh. 15, 25, 48.

ATHENO, Not a thief, honest [अ + स्तेन].

ATHO (*adv.*), And; also; then [अथो]. Ab. 1190;

Dh. 28; Kh. 13. *Sata' atho dasa*, a hundred and ten (Mah. 144). *Atho jātikkhayaṁ patto*, who also has attained the end of births (Dh. 75). *Atho pi sakkaṁ suṇantu*, let them also carefully listen (Kh. 6).

ATI (*adv. and prep.*), Over; beyond; exceedingly; too much [अति]. Ab. 1138, 1182. Much used in composition. *Atibahalo*, very thick (Dh. 159; Alw. I. 76). *Atibahubhāṇḍo*, having too much property (Dh. 302). *Atibahubhūjī*, very greedy (Dh. 401). *Atihaṭṭho*, exceeding glad (Mah. 85). *Atimanoramo*, delightful (Mah. 87). *Atimukharo*, very garrulous (F. Jāt. 18). *Atisantike*, too near (Mah. 84). *Atiṭṭalo*, very cold (F. Jāt. 57). *Atisundaro*, very beautiful (Alw. I. 74). *Atitaṇho*,

very desirous Ab. 729. *Atitaruṇo*, very young (Dh. 137). *Atitthārito*, too diffuse (Mah. 1). *Atirimhito*, astounded. *Atirissuto*, renowned. Before a vowel *ati* in composition sometimes becomes *aty*, as in *atyappo*, but generally *acc*, as in *acciraddho*.

ATIBAHU (*adj.*), Too much, too many, very numerous [अति + बहु]. Dh. 174.

ATIBALO (*adj.*), Very strong [अति + बल]. Mah. 126.

ATIBHĀYATI, To be much afraid [अति + भी]. Mah. 78.

ATIBHĪTO (*adj.*), Much alarmed [अति + भीत = भी]. Mah. 17.

ATICARATI, To transgress; to commit adultery [अति + चर्]. Dh. 205.

ATICĀRI (*adj.*), Transgressing [अतिचारिन्]. Fem. *aticārinī*, an adultress (Ab. 238; Dh. 371).

ATICARIYĀ (*f.*), Adultery [अति + चर्या].

ATICĀRO, Transgression, adultery [अतिचार]. Dh. 371.

ATICCHATHA (*imperat. 2nd pers. plur.*), This is the formula for civilly refusing alms to a bhikkhu. Mr. Trenckner refers the word to अति + हृष्, and renders it "Go and beg further on," viz. Seek alms elsewhere. Dh. 241.

ATICIRĀYATI, To tarry long [अति + चिराय]. Dh. 224.

ATIDASSANO (*adj.*), Beyond ken, invisible [अति + दर्शन]. B. Lot. 515.

ATIDHONACĀRI (*adj.*), This word is explained to mean "one who lives transgressing the Paṇḍita-sāsana." The etymology of *dhona* is uncertain.

ATIDŪRE (*adv.*), Very far, too far [अति + दूर loc.]. Mah. 84. *Nagarā atidārasmiṁ*, not very far from a town (Ab. 536).

ATIGACCHATI, To overcome [अति + जम्]. Aor. *accagamā*.

ATIGATO (*p.p.p. last*), Escaped from [अति + जत = जम्]. Dh. 428.

ATIGO (*adj.*), Escaping from; going beyond [अतिग]. *Pañcassaṅgātigo*, escaped from the five bonds (Dh. 66, 71). *Sīdātigo*, versed in boundaries (Mah. 103).

ATIHATTHAYATI, To cross on an elephant [अतिहत्तय]. Cl. Gr. 111; Alw. I. 17.

ATIKHIṆO (*adj.*), Not harsh, gentle [अ + तीक्ष्ण]. Ab. 1067.

**ATIKHINO**, The commentator renders *cāpātikhinā* at Dh. verse 156 by "shot from a bow," making *atikhinā* a p.p.p. from *चि* with *अति*, and understanding *सर्वा*. He says, "As arrows shot from a bow flying swiftly and falling to the ground, if there be none to pick them up, become a prey to the white ant on the spot where they fell." Perhaps, however, the reading should be *cāpā'tikhinā*, "worn out bows."

**ATIKKAMANAM**, Going beyond, passing [*अतिक्रम*]. Dh. 340.

**ATIKKAMATI**, To escape from; to go beyond, to pass, to cross; to transgress; to elapse; to excel, to surpass [*अति + क्रम*]. *Saññojanam sabbam atikkameyya*, let him free himself from all bonds (Dh. 40). *Sekkhabhūmim atikkamitvā*, having passed the degree of S. (B. Lot. 297). *Asaṅkheyyam atikkamitvā*, passing over an Asaṅkheyya of years (Dh. 135). *Indakkhilaṃ atikkameyya*, should cross the threshold (Pāt. 18). *Āpaṃ atikkamitum*, to transgress his command (Dh. 142). *Majjhimaḍḍame atikkamante*, while the middle watch was passing away (Dh. 83). *Attha vassāni tikkamam*, eight years elapsed (Mah. 15). *Puthujane atikkamitvā*, excelling ordinary men (Dh. 256).

**ATIKKĀMETI** (*caus. last*), To go beyond, to exceed [*अतिक्रामयति = क्रम*]. Pāt. 7, 10.

**ATIKKAMO**, Passing away, transgression [*अतिक्रम*]. Ab. 776. *Dukkhasa atikkamo*, the termination of suffering (Dh. 35). *Sattāhatikkame*, after the lapse of a week (Mah. 119).

**ATIKKANTO** (*p.p.p. atikkamati*), Past; surpassing [*अतिक्रान्त = क्रम*]. *Paṭhamamāse atikkante*, when the first month had elapsed (Dh. 81). *Atikkantamānuso*, superhuman (B. Lot. 866). Mah. 206.

**ATIMĀNĪ** (*adj.*), Vainglorious, conceited [*अतिमानि*]. Kh. 15.

**ATIMANĀNATI**, To despise, to dislike [*अति + मन*]. Dh. 66; Kh. 16.

**ATIMĀPETI** (*caus.*), To injure, to destroy [*अति + मापयति = मी*]. Dh. 44.

**ATIMATTO** (*adj.*), Exceeding, excessive [*अति + मात्*]. Ab. 41. *Atimattam* (*adv.*), exceedingly.

**ATIMUTTAKO**, Name of a tree [*अतिमुत्तक*]. Ab. 555.

**ATIMUTTO**, The creeper *Gaertnera Racemosa* [*अतिमुत्त*]. Ab. 577.

**ATINĀMETI** (*caus.*), To cause to pass; to let go by [*अति + नामयति = नम*]. *Kālaṃ atināmenti*, they spend the time (Dh. 227).

**ATINDRIYO** (*adj.*), Beyond the reach of the senses [*अतीन्द्रिय*]. Ab. 716.

**ATIPĀTO** (*adv.*), Very early [*अति + प्रातर्*].

**ATIPĀTO**, Injuring, destruction; transgression [*अतिपात*]. Ab. 776.

**ATIPPAGE** (*adv.*), Too early [*अति + प्रगे*]. Sandhi Kappa (rule 36) quotes *Atippago kho tāva Sāvatthiyaṃ piṇḍāya caritum*, "it is too early to beg alms in Sāvattthi," and states that *atippago* is for *atippage*.

**ATIPPASATTHO** (*adj.*), Very excellent [*अति + प्रशस्त = शंस*]. Ab. 918.

**ATIREKALĀBHO**, Extra allowance [*अतिरेक + लाभ*]. There is a general rule that Buddhist monks are to dress in dirty rags, but flaxen or hempen garments, etc., are exceptions (*atirekalābho*). So again there is a rule that a monk is to live at the foot of a tree, but viharas, etc., are exceptions. Kamm. 9.

**ATIREKATARO** (*adj.*), More excessive, more abundant [*अतिरेक + तर*]. Dh. 308. *Akkhāmi atirekataram rujanti*, my eyes hurt worse than ever (Dh. 89).

**ATIREKO** (*adj.*), Exceeding, excessive [*अतिरेक*]. *Idaṃ cīvaram atirekam jā'm*, this robe is now superfluous (Dh. 113). *Atirekam ce hoti*, if there is too much (Dh. 380). *Pesitapaṇḍakārato atirekam pesitum*, to send a present surpassing that received (Alw. I. 75). *Atirekacīvaram*, an extra robe (Pāt. 76). *Atirekappamāṇam bhāsati*, talks beyond measure (F. Jāt. 50). *Atirekamāsam cirāyitvā*, having tarried more than a month. *Atirekapādam ādiyati*, takes more than a pāda (Kamm. 10). *Atirekavīsativaggo*, consisting of more than twenty priests (Pāt. xl).

**ATIRITTAKO** (*adj.*), In excess, superfluous [*अतिरिक्त + क*]. Mah. 49.

**ATIRITTO** (*p.p.p.*), Exceeding, in excess, extra, superfluous [*अतिरिक्त = रिच*]. Ab. 712. *Anatirittabhajanam* appears to mean "fresh food": when a priest has eaten a meal at the house to which he has been invited he is not to begin again to eat fresh food, lit. "food which is not the leavings of his meal": Gogerly says, "food not part of the meal." Pāt. xxxix, 14.



- ATIROCATI, To out-hine [अति + रुच]. Dh. 11 : Pát. xiii.
- ATISĀYAM, Very late in the evening [अति + सायम्].
- ATISAYO, Excess ; excellence [अतिशय]. Ab. 41, 761, 771. Instr. *atisayena*, exceedingly.
- ATISUNO, A mad dog [अति + शुन]. Ab. 519.
- ATISŪRATĀ (f.), Great heroism [अति + शूर + ता].
- ATITAMSO, Past time [अतीत + अंश]. B. Lot. 649, 654.
- ATITHI (m.), A guest, a stranger [अतिथि]. Ab. 424 ; Kh. 13.
- ATITHOKO (adj.), Very little, too little [अति + होक].
- ATĪTO (p.p.p. acceti), Past, elapsed ; passed ; having transgressed [अतीत = रु]. *Attite tamhi sattūhe*, when this week had passed (Mah. 114). *Khaṇā-ttā*, those who allow the right moment to pass (Dh. 56). *Sabbopamātito*, beyond all comparison, incomparable (Kh. 23). *Ekaṁ dhammaṁ attīto*, having transgressed a single commandment (Dh. 32). Loc. *attite*, formerly, once upon a time (F. Jāt. 2, 21), in the past (B. Lot. 344). Neut. *attitam*, a tale or legend (F. Jāt. 2, 21).
- ATITTO (adj.), Unsated [अ + तृप्त = तृप्]. Dh. 9.
- ATĪVA, and ATIVIYA (adv.), Very, exceedingly [अतीव]. Ab. 1138 ; Dh. 101 ; Kh. 27. *Ativa dhañño*, very fortunate (Mah. 200). *Ativiya gambhīro*, exceedingly deep (Dh. 182). For the form *ativiya* comp. *Piya*.
- ATIVĀKYAM, Bad language, abuse, opprobrious speech [अति + वाक्य]. Ab. 122 ; Dh. 57.
- ATIVASO (adj.), Subject to, in the power of [अति + वश]. Dh. 13.
- ATIVATTATI, To go beyond, to pass ; to overcome ; to transgress [अति + वृत्]. Dh. 179, 320.
- ATIVELO (adj.), Unseasonable [अति + वेला]. F. Jāt. 18. *Ativelam* (adv.), unseasonably (F. Jāt. 49).
- ATIVISĀ (f.), Name of a plant [अतिविषा]. Ab. 586.
- ATIVIYA, see *Ativa*.
- ATIVUDDHO (adj.), Very old [अति + वृद्ध = वृध]. Ab. 918.
- ATO (adv.), Hence ; now ; therefore ; accordingly [अतस्]. Cl. Gr. 68 ; Kh. 21 ; Alw. I. xvi. *Ato—yato*, because—therefore (Alw. I. vii).
- ĀTOJJAM, A musical instrument [आतोय = तुड]. Ab. 142.

- ATRA adv. Here [अत्र]. Ab. 1155, 1161. See also *Attha*.
- ATRAJO, Off-spring, son [आत्मज]. Ab. 210 ; F. Jāt. 49 ; Mah. 15, 76, 228. Comp. *Attajo*.
- ATTĀ, and ĀTUMĀ (m.), Self, body, person, individuality ; life, mind, soul ; in a non-Buddhist sense the Paramātman or Universal Soul [आत्मन्]. Ab. 92, 861. Acc. *attāṁ* (Dh. 68 ; Ras. 20), *attinaṁ* (F. Jāt. 18), *ātumāṁ*. Instr. and abl. *attāṇā* (Dh. 68). Gen. and dat. *attāno* (Dh. 68 ; Alw. I. 76). Loc. *attani* (Ab. 808). Plur. *attāno* (Cl. Gr. 21), *ātumāno*. Gen. and dat. plur. *attānaṁ*, *ātumānaṁ*. Clough gives also the forms *attena* 'instr. sing.', *attasmā* (abl.), *attasmiṁ* (loc.). —Ex. *Attano sūmikassēdū*, bestowed it on her own husband (Mah. 253). *Attano uyyāne*, in his own garden (F. Jāt. 5). *Ayaṁ me attano attāno*, this is my own advantage. *Attano attano risayappadesa*, each within the limits of his own district (Alw. I. 79). *Attā hi kira duddamo*, for self is difficult to tame (Dh. 29). *Attano dsane yeva attānaṁ dassesi*, showed himself in his own seat. *Attā hi attano n' attāhi*, he himself does not belong to himself (Dh. 12). *Rakkhituṁ sakam attānaṁ*, to save his own life (Mah. 120). *Sakattānaṁ sammanni*, chose himself (Mah. 13). *Apassi sakam attānaṁ pakkhittam Lohakumbhiyā*, saw his own soul cast into hell (Mah. 17). *Sucibhūtena attānaṁ viharati*, lives with a purified heart. *Vedanā me attā*, sensation constitutes my individuality. *Attā hi attano nātho*, for self is one's protector (Dh. 68). *Attānaṁ pariccajitvā*, sacrificing my own life (F. Jāt. 56). The instr. *attānaṁ* is sometimes used when we should expect the nominative, e.g. *Attānaṁ attānaṁ sammanni*, he himself (lit. by himself) chose himself (Cl. Gr. 134) ; *Attānaṁ coday' attānaṁ*, thyself rouse thyself (Dh. 68) ; *Attānaṁ maraṇā pi*, even when themselves dying (Dh. 223). The base used in composition is *atta* or *ātuma*. *Attadanto*, self-subdued (Dh. 57). *Attaheta*, for one's own sake (Dh. 15). *Ātumapādo*, his own foot (Alw. I. xiii). *Attasambhavo*, proceeding from oneself. *Attasamo*, like oneself (F. Jāt. 50). *Attagutto*, self-protected (Dh. 68). *Attalābho*, one's own gain (Ab. 1168). See *Ātumā*.
- ATTABHĀVĪ (adj.), Having a body [आत्मभाव + इत्].
- AFTABHĀVO, Person, self, individual, personality,



body, form [आत्मन् + भाव]. Ab. 151; Man. B. 439, 440; B. Lot. 411. *Dibbattabhūvo*, celestial shape Ras. 24). *Archarūsaḥasaparivāram at-  
tabhīcam oloketvā*, seeing himself surrounded by a thousand nymphs (Dh. 94). *Attabhūvaṃ rija-  
hitrā*, quitting his present form (Ras. 19). *Dutiye  
attabhūve*, in your last existence before this (Mah. 195). *Anantarattabhūve*, in her next existence (Dh. 402). *Deśaṃ attabhūvesu sīlassa rakkhittatā*, from having kept the precepts in two anterior births (Dh. 193). *Attabhūvaṃ maṇḍayamānā*, adorning her person (Dh. 189).

**ATTADAṆḌO** (*adj.*), Using the stick or punishment [आत्त = दा + दण्ड]. *Attadaṇḍesu nib-  
buto*, mild among the violent (Dh. 72).

**ATTADATTHO**, One's own advantage or good [आत्मन् + अर्थ, the d is euphonic]. *Attadattham  
paratthena bahunā pi na hāpaye*, let not a man  
forego his own spiritual good for that of another,  
however great (Dh. 30). Cl. Gr. 11; Dh. 334.  
See also *Attattho*.

**ATTĀDHĪNO** (*adj.*), Independent [आत्मन् +  
अधीन].

**ATTĀDHIPATEYYAṀ**, see *Adhipateyyaṃ*.

**ATTADUTIYO** (*adj.*), With one companion [आ-  
त्मन् + द्वितीय]. Dh. 146.

**ATTAHĀSO**, A horse-laugh [अट्टहास]. Ab. 175.

**ATTAJO** (*adj.*), Proceeding from oneself; self-  
begotten [आत्मज]. Dh. 29. Comp. *Atrajo*.

**ATTAKO**, Name of a Rishi. Ab. 109.

**ATTĀLAKE**, A watch tower [अट्टालक]. Ab. 204.

**ATTĀLO**, A watch tower [अट्टाल]. *Gambhīrapa-  
rikhaṃ pākraparikkhittāṃ dvāraṭṭālayuttam*,  
having a deep moat, surrounded with a wall, fitted  
with gates and towers (Dh. 201, comp. 397).  
Ab. 1126.

**ATTAMANATĀ** (*f.*), Rapture, delight (see next).  
Ab. 87.

**ATTAMANO** (*adj.*), Rapt, delighted, joyful [आत्त  
= दा + मनस्]. B. Lot. 367, 434; Dh. 58;  
Alw. I. 75.

**ATTANĀ**, **ATTANO**, etc., see *Attā*.

**ATTANIYO** (*adj.*), Belonging to oneself, own  
[आत्मन् + य]. Ab. 736, 808.

**ATTANŌ** (*adj.*), Knowing oneself [आत्मज्ञ].

**ATTANOPADAM**, A grammatical term meaning  
“intransitive,” and equivalent to the Sanskrit  
आत्मनेपद. Cl. Gr. 100; Alw. I. 2.

**ATTANTAPO** (*adj.*), Self-mortifying [आत्मन् +  
तपस्].

**ATTATO** (*adv.*), According to the *attā* or self  
[आत्मन् + तस्]. *Rūpaṃ attato samanupassati*,  
looks on Form as the soul (Alw. N. 72).

**ATTATTHO**, One's own good, self interest [आ-  
त्मन् + अर्थ]. See also *Attadattho*.

**ATTAVĀDO**, Assertion of self or individuality  
[आत्मन् + वाद]. This is one of the four Upā-  
dānas. Alabaster explains it by “the belief that  
I and mine exist” (Wheel of the Law, p. 239).  
For the Buddhist doctrine of the unreality of the  
Attā (Soul or Self) see Man. B. 388, 390, 395,  
424, etc.; Alw. N. 48; E. Mon. 289; B. Intr. 264.  
**ATTHA** (*2nd pers. plur. attthi*), Ye are. Dh. 366.  
The initial a is sometimes elided, as *nu 'ttha = nu  
attha* (F. Jāt. 8).

**ATTHA** (*adv.*), Here [अत्र]. Ab. 1161. See also  
*Atra*.

**ATTHA** (*num.*), Eight [अष्टन्]. Dh. 131, 241.  
Gen. and dat. *aṭṭhannāṃ* (Pāt. 75; Dh. 311).  
Instr. and abl. *aṭṭhahi*. Loc. *aṭṭhasu*. *Aṭṭhavisati*,  
eight and twenty.

**ATTHACARIYĀ** (*f.*), Wise or beneficial conduct  
[अर्थ + चर्या]. This is one of the four Saṅga-  
havaṃthas; Alwis renders it (*Attanagaluvamsa* 138)  
“fruitful conduct, acts productive of benefit, well-  
being in law.” Alw. I. 81; B. Lot. 406.

**ATTHĀDASA** (*num.*), Eighteen [अष्टादशन्].  
Cl. Gr. 66. See also *Aṭṭhārasu*.

**ATTHADASSĪ** (*m.*), Name of one of the twenty-four  
Buddhas [अर्थ + दर्शिन]. Dh. 117; Man. B. 95.

**ATTHADHĀ** (*adv.*), Eightfold, in eight ways  
[अष्टधा]. Ab. 656.

**ATTHAGAMANAM**, Setting (of the sun); de-  
struction [अस्तम् + गमन]. Ab. 896. *Suriyass'  
atthagamanam*, the going down of the sun.

**ATTHAGAMO**, and **ATTHAṆGAMO**, Setting  
(of the sun); disappearance, perishing, destruc-  
tion, annihilation [अस्त + गम].

**ATTHAKAM**, An octad, a collection of eight things  
[अष्टक]. Ab. 479.

**ATTHAKARO** (*adj.*), Beneficial, advantageous,  
useful [अर्थ + कर]. Pāt. 70.

**ATTHAKATHĀ** (*f.*), Exposition of meaning, ex-  
planation, exegesis; a commentary [अर्थ + कथा].  
B. Lot. 437; E. Mon. 171; Dh. 418; Mah. 207,  
251, 252, 253. The following is a list of the  
existing Pāli *Aṭṭhakathās*, or commentaries on

the text of the Tipitaka: *Samantapāsādikā* (commentary on the Vinaya; *Kāṇḍhūvitarāṇī* (c. on Pātimokkha); *Sumaṅgala-vibhāṇī* (c. on D'ghani-kāya); *Papañcasūdanī* (c. on Majjhimanikāya); *Sūratthappakāsinī* (c. on Saṃyuttanikāya); *Mano-rathapūraṇī* (c. on Anguttaranikāya); *Paramatthajotikā* (c. on Khuddakanikāya and Suttanipāta); *Dhammapadaṭṭhakathā*; *Paramatthadīpaṇī* (c. on Udāna, Vimānavatthu, Petavattu, and Theragāthā); *Abhidhammatthadīpaṇī* (c. on Itivuttaka); *Jātakatthakathā*; *Saddhammapajjotikā* (c. on Niddesa); *Saddhammapakāsinī* (c. on Paṭisambhida); *Vissuddhajanavilāsini* (c. on Apadāna); *Madhuratthavilāsini* (c. on Buddhavaṃsa); *Carīya-piṭakatthakathā*; *Atthasīlinī* (c. on Dhammasaṅgani); *Sammohavinodanī* (c. on Vibhaṅga); *Pañcappakaraṇatthakathā* (c. on the Five Pakaraṇas).

**ATTHAKKHĀYĪ** (*adj.*), Telling another what is for his good, giving good advice [अर्थ + आख्यायिन्].

**ATTHAM**, Disappearance, destruction [अस्त]. Ab. 1154. *Attham gacchati*, or *atthaṅgacchati*, to set, to perish, to vanish (Dh. 41, 69, 365, 389, 425). *Atthameti*, to set. See *Attho* (1).

**ATTHAM** (*adv.*), For the sake or purpose of, on account of, for [अर्थम्]. *Dhammasavanattham gacchanti*, they go to hear the Law (Dh. 79). *Jalattham gacchanti*, they go to fetch water (Mah. 24). *Cuppattham vissajjayi*, sent him for the chunam (Mah. 219). *Saṅghakammattham bhavissati*, it will be for the performance of sacerdotal acts (Mah. 86). *Paśadattham Dhammaso-kassa rājino*, to please king D. (Mah. 35). *Tadattham*, on that account. *Kimattham*, why? *Atthattham* and *hitattham*, for the good of.

**ATTHAMETI**, To set (of the sun) [अस्तम् + इ].

**ATTHAMITO** (*p.p.p.* last), Set, gone down [अस्तम् + इत् = इ]. *Suriye anatthamite*, before sunset (Dh. 118, 319).

**ATTHAMO** (*ord. num.*), Eighth [अष्टम]. Mah. 10. Fem. *aṭṭhamī*, the eighth day of a lunar half month (Mah. 249).

**ATTHAMSO** (*adj.*), Octagonal [अष्टन् + अंश].

**ATTHAMSU**, see *Tiṭṭhati*.

**ATTHANĀ** (*f.*), Request, begging [अर्थेना]. Ab. 759.

**ATTHĀNĀM**, Wrong place [अ + स्थान].

**ATTHANGACCHATI**, To set; to perish, to vanish [अस्तम् + गम्]. See *Attham* (1).

**ATTHAṆḂGAM** Eight divisions or parts; eight qualities [अष्ट + अङ्ग]. Ab. 780. *Aṭṭhaṅga-samuppiṇṇato*, p. -sessed of eight divisions, eightfold (Mah. 249; Dh. 404). *Aṭṭhaṅgaramaṇḁgato*, possessed of eight qualities (B. Lot. 566; Dh. 314).

**ATTHANGAMO**, see *Atthagamo*.

**ATTHAṆGASĪLAM**, The eightfold moral practice, the eight precepts [अष्टन् + अङ्ग + शील]. These are the first eight of the ten Sikkhāpadas.

**ATTHAṆGATO** (*p.p.p.* *atthaṅgacchati*), Set, disappeared [अस्तम् + गत = गम्]. *Atthaṅgate suriye*, when the sun had set (F. Jāt. 46; Pāt. 13).

**ATTHAṆGIKO** (*adj.*), Having eight parts or divisions, eightfold [अष्टन् + अङ्ग + इक]. The *Ariyo aṭṭhaṅgiko maggo*, or "holy eightfold Path," is the way pointed out by Buddha for escape from the misery of existence (see *Ariyasaccaṃ*). Briefly summed up it is A VIRTUOUS LIFE. Its eight āṅgas or divisions are *sammādiṭṭhi*, *sammāsaṅkappo*, *sammāvācā*, *sammākamanto*, *sammā-ājiṇo*, *sammāvāyāmo*, *sammāsati*, *sammāsamādhi*, "right views, right thoughts, right speech, right actions, right living, right exertion, right recollection, right meditation." B. Lot. 519; Man. B. 498; Kh. 4; Dh. 35, 48, 388; Ab. 129.

**ATTHAṆGULO** (*adj.*), Eight inches long or thick [अष्टन् + अङ्गुल]. Mah. 169.

**ATTHAṆGUPOSATHĪ** (*adj.*), Keeping the eightfold Uposatha, viz. the *Aṭṭhaṅgasīla* [अष्टाङ्ग + उपवसथ + इन्]. Mah. 230.

**ATTHĀPADAM**, and -DO, A chequered board for draughts, dice, etc. [अष्टापद]. Ab. 532; B. Lot. 363.

**ATTHARANAM**, A covering, a coverlet, a rug, a carpet [आस्तरण]. Ab. 312; Mah. 12, 87, 157; Alw. I. 93. *Bhummattharanam*, a carpet.

**ATTHARĀPETI** (*caus.* *attharati*), To cause to be spread. Mah. 12, 84, 87, 169, 213.

**ATTHĀRASA** (*num.*), Eighteen [अष्टादशन्]. B. 649; Mah. 256. Loc. *aṭṭhārasaṃ* (Mah. 174; Alw. I. cvii). See also *Aṭṭhādasā*.

**ATTHĀRASAMO** (*ord. num.*), Eighteenth [अष्टादशन् + म]. Mah. lxxxvi.

**ATTHARATI**, To spread, to lay out, to cover [आ + स्तु]. Mah. 3; Dh. 325; Pāt. 75. *Attānam kalale attharitvā*, stretching himself in the mud (Dh. 117). *P.p.p.* *atthato*.

**ATTHĀRO**, Spreading [आस्तर]. Pāt. 75, 76, 114.

ATTHASATTHAM, Ethics [अर्थ + शास्त्र]. Ab. 113.

ATTHASO (adv.), According to the sense, according to the spirit as opposed to the letter [अर्थ + शस्]. Kh. 29.

ATTHATO (adv.), According to the sense or meaning; intelligently, sensibly [अर्थतस्]. Alw. I. cvii; Dh. 90, 179, 365; Mah. 252.

ATTHATO (p.p.p. *attharati*), Spread, laid out [आ + स्तुत = स्तु]. Pát. 75, 76.

ATTHATTHAM, For the good or advantage of [अर्थ + अर्थस्]. See *Attham* (2).

ATTHAVĀDĪ (adj.), Speaking sensibly or truthfully [अर्थ + वादिन्].

ATTHAVIDHO (adj.), Eightfold [अष्ट + विध].

ATTHĀYA (adv.), For the good of; in order to, on account of, for the sake of, for [अर्थाय]. With gen. *Tass' atthāya*, for his good (Mah. 231). *Atthāya me bhavissati*, it will be of use to me (Kh. 12). *Atthāya hitāya sukhāya devamanussānaṃ*, for the advantage, the welfare, the happiness of gods and men. *Buddhassa atthāya jīvitam pariccajāmi*, for Buddha's sake I will lay down my life (Kuhn K. S. 28). *Apaññāyamañass' atthāya rodanto*, crying for something that does not exist (Dh. 96, comp. 129). *Hitatthāya sukh-atthāya ca pāpinam*, for the welfare and happiness of men (Mah. 88). *Ropanatthāya*, for the purpose of sowing it (Mah. 87). *Upavānattheraṃ mahodakatthāya pahīni*, sent Upavāna Thera for hot water (Dh. 434). *Phalāphalatthāya vanam na pavisati*, does not enter the forest to gather fruits (Dh. 155). *Etadatthāya*, on this account (Kh. 13). Kuhn K. S. 29; Mah. 103; Alw. I. 76.

ATTHENA (adv.), On account of, by reason of [अर्थे instr.]. *Sabbarogānaṃ nīdānaññāna-jjhena rogaññāna*, because it is the dwelling place of all diseases it is called nest of disease (Dh. 313). Dh. 90, 210, 311, 343, 383, 410.

ATTETI, To request [अर्थे]. Cl. P. Verbs, 13.

ATTHI, To be, to exist [अस्]. The following is the conjugation: Present, 1. *Asmi*, *amhi*; 2. *asi*; 3. *atthi*; 4. *asma*, *amha*; 5. *attha*; 6. *santi*. Preterite, 1. *Āsim*; 2. *āsi*; 3. *āsi*; 4. *āsimha*; 5. *āsittha*; 6. *āsun*, *āsinu*. Optative, 1. *Assam*; 2. *assa*; 3. *assa*, *siyā*; 4. *assāma*; 5. *assatha*; 6. *assu*, *siyū*. Imperative, 1. *Asmi*; 2. *āhi*; 3. *atthu*; 4. *asma*; 5. *attha*; 6. *santu*. Part. present *Santo*, *samāno* (see sep.). For some of these forms

see Alw. I. 37, 39, 40.—Ex. *Atthi paroloko*, there is a future life. *Rājā ce atthi*, if there is a king (Mah. 254). *Añño buddho nāma n' atthi*, there is no other Buddha (B. Lot. 365). *Parihīnam n' atthi*, there has been nothing omitted (F. Jāt. 7). *Tasmim samāgame dūm asiti bhikkhukopiyo*, in that assembly there were eighty koṭis of priests (Mah. 35). *Bhuttaṃ atthi nu no*, have I eaten anything (Mah. 158). *Attha dhañño so āsi*, he was very prosperous (Mah. 200). *Aham asmi āgato*, I have come. *Nikkham' amha*, we have come away (Dh. 161). *Evam assu vacanīyā*, they should be thus spoken to (Pát. 100). *Ce tumhe assatha ānandino*, if ye were glad. *Caṇḍālo nāna so siyā*, he is probably a Caṇḍāla (Mah. 24). Possession is frequently expressed by Atthi with the dative; *Kaṇṭṭhabhātā me atthi*, I have a younger brother (Dh. 79); *Santi te evarūpā ābādhā*, have you got any such diseases as these? (Kamm. 4); *Yassa mayi sineho atthi*, he who has love for me (Dh. 333); *Mama hiraññaṃ suvaṇṇam atthi*, I have got gold and wrought gold (Pát. 80); *Palāyato te mokkho n' atthi*, you cannot escape by flight (Dh. 404). Atthi with the dative is sometimes used in the sense of "to think" (comp. the phrase *etad aho*): *N' atthi paraloko ti iti ce me assa*, if I thought there was a future life. The singular *atthi* is frequently used with a nominative in the plural: *Puttā m' atthi*, I have sons (Dh. 12). *Sace pānakā atthi*, if there are insects (F. Jāt. 57). *Ye keci pānabhū' atthi*, whatever beings there be (Kh. 15). In some of the forms elision of the initial a sometimes takes place: *patto 'smi*, I have obtained (Ras. 16); *āgato 'mhi*, I am come (Dh. 88; Ras. 21); *manussi 'mhi*, I am a woman (Dh. 155); *gato 'si*, thou art gone (Dh. 97); *nu 'ttha = nu attha* (F. Jāt. 8); *jāto 'sim = jāto āsim* (Ras. 28); *sadā 'si = sadā āsi*. On the other hand, before some of the forms beginning with a, the final vowel (whether short or long) of the preceding word is frequently elided: *tunh' assa = tunhī assa* (Kamm. 8); *āgat' attha = āgatā attha* (Dh. 235); *nam' atthu = namo atthu* (Kh. 22).

ATTHI (n.), A bone; a kernel or stone of a fruit; a seed [अस्थि], Ab. 278; F. Jāt. 12; Kh. 18. *Kappasatthi*, a cotton seed (Dh. 301). Used of the stone of a mango (F. Jāt. 5). Dh. 27; F. Jāt. 15. ATTHĪ (adj.), Desirous, wishing for [अर्थिन्].

*Sāsanujjotanatthi*, anxious for the prosperity of religion (Mah. 160). *Pātaratthi*, wishing for skill (Alw. I. vii). *Atthi*, a beggar (Ab. 749).

**ATTHIBHĀVO**, Being, existence [अस्ति = अस् + भाव]. *Tassā atthibhāram vā natthibhāram vā na jānāma*, we know not if she be alive or dead (Dh. 157). *Tiya saññāya atthibhāram jānissāma*, by this sign we shall know we are there (Dh. 153).

**ATTHIKAM**, A bone; kernel, seed [अस्ति + क]. *Ambaṭṭhikam*, mango-stone (Mah. 87).

**ATTHIKO** (adj.), Connected with existence [अस्तिक]. *Ye keci atthikarādam vadanti*, all who maintain the view that something exists.

**ATTHIKO** (adj.), Desirous of [अर्थिन् + क]. With instr. *Ganthehi atthiko*, wanting books. *Seyyatthiko*, desirous of final happiness (Alw. I. xvi). *Atthikā gāhantū*, let those who want them take them (Dh. 142). *Sāsanujjotanatthiko*, desirous of making religion prosper (Mah. 28). Mah. 24, 83, 170, 259; Pāt. 88. *Atthiko*, a pauper or beggar.

**ATTHIMINJĀ** (f.), Marrow [अस्ति + मज्जा]. Kh. 3.

**ATTHITĀ** (f.), Being, existence [अस्ति = अस् + ता]. *Suriyalokassa atthitāya*, owing to there being daylight (Pāt. 1).

**ATTHITO** (adj.), Not standing; not staying [अ + स्थित = स्था]. Mah. lxxxvi.

**ATTHITTAM**, Existence [अस्ति = अस् + त्व]. *Pāpas' atthittanatthittam theram pucchi*, asked the therā if there was or was not guilt (Mah. 41).

**ATTHO**, Setting, disappearance, destruction; the western mountain behind which the sun sets [अस्त]. Ab. 606, 785. See *Attham*.

**ATTHO**, **ATTHO**, and **ATTO**, Desire, want, need, occasion; cause, reason, purpose; object, aim; substance, object, thing; property, wealth; advantage, good, welfare; meaning, sense, significance [अर्थ]. Ab. 485, 785. With instr. *Aggind me attho*, I want fire (F. Jāt. 2). *Mayham hiraṇṇāddhi attho n'atthi*, I do not want gold and such like treasures (Dh. 173, comp. 163). *Atthe samuppanne*, when occasion arises (Kh. 12). *Atthamhi jātanhi sukha sahāyā*, blessed are friends in need (Dh. 59). *Tav atthe sati mama santikam āgacchāhi*, if ever you are in trouble come to me (Ras. 31). *Ken' atthena*, and *ken' atṭhena*, for what purpose, on what account (F. Jāt. 10). *Uttamattham anuppatto*, who has attained the highest end (Dh. 69). *Attham hitvā piyaggāhi*, forsaking the real aim of life and grasping at pleasure (Dh. 38).

*Iṭṭhattho* and *icchatattho*, desired object or aim (Ab. 727). *Kin nu kho ahuṃ samapaṇaṃ Gotamaṃ puccheyyāṃ dīṭṭhadhammikāṃ atthaṃ vā samparāyikāṃ vā*, shall I question Buddha about temporal matters or spiritual, lit. things belonging to this world or to the next. *Sakalatthasamavahayadīpani*, declaring the names of all things (Alw. I. ix.). *Tam atthaṃ pucchanto*, inquiring about this matter (Dh. 434). *So tam atthaṃ deikkhi*, he told him what was the matter (F. Jāt. 12). *Bhagarato etam atthaṃ āroceyyāṃ*, let me tell this thing to Buddha (Ras. 83). *Tam atthaṃ nivedayam*, they reported the circumstance (Mah. 166). *Tadatthaṃ dīpanatthāya*, to explain how this took place, lit. to relate the circumstances of this (Mah. 130). *Etam atthavasaṃ ṇatvā*, knowing the force or significance of this thing (Dh. 51). *Atthajīvitam*, life and property (Ras. 63). *Attho parihāyati*, his substance is wasted. *Atthāpagamo*, loss of property (Ab. 764). *Sadattho*, *sakattho*, *attattho*, *attadattho*, one's own good. *Parattho*, the good of others. *Esanto cāpi atthaṃ*, seeking also their welfare (Alw. I. 112). *Atthaṃ karissāmīti anatthaṃ akari*, thinking he would do a good action he has done a bad one (Dh. 88). *Atthapadam*, a profitable saying (Dh. 19). *Atthasamhito*, beneficial. *Atthakusalo*, skilled in seeking his own spiritual good (Kh. 15). *Samānattho* synonymous. *Samsayatthamhi*, in the sense of doubt (Ab. 1158). *Bhūsatthe*, in the sense of excessive (Ab. 1162). *Gadrabhānaṃ rave atthaṃ kiṃ jānāsi*, do you know the meaning that lurks in the bray of asses (Mah. 250). *Mahantaṃ atthaṃ gahetvā tiṭṭhati*, possess vast significance (Dh. 179). *Imasmim loke anindito nāma natthīti attho*, the meaning is that in this world no man escapes blame (Dh. 367). *Tass' attho*, the meaning of it is as follows (Dh. 434). *Atthabyañjana-sampanno*, possessed of meaning and of letter (B. Lot. 330). *Atthaṃ hi nātho saraṇaṃ avoca na byañjanaṃ*, for our Lord has declared salvation to be in the spirit and not in the letter (Kh. 21; comp. Dh. 123, and Alw. I. 63). *Atthavasena vā vyañjanavasena vā*, according to the spirit or according to the letter (Alw. I. xxviii). *Attho dhammo ca*, appears sometimes to mean "meaning and text of the Scriptures" (see Alw. I. 54, 63, 66). But I think it may also mean "things (phenomena) and doctrines," as in the phrase

*atthadhammānussasako*, "temporal and spiritual counsellor" (F. Jāt. 7). At Dh. v. 363 the commentator evidently understands *attham dhammañ ca dīpeti* to mean "explains the meaning and the text," though in the first instance he renders *dhammañ* by *desanādhammañ*, which would rather mean doctrines than text (see Dh. 90, line 2 and foll.). At Alw. I. 107 *Ratto attham na jāndti ratto dhammañ na passati* is translated, "he who is actuated by lust knows not causes of things: perceives not what is right." See Lotus 839. For the less common form *Atthā* see *Atthēna* and *Atthakathā*; Subhūti quotes *Dukkhaṣṣa pīṇa-attho saṅkhataattho santāpāattho viparīṇāattho*, when *attho* is the S. अर्थः. For the adverbial forms *Attham*, *Atthāga*, *Atthēna*, see separately. For *Attho* see separately.

**ATTHU**, see *Atthi*. It may be used as an exclamation, conveying the sense of reluctant acquiescence, "Let it be," "It cannot be helped" (Ab. 1151).

**ATTHUDDHĀRO**, Exegesis, explanation [अर्थ + चकार]. Alw. I. 67.

**ATTO** (p.p.), Thrown [अस्त = अस्]. Ab. 744.

**ATTO**, A watch tower [अट्ट]. Ab. 204, 1126.

**ATTO** (adj.), Hurt, distressed, afflicted [आर्त्त]. Ab. 1126.

**ATTO**, A case, cause, lawsuit [अर्थ]. Ab. 1126.

*Kūṭṭappapāṇḍitaṃsaṃsā*, some persons who had been defeated in a false action at law (Dh. 220). *Dubbhicchayaṃ attham vinicchinitvā*, having settled a very difficult case.

**ATULO** (adj.), Incomparable, admirable [अ + तुल्य]. Dh. 41; Alw. I. xiii.

**ĀTUMĀ** (m.), A rare form of *Attā* (which see). The nom. sing. *ātumā*, and plur. *ātumāno* will be found under rules 138, 139 of Kaccāyana's *Nāma Kappa*. Comp. *ātumapādo*, his own foot (Alw. I. xii).

**ĀTURO** (adj.), Ill, diseased; affected [आतुर]. Ab. 322; Dh. 27, 36. *Rogāturo*, diseased (Mah. 249). *Vaṇarogāturo*, troubled with boils (Mah. 24). *Sokāturo*, afflicted (Mah. 12).

**ATYAPPO** (adj.), Very small [अति + अल्प]. Ab. 929.

**AVA** (prep.), Away, off; down [अव]. This is one of the twenty *Upasaggas*, and is much used in composition with verbs and their derivatives. It is very frequently in Pāli contracted to *o*, e.g.

*otarati* = S. अवतरति. In some cases, as *avabodho*, the full form only is found; in others both forms are in use, as *avadhi* and *odhi*, *avatāro* and *otāro*; but in the great majority of instances the prep. *ava* is in Pāli contracted to *o*.

**AVA-**, For many words beginning thus see under *O-*.

**AVABODHANAM**, Instruction [अवबोधन].

**AVABODHO**, Full knowledge or understanding [अवबोध].

**AVACĀ**, see *Vatti*.

**AVACARATI**, To go through, to traverse, to occupy, to make one's home [अव + चर्].

**AVACARO**, Sphere, realm, home [अवचर]. *Kāma-vacaro*, *rūpāvacaro*, *arūpāvacaro*, the realm or world of Desire, of Form, and of Absence of Form (Man. B. 3). *Rūpāvacaravipācācittam*, thoughts which lead to birth in the world of Form (Man. B. 423). *Kāma-vacaradevaloko*, a god-world belonging to the realm of Desire (Man. B. 29). *Kāma-vacarakusalaṃ*, meritorious works in the realm of Desire (Dh. 89). *Atakkāvacaro dhammo*, doctrines not within the domain of thought, unattainable by reasoning (Gog. Ev. 6). *Yogāvacarakulaputto*, a young man of family who lives in the practice of meditation (B. Lot. 354). *Santikāvacaro yeva kātabbo*, he should be kept close (or at home), viz. near the senior priests, or under the superintendence of his *Upajjhāya*. The compounds *kāma-vacaro*, *rūpāvacaro*, *arūpāvacaro* are also used adjectively with the meaning of "belonging to the realm of Desire, of Form, of absence of Form," e.g. *Akusala cetanā kāma-vacará*, sinful thoughts in the realm of Desire (Gog. Ev. 68). The word *Avacara* implies motion, action, life within certain limits or in a certain sphere. It partly coincides in meaning with *Gocara*, but in the latter word the idea of motion or action is less prominent. I do not feel myself competent to decide whether *Avacara* is ever an adjective with the meaning of "having its sphere in," "belonging to." Burnouf says that it is sometimes a noun and sometimes an adjective, but I think that in each of the examples he gives it may be treated as a noun, e.g. *Antarīkṣhāvacara* might well be rendered "whose home or sphere is the sky."

**AVADĀRANAM**, A spade or hoe [अवदारण]. Ab. 447.

**AVADHĀNAM**, Attention [अवधान].

AVADHĀRAṆAM, Ascertainment; affirmation, emphasis; restriction [अवधारण]. Ab. 1152, 1159.

AVADHĀRETI (*caus.*), To ascertain [अव + धा-रयति = घृ]. P.p.p. *avadharito* (Ab. 797).

AVADHI (*m.*), Limit [अवधि]. Ab. 1082, 1153; Dh. 262. See also *Odhi*.

AVAGANḌO, A protuberance on the cheek ? [अव + गण्ड]. *Na avagaṇḍakirakam bhaṇḍissa mī* is explained to mean, I will not stuff out my cheeks by eating two mouthfuls at a time (Pāt. 22; Pāt. 93 adds "like a monkey").

AVAGANETI, To neglect, to disregard [अव + गण]. P.p.p. *avagapito* (Ab. 756).

AVAGATO (*p.p.p.*), Known, understood [अवगत = गम]. Ab. 757.

AVAGGO (*adj.*), Unclassed [अ + वर्ग]. This term is applied to those consonants which are not in the five classes (Cl. Gr. 8).

ĀVAHANAM, Bringing [आ + वह + अन]. Dh. 230.

ĀVĀHANAM, Getting a wife for a young man [आवाहन].

AVAHARAṆAM, Taking away, stealing [अवहरण]. Pāt. 66.

AVAHARATI, To take away, to steal; to draw down [अव + हृ]. Dh. 100, 412.

AVAHĀRO, Taking away [अवहार]. Dh. 373.

ĀVAHATI, To bring [आ + वह]. Dh. 126, 198, 293.

ĀVAHO (*adj.*), Bringing, causing [आवह]. *Sukkhāvaho*, bringing happiness (Dh. 7). Mah. 253.

ĀVĀHO, Marriage [आवाह]. *Puttassa dvāhamāṅgalam karonto*, celebrating his son's wedding (Dh. 240). *Dhītarāṇ dvākatthāya deti*, gives her daughter in marriage (Mah. 49).

AVAJAHATI, To leave, to abandon [अव + हा].

AVAJĀNĀTI, To despise [अव + ज्ञा]. Dh. 294.

AVAJĀTO (*p.p.p.*), Base-born, born of a mother lower in caste than her husband [अव + जात = जन]. Alw. I. 101.

AVAJĪYATI, and AVAJIYYATI (*pass.*), To be conquered [अव + जीयते = जि]. Dh. 33, 342.

AVAJJAM, Blame [अवज].

ĀVAJJANAM, Meditation [अ + वज्जेन]. Dh. 281, 343.

ĀVAJJATI, To reflect, to consider [आ + वृज]. Dh. 340, 403. F. Jāt. 53, 54.

ĀVAJJETI (*caus. last*), To bend, to incline; to upset [आ + वृज *caus.*]. F. Jāt. 3.

AVAJJHĀYATI, To waste away, to perish [अव + हृ]. Dh. 322.

AVAJJO (*adj.*), Not to be shunned, not forbidden, not wrong, harmless [अ + वर्ज्य = वृज]. Dh. 56.

ĀVAJJO (*adj.*), Low, bad, inferior. Ab. 699. A Tika says *āvaditabbo ti āvajjo*.

AVAKAḌḌHATI, To drag down, to remove [अव + कृष].

AVAKAṆSO, Inferiority, abasement [अव + कर्ष].

AVAKĀSO, see *Okāso*.

AVAKKANTI (*f.*), Introduction, descending into [अव + क्रम् + ति]. *Gabbhivakkanti*, conception, commencement of pregnancy.

AVALAMBANAM, Hanging, depending from [अवलम्बन]. Ab. 525.

AVALEPO, Anointing; pride [अवलेप]. Ab. 1079.

ĀVALI (*f.*), A row or range [आवली]. Ab. 539.

AVALITTO (*p.p.p.*), Smeared [अवलित्त = लिप].

At Pāt. 70 *ullitto* and *avalitto* are explained to mean "plastered inside" and "plastered outside."

AVALOKETI, see *Oloketi*.

AVAMĀNAM, Disrespect [अवमान]. Ab. 172.

AVAMĀNETI (*caus.*), To despise [अवमानयति = मन]. P.p.p. *avamānito* (Ab. 756).

AVAMSIRO (*adj.*), Head downwards, head foremost [अवाध + शिरस्]. Dh. 190; Cl. Gr. 14.

AVANADDHO, see *Onaddho*.

AVANI (*f.*), The earth [अवनि]. Ab. 182.

AVANĀNĀ (*f.*), Disrespect, contempt [अवज्ञा]. Ab. 172.

AVANĀNĀTO (*p.p.p. avajānāti*), Despised [अवज्ञात = ज्ञा]. Pāt. 83.

AVANĀNITO (*adj.*), Despised. Ab. 756.

AVANNO, Dispraise, blame, reproach [अ + वर्ण]. *Avaṇṇavādo*, blame (Ab. 120). *Buddhassa avañṇaṇ bhāsati*, speaks evil of Buddha (B. Lot. 314, 445).

AVANTI (*m. pl.*), Name of a country and its people [अवन्ति]. Ab. 184. *Avantīṇ viharati*, is living in the Avanti country (Alw. K. 92).

ĀVANTIKO (*adj.*), Belonging to the Avanti country [अवन्ति + क]. Mah. 16.

AVĀPURAṆAM, A key [अव + आ + वृ + अन]. Ab. 222.

ĀVARAṆAM, Covering; obstruction; restraint, interdiction, prohibition [आवरण]. Dh. 351; Ab. 1167.

AVASĀNAM, see *Osānam*.



AVASANNO (*p.p.p. osidati*), Depressed, languid [अवसन्नस = सद्]. Dh. 383.

AVASARATI, To go to [अव + सृ]. *Yena Mithilā tad arasari*, went to Mithilā. See Dh. 105.

AVASARO, Opportunity, occasion; turn [अवसर]. Ab. 770.

ĀVASATHO, Dwelling-place, abode, house, dwelling [आवसथ]. Ab. 206; Dh. 185; Pāt. 14, 88, 106. *Bhujagāvasatho*, the Nāga world (Alw. I. ix.).

ĀVASATI, To dwell, to inhabit [आ + वस्] *Mithilāṃ āvasam*, dwelt at Mithilā (Mah. 8). Mah. 17; Dh. 392.

AVASESETI (*caus.*), To leave, to spare [अव + शेषयति = शिष]. Dh. 225.

AVASESO, Remainder [अवशेष].

AVASESO (*adj.*), Remaining [अवशेष]. *Avasesā tassanti*, the rest are afraid (Dh. 296). *Avasesam Buddhavarassam*, the rest of the word of Buddha.

ĀVĀSIKO (*adj.*), Resident, in residence, living at home [आवास + इक्]. *Āvāsiko bhikkhu*, a resident priest, one staying at his own monastery (Dh. 88; Pāt. 27). *Āvāsikavattam*, duties to be observed by a resident priest.

AVASSANAM, Being left, remainder [अव + शिष + अन्]. Ab. 157.

AVASITO (*p.p.p.*), Finished; determined, known, ascertained [अवसित = सो]. Ab. 963.

AVASITTHO (*p.p.p.*), Remaining, left [अवशिष्ट = शिष]. *Bahu avasittham*, much remains to be done (Dh. 323). Pāt. 1.

AVASO (*adj.*), Unsubdued, independent; powerless [अ + वश]. Ab. 743; Mah. 10.

ĀVĀSO, Residing, dwelling; a dwelling, a residence; a monastery [आवास]. Ab. 206; Dh. 13; Mah. 220; Pāt. xl.

AVASSAM (*adv.*), Certainly, surely [अवश्यम्]. Ab. 1150. *Avassam yeva bhijjati*, must inevitably perish.

AVASSAYO, Support, help, protection, refuge [अव + आश्रय]. Ras. 34; Mah. 195; Dh. 187, 301, 384.

AVASSUTO (*p.p.p.*), Filled with desire, lustful [अव + आ + सुत = सु: comp. *āsavo*]. Pāt. 94. *Anavassuta*, free from lust (Dh. 8). I have not found *Avassuta* in the sense of "oozing, flowing," but Subbūti quotes from a *Tīkā avassuta ti tinto kilāsa*; and at Dh. 201 *anavassutacitto* is explained by *vīgeva atītacitto*, "having the mind unwetted by lust."

AVASUSSATI, To dry up [अव + शुष्]. Cl. Gr. 13. ĀVĀṬAKAM, A pit (see *Āvāto*). Mah. 129.

AVATAMSO, A crest; an earring [अवतंस]. Ab. 870.

AVATĀRO, AVATARATI etc., see *Otāro* etc.

AVATI, To protect [अवृ]. Cl. P. Verbs, 18.

AVATIṆṆO, see *Otiṇṇo*.

ĀVĀṬO (*p.p.p. āvunāti*), Covered, enveloped, shrouded [आवृत्त = वृ]. Alw. N. 98. *Anāvaṭam nāpadassanam*, unlimited insight.

ĀVĀṬO, A hole in the ground, a pit [comp. अवट]. Ab. 650, 931, 1125; Ras. 35; Dh. 191, 299.

AVATTABBATA (*f.*), Ineffability [अ + वक्तव्य = वच् + ता]. Dh. 362.

ĀVATTATI, To turn; to return [आ + वृत्]. Dh. 404. P.pr. *āvattamāno* (B. Lot. 864). Ger. *āvattitvā* (Mah. 250).

ĀVATTATO (*adv.*), In circumference [आवर्त + तस्]. Dh. 348.

AVATTHĀ (*f.*), State, condition; time, period [अवस्था]. Ab. 1127.

AVATTHĀNAM, Standing-place; state; abiding [अवस्थान].

AVATTHĀPANAM, Fixing, settling [अवस्थापन].

AVATTHARATI, see *Ottharati*.

AVATTHITI (*f.*), Abiding, steadiness [अवस्थिति]. Ab. 1172.

AVATTHITO (*p.p.p.*), Abiding, steady, firm [अवस्थित = स्था]. *Anuvatthito*, unsteady (Dh. 7).

AVATTHO (*adj.*), Naked [अ + वस्त्र]. Ab. 734.

ĀVATTĪ (*adj.*), Returning [आवर्तिन्].

ĀVATṬO, Turning; a whirlpool; circuit, circumference [आवर्त]. Ab. 660; Mah. 213. *Dakkhiṇāvattō*, turning to the right.

AVAYAVO, A limb, a member; a part [अवयव]. Ab. 278; Mah. 180.

AVECCA, This is a gerund from इ with अव, and appears to be used adverbially, but with what exact meaning I do not know, perhaps "intelligently," "clearly," "wisely." I leave it untranslated in the following quotations. *Vyākaraṇam avecca adhīte ti veyyākaraṇo*, one who reads grammar is a grammarian (Cl. Gr. 92). *Ariyasaccāni avecca passati*, beholds the four great truths (Kh. 8). *Buddhe aveccappasādena samannāgato hoti*, is endowed with faith in Buddha. *Aham pana Buddhasāsaṇe aveccappasannassa kulassa dhīdā*, I am the daughter of a family that has faith in the religion of Buddha (Dh. 244).

**AVEKKHATI**, To look down upon; to look at; to consider; to perceive; to foresee; to contemplate [अव + ईक्ष्]. *Antavatāṃ arekkhate*, contemplates impermanence (Mah. 10). *Sīsanassa paṭṭhinaṃ paricuttu arekkhiya*, foreseeing the establishment of religion in foreign countries (Mah. 71). Dh. 6, 10, 31; Mah. 132.

**ĀVELĀ** (f.), A garland worn on the crown of the head. Ab. 303.

**ĀVENIKO** (adj.), Free from contact, detached, independent [अ + वेष्टि + क्]. The *aṭṭhārasa āvenikā dhammā*, or "eighteen independent states," are explained at B. Lot. 648 and foll. Eitel says they are "the distinguishing marks of a Buddha, who is detached from the imperfections which attach to the majority of mankind."

**ĀVERAṂ**, Friendliness, mildness, kindness [अ + वैर]. Dh. 2.

**ĀVERĪ** (adj.), Free from hatred, mild, peaceable [अ + वैरिन्]. Dh. 36, 46.

**ĀVERO** (adj.), Peaceable [अ + वैर].

**ĀVESANĀM**, A workshop; a dwelling; fury; entrance [आवेशन्]. Ab. 212, 906.

**ĀVESIKO** (adj.), Entering, arriving, adventitious [आवेश + इक्]. *Āvesiko*, a guest (Ab. 424).

**ĀVHĀ** (f.), Name, appellation [आह्वा]. Ab. 114. *Thūpaphe*, in that which bears the name of Thūpa, viz. the Thūpārāma (Mah. 215). *Buddhappi-yarho yati*, the priest named Buddhappiya (Alw. I. xv).

**ĀVHĀNĀM**, Calling, addressing [आह्वान]. Ab. 1139.

**ĀVHAYANĀM**, Invocation, summons [आह्वयन्].

**ĀVHAYO**, Name; calling, invocation [आह्वय]. Ab. 114, 1111. *Medaṅkaravhayamahāyati*, the eminent elder named Medaṅkara (Alw. I. xiii). *Kuṭumbiko Dhātusenavhayo*, a landed proprietor named Dhātusena (Mah. 254). *Khuddikā Kakudhavayā vāpi*, the lesser Kakudha tank (Mah. 88). *Upasathavhaye*, in that which bears the name of Upasatha, viz. the Upasatha hall (Mah. 215). *Sirivhayo*, invocation of Sirī.

**ĀVI** (m.). A ram, a sheep [अवि]. Ab. 501.

**ĀVI** (adv.), Manifestly, in full view, close before the eyes [आविस्]. Ab. 1149, 1157. *Āviṃ va yādivā raho*, openly or in secret (Dh. 404). Compounded with the verbs *bhavati* and *karoti* and their derivatives (see below). In Saṅgīti S. I find *āvi c'eva raho ca*.

**ĀVIBHAVATI**, To become visible or manifest, to appear, to be evident [आविस् + भू]. Fut. *āvibharisati* F. Jāt. 16; Dh. 267; Ras. 7.

**ĀVIBHĀVO**, Appearance, manifestation [आविस् + भाव].

**ĀVĪCI** (m.), Name of one of the eight Narakas or hells [अ + वीचि]. Man. B. 26. Ab. 637 gives *Āvīci* (f.m.), but the Sansk. equivalent is masc., and at Dh. 148, 340, we have the loc. *āvīcimhi*.

**ĀVIDDASU** (adj.), Ignorant (see *Viddasu*). Dh. 47, 380.

**ĀVIDDHO** (p.p.p.), Thrown [आविद्ध = बध्]. Ab. 744.

**ĀVIDŪRO** (adj.), Not very far, near [अ + वि + दूर]. Ab. 706. Loc. *āvīdūre*, *āvīdūramhi*, near. With gen. *Lenassa āvīdūramhi*, not far from the cave (Mah. 167). With abl. *Tato āvīdūre*, not far from that place (Dh. 155). F. Jāt. 5; Kh. 16; Ras. 20, 22, 65.

**ĀVIGGAHO**, The god of love [अ + विग्रह]. Ab. 42.

**ĀVIHINĪSĀ** (f.), Mercy, humanity [अ + वि + हिंस].

**ĀVIHO** (adj.), The *Āvihā devā* are the inhabitants of the twelfth Brahmāloka (B. Intr. 614; Man. B. 26, 27). The meaning of *Aviha* is uncertain, perhaps "making no effort," or "not thinking." The S. equivalent is *अवुह*. *Āviheṣu nibbattitvā*, having been born in the *Āvīha* heaven, lit. among the *Āvīhas* (Dh. 362).

**ĀVIJĀ** (f.), Ignorance, error [अ + विद्वा]. Ab. 163, 1087; B. Intr. 473, 485, 488, 506, 507, 638; B. Lot. 823; Man. B. 392, 413, 432, 435, 496; E. Mon. 290, 295, 302. *Āvijjā* is one of the *Āsavas*, of the *Oghas*, of the *Yogas*, etc.

**ĀVIJAMĀNO** (adj.), Not existing, non-existent [अ + विद्यमान = विद्].

**ĀVIKAROTI**, To make manifest, to show, to explain [आविस् + कृ]. 1st pers. pres. *āvīkaromi* (Kuhn K. S. 29; Cl. Gr. 137). P. pr. *āvīkaronto* (Dh. 344). Ger. *āvīkatvā* (Mah. 205). Att. 193 has p.p.p. *āvīkato* with long i.

**ĀVIKATTĀ** (m.), One who manifests [आविस् + कर्तृ].

**ĀVIKKHEPO**, Equanimity, calmness [अ + विक्षेप]. Ab. 155; B. Lot. 519.

**ĀVILAMBITO** (adj.), Speedy [अविलम्बित = लम्ब]. Ab. 40.

**ĀVILO** (adj.), Turbid; stained; agitated [आविल].



Ab. 689, 1106. *Asāṛilo*, pure, serene. *Haṭṭāṇaṁ lohitāṛilo*, stained with the blood of the slain (Mah. 154). Dh. 105.

AVINAYO, Wrong or false Vinaya; misconduct, sin [अ + विनय]. *Acinayavaddino*, followers of a false Vinaya (Mah. 234). Att. 192.

AVIÑÑĀNAKO (adj.), Without intelligence or consciousness, inanimate [अ + विज्ञान]. Alw. K. 75. *Aviññāpakāṁ dhanāṁ*, personal and landed property as opposed to live stock (Dh. 79).

AVIÑÑŪ (adj.), Ignorant, foolish, stupid [अ + विद]. Ab. 721.

AVIRATO (adj.), Uninterrupted, continual [अविरत = रत]. Ab. 41.

AVIRUDDHO (adj.), Not contrary; unobstructed, without difficulties, certain, absolute [अविद्वह = द्वह]. Ab. 698.

AVIRŪLHO (adj.), Not grown [अ + विरूढ = रूढ]. *Avirūlhapakkho*, unfledged (F. Jāt. 49).

ĀVISATI, To approach, to enter [आ + विष्]. Mah. 175; Pāt. 119.

AVISESENA (adv.), Not specially, generally [अ + विज्ञेय]. Pāt. xl.

AVITATHO (adj.), True [अ + वि + तथा]. Ab. 127. Neut. *avitathāṁ*, truth (Ditto).

ĀVITO, Guarded, protected. Ab. 754 (both MSS. read ā-).

AVOCA, see *Vatti*.

ĀVUDHAM, and ĀYUDHAM, A weapon [आयुध]. *Ārudham* (Ab. 18, 44; F. Jāt. 5, 15; Dh. 8, 202). *Āyudham* (Ab. 49; Ras. 20; Cl. Gr. 45; Mah. 64, 152). Saṅgīti Sutta mentions three *Āvudhas*, *sutivudham*, *paṇḍekāvudham*, *paññāvudham*.

ĀVUNĀTI, and -NOTI, To cover, to inclose; to put a string through, to string [आ + वृ]. Alw. I. 20; F. Jāt. 53. P.p.p. *āvato*, *āvuto*.

ĀVUSO (indecl.), Friend! Sir! Brother! This address is used by senior priests in speaking to priests of equal or inferior standing (Cl. Gr. 70). Used in speaking to several persons: *Kiṁ nu kho āvuso karissāma*, brethren, what shall we do? (Dh. 333). Used by priests to Upāsakas or lay devotees (Dh. 105). By a priest to another priest (Dh. 103; Pāt. 15). By an Ācariya to his pupil (Pāt. xvi).

ĀVUTO (p.p.p.), Covered, hedged, inclosed, surrounded; strong [आवृत = वृ]. Ab. 372, 745.

AVYĀKATO, and ABYĀKATO (adj.), Undefined, unexplained [अव्याकृत = कृत]. As an epithet of

Kamma it means "indefinite," "neither good nor bad." Man. B. 445.

AVYĀPĀDO, and ABY-, Absence of desire to injure another person, absence of malice [अ + व्यापाद].

AVYĀPAJJHO, and ABY- (adj.), Free from suffering. This singular form is no doubt due to a confusion between the roots बाध् and पद्; its meaning shows that it represents a Sanskrit form अव्याबाध. Neut. *avyāpajjhaṁ* Nirvāṇa (Ab. 8). Alw. N. 135.

AVYĀPANNO (adj.), Free from desire to injure, free from malice [अव्यापन्न = पद्].

AVYĀSEKO (adj.), Charming, fascinating [अ + वि + आ + सेक]. Ab. 697.

AVYAYIBHĀVO, Indeclinable compound, a grammatical term [अव्ययीभाव]. Cl. Gr. 86.

AVYAYENA (adv.), Without loss, safely [अ + व्यय instr.].

AVYAYO (adj.), Unchangeable [अ + व्यय]. Neut. *avyayaṁ*, an indeclinable word, particle, adverb (Ab. p. 171, 181, v. 826, 957).

ĀYĀCANAM, Request [आ + याच् + अन]. Ab. 790; Pāt. 69.

ĀYĀCATI, To ask, to request [आ + याच्]. With two acc. *Āyācunā abhayaṁ Jinaṁ*, they asked Buddha for safety (Mah. 3). P.p.p. *āyācito*, requested.

ĀYAM (pron.), This [अयम् = इदम्]. Cl. Gr. 38.

The following is the declension: Masc. *ayaṁ*; acc. *imaṁ* (Dh. 31); instr. *anena*, *imindā* (Mah. 24; Dh. 303); gen. and dat. *assa*, *imassa* (Dh. 238, 329); abl. *asmā*, *imasmā*, *imamhā* (Dh. 39); loc. *asmiṁ*, *imasmim*, *imamhi* (Dh. 39, 199). Fem. *ayaṁ* (Dh. 64); acc. *imaṁ* (Dh. 304); instr. and abl. *imāya*; gen. and dat. *assā*, *assāya*, *imissā*, *imassāya*, *imāya* (Dh. 240, 315, 329); loc. *assam*, *imissam*, *imāyam*. Neut. *idaṁ* (Dh. 66); acc. *idaṁ*, *imaṁ* (Dh. 8, 247); rest like masc. Plur. masc. nom. and acc. *ime* (Dh. 366); instr. and abl. *ehi*, *imehi*; gen. and dat. *esam*, *esānaṁ*, *imesam*, *imesānaṁ* (Dh. 241); loc. *esu*, *imesu* (Dh. 306). Plur. fem. nom. and acc. *imā*, *imāyo* (Mah. lxxxviii; Dh. 352); instr. and abl. *imāhi*; gen. and dat. *imāsaṁ*, *imāsaṇaṁ*; loc. *imāsu*. Plur. neut. *imāni* (Dh. 27); rest like masc.—*Ayam* may be used either adjectively or substantively: *Ayam vejjo*, this physician (Dh. 89); *Ayam itarā pajā*, this

other folk (Dh. 19); *Ayañ ca ayañ ca dāro*, such and such conduct (Dh. 239); *Asmim loke*, in this world (Dh. 31); *Idam mayham mātū detha*, give this to my mother (Dh. 240); *Ime nassissantī*, these people will perish (Dh. 353); *Kass' imāni*, whose are these things? (Dh. 302); *Assāduccaritam*, her misconduct (Dh. 371). The initial *a* of *Ayam* is frequently elided or absorbed by sandhi: *antimo 'yam* (Dh. 63), *sacāyam* = *sace ayam* (Dh. 329), *apassutāyam* = *appassuto ayam* (Dh. 28), *tatrāyam* = *tatra ayam* (Dh. 67), *myāyam* = *me ayam*. The base used in composition is *idam*, as *Idattayam*, these three (Ab. 100). *Idamatthe*, in the sense of "this" (Ab. 1186).

AYAM, Iron (see *Ayo*).

ĀYAMATI, To draw, to stretch, to extend [आ + यम्]. P.p.p. *āyato*.

ĀYAMATO (adv.), In length [आयाम + तस्].

ĀYAMO, Length [आयाम]. Ab. 295. *Saṭṭhiyojandāyamo*, sixty yojanas long (Dh. 16). *Āyāmena*, in length (Kh. 20).

AYANAM, A road; going, motion [आयन]. Ab. 191, 1101. *Uttarāyanam*, the half year in which the sun is north of the equator (Ab. 81). *Dakkhiṇāyanam*, the half year in which the sun is south of the equator (Ab. 80). Mah. 251.

ĀYASMĀ (adj.), Old, venerable [आयुष्मन्]. Cl. Gr. 94. Used, either adjectively or absolutely, as a respectful appellation of a Buddhist priest of some standing (E. Mon. 11). Junior priests are directed to address senior priests by this title. *So hi āyasmā*, for this venerable man (Dh. 254, said of the Thera Godhika). *Yass' āyasmato khamati*, any priest who agrees to this (Kamm. 7). *Āyasmā Tisso*, the venerable Tissa (Kamm. 5). *Uddiṭṭham kho āyasmanto niddanam*, reverend brethren, the introduction has been read (Pāt. 2).

AYASO, Ill reputation, disgrace [अ + यश्]. See *Yaso*.

ĀYASO (adj.), Made of iron [आयस]. Dh. 62.

ĀYATANAM, Place, dwelling-place, abode, home, seat, rendezvous, haunt, receptacle, mine; altar, shrine; place of origin, source, fount, cause, origin [आयतन]. Ab. 207, 801. *Yakkhassa ramaṇiyyaṭṭhāne āyatanam kāretvā*, having made a home for the yaksha in a pleasant place (Dh. 305). *Rogānam āyatanam*, hotbed of diseases. In the Buddhist metaphysical system the twelve Āyatanas are the six Organs of Sense and the six

Objects of Sense. The former are called *Cha Ajjhattikāni Āyatanāni* (or *Saldāyatanam*) "six internal senses or properties," and are as follows: *cakkhāyatanam*, *sotāyatanam*, *ghāṇāyatanam*, *jivhāyatanam*, *kāyāyatanam*, *manāyatanam*, "the eye, the ear, the nose, the tongue, the body (viz., the faculty of touch or feel), and the mind." The *Cha Bāhiraṇi Āyatanāni*, "six external senses or properties," are *rūpāyatanam*, *saddāyatanam*, *gandhāyatanam*, *rasāyatanam*, *phoṭṭhabbāyatanam*, *dharmāyatanam*, "form, sound, odour, taste, contact, and ideas" (B. Intr. 500, 501, 635; Man. B. 403, 452). The ten Āyatanas are *cakkhāyatanam*, *rūpāyatanam*, *sotāyatanam*, *saddāyatanam*, *ghāṇāyatanam*, *gandhāyatanam*, *jivhāyatanam*, *rasāyatanam*, *kāyāyatanam*, *phoṭṭhabbāyatanam*.

AYATI, To go [अय]. Cl. P. Verbs, 9.

ĀYATI (f.), Futurity, the future; length; majesty [आयति]. Ab. 86, 875; Mah. 8. *Āyatibhavo*, a future birth (Dh. 148). The acc. *āyatim* seems to be used adverbially in the sense of "in future." *Āyati* is said also to be an adverb (Cl. Gr. 75).

ĀYĀTI, To go; to approach (with acc.); to return [आ + या]. Imper. *āyātu* (Mah. 92). Aor. *āyāsi* (Mah. 156). *Andyantesu sabbesu*, when all failed to return (Mah. 48). *No ce hattham mam' āyāti*, if he does not fall into my hands (Mah. 246). Kuhn K. S. 23.

ĀYATIKA (adj.), Future [आयति + क]. Kh. 10.

ĀYATO (p.p.p. *āyamati*), Long [आयत = यम्]. Ab. 707; Pāt. 11; B. Lot. 573, 589. *Tiyojandāyato*, three yojanas long (Mah. 3).

ĀYATTATĀ (f.), Dependence [आयत्त + ता]. Ab. 898.

ĀYATTO (p.p.p.), Dependent, belonging to [आयत्त = यत्]. Ab. 728, 870; Mah. 23.

AYO (m. and n.), and AYAM, Iron [अयस्]. Ab. 493; Cl. Gr. 47. Abl. *ayasā* (Dh. 43), *ayato* (Dh. 370). *Ayokamman*, iron work (Mah. 152). *Ayodvāram*, iron gate (Ditto).

ĀYO, Gain; revenue; coming in, entrance [आय]. Ab. 356. *Āyasādhako āyuttako*, the tax-gatherer (Dh. 390). *Udakass' āyamukham*, channel for the water to enter by (into a lake). *Āyāpāyo*, gain and loss.

ĀYODHANAM, Battle [आयोधन]. Ab. 399.

AYOGGO, An iron-tipped pestle for husking paddy [अयस् + अय]. Ab. 455.

AYOGHANO, A sledge-hammer [अयस् + घन].

Ab. 526, 828.

AYOGO, Wrong occupation, sinful practice; wrong occupation of the mind [अ + योग]. Dh. 38, 59, 187.

ĀYOGO, Occupation [आयोग]. *Adhicitte āyogo*, dwelling on lofty thoughts (Dh. 34).

AYOGULO, An iron ball [अयोगुल]. Mah. 152; Dh. 54.

AYOMAYO (adj.), Made of iron [अयस् + मय]. Ab. 903.

AYONISO, see *Yoniso*.

ĀYU (n.), Life [आयुस्]. Ab. 155. *Vinayo nāma Buddhassa sāsanaassa āyu*, Vinaya is the life of Buddha's religion. *Āyupariyosāne*, when he died. (Ras. 36). *Āyu vassasatasahassam ahoṣi*, he lived a hundred thousand years (Dh. 131). Instr. *āyuna* (Dh. 288). Gen. *āyussa* (Mah. 220), *āyuno* (Dh. 128).

ĀYUDHAM, see *Āyudham*.

ĀYUKO (adj.), Living [आयुस् + क]. *Dīghāyuko*, long-lived (Alw. I. 108). *Kappāyuko*, whose life was a kalpa long (Mah. 27). *Cattāḷṣasahassāyuko*, forty thousand years old (Dh. 129). Mah. 8.

ĀYUSAM, Duration of life [आयुष]. Ab. *āyusā*, during life, as long as life lasts (Kh. 16).

ĀYUTO (p.p.), Endowed, furnished with [आयुत = यु]. Ras. 27.

ĀYUTTAKO, An agent, manager, superintendent [आयुक्त + क]. Alw. I. 101; Dh. 128, 390.

AYUTTO (adj.), Improper, wrong [अ + युक्त = युज]. Dh. 107, 115, 305.

ĀYUTTO, An agent, trustee, manager [आयुक्त = युज]. Mah. 59.

ĀYYAKO, A grandfather; an ancestor [आर्यक]. Ab. 247; Ras. 72; Mah. 161. At Mah. 64 it means a maternal great uncle. At Mah. 105 it is translated by Turnour, "the head of your family." Fem. *āyyakā*, grandmother (Ab. 245), the 47th rule of Kaccayana's Nāma Kappa gives also *āyyakānā*. See also *Ariyako*.

ĀYYO, A lord, chief, master; a Buddhist priest [आर्य]. Ab. 725; Alw. I. xlv, lix. *Dhammikāyya khamāpaya*, make amends to the orthodox priests (Mah. 18). *Āyyassa no diṇṇā*, we gave them to the Master, viz. Ānanda (Dh. 174). It is used in addressing Buddhist priests, sometimes in conjunction with Bhante: *Āyyassa kira akkhī vāto rījjhātī*, I hear the wind hurts your reverence's eyes (Dh. 82); *Kim pana bhante ayyo imasmin*

*thāne ekako vasati*, pray does your reverence live here alone? (Dh. 153); *Bhante kuhiṃ ayyā gacchānti*, lords, whither are ye going? (Dh. 81). Voc. *āyya*, sir! my lord! (Dh. 155). Voc. fem. *āyyā* and *āyye*, madam! my lady! (Dh. 155, 169, 140, where I think the reading should be *āyye*). Dh. 87, 113, 154; Pāt. 88. See also *Ariyo*.

## B.

BABBAJO, A sort of coarse grass [बब्वज]. B. Lot. 534; Cl. Gr. 84.

BABBU (m.), A mongoose or ichneumon; a cat [बभु]. Ab. 615, 1080.

BADARĀ (f.), Cotton [बदरा]. Ab. 589.

BADARĪ (f.), The jujube tree [बदरी]. Ab. 558.

BADARO, The jujube fruit [बदर]. Ab. 559.

BADDHAM, A leathern thong or strap [बद्ध].

BADDHO (p.p. *bandhati*), Bound; fixed; continuous; acquired, contracted [बद्ध = बन्ध]. Ab. 747; Dh. 57. *Kaṭṭhabaddham*, a bundle of sticks (Dh. 202). *Tayo māse na nipajjissāmīti te mānasam baddham*, your mind is made up that you will not lie down for three months (Dh. 82). *Sīṇḍya baddhāya*, when the boundary is fixed or consecrated (Mah. 98). *Baddhaverō*, one by whom hatred has been contracted, enraged, full of hatred (Mah. 259). *Baddhaveram*, hate, anger (Ab. 165, comp. Dh. 203). *Satasma baddho*, bound in the sum of a hundred pieces (Cl. Gr. 142; perhaps "imprisoned for a sum of 100 pieces," see Kuhn K. S. 26). *Baddharāvaṃ ravi*, uttered continuous cries.

BĀDHĀ (f.), Annoyance, affliction; refutation, contradiction [बाधा]. Ab. 1097.

BĀDHATI, To obstruct, to annoy, to afflict, to oppress [बाध]. Dh. 91. Caus. *bādheti*. *Bhikkhussa vātābādho bādheti*, rheumatism troubles the priest. P.p.p. *bādhito*. *Saso bādhito*, the hunted hare (Dh. 61, or perhaps "the snared hare," from BĀDH, see under BANDH in Benfey's Dict.).

BADHIRO (adj.), Deaf [बधिर]. Ab. 322; Dh. 217.

BĀHĀ (f.), The arm [बाहा]. Ab. 265; B. Lot. 306.

BAHALATO (adv.), In thickness [बहुल + तस्]. *Atthaṅgulo bahalato*, eight inches in thickness (Mah. 169).

BAHALO (adj.), Thick [बहुल]. Dh. 86; Alw. I. 76. *Caturāṅgulabahalo*, four inches thick (Mah. 211).

BĀHATI, and BĀHETI, To remove. to put away,

to reject [बाह]. Ger. *bāhitrā* Dh. 379, *bahet* Dh. 47. P.p.p. *bāhito* (Dh. 63).

BAHI. and BAHIM *adv.*, Outwards, outside, out, out of doors [बहिस्]. Ab. 1153. *Bahi ānāḍa nipajjāpesi*, laid him down outside the house in the verandah Dh. 94. *Bahkanmanto*, out of door work. *Narasatāṇ bahi*, a hundred men outside (Mah. 56). *Bahiṃ khipati*, throws outside (Mah. 137). *Bahi gantum*, to go out (Dh. 169). *Bahigamanāṇ*, going out of doors (Dh. 290). *Bahigato*, gone out (Dh. 300). *Bahikarāṇaṇ*, putting outside, removing, expelling (Pāt. 2). *Bahitṭo*, plastered outside (Pāt. 70). *Bahi ṭhito*, standing outside (Dh. 159). *Bahi ahoṣi*, it remained outside (Mah. 5). *Anto-aggi bahi na niharicabbā*, the indoor fire must not be carried out of doors (Dh. 239). *Te bhikkhū bahi ṭhapetvā*, leaving the priests outside (Dh. 107). With abl. *Nikkhamma nagarā bahi*, having gone out of the city (Mah. 52); *Dakkhipadravarato bahi*, outside the south gate (Mah. 84). With gen. *Anto ca bahi ca nagarassa*, inside and outside the town (Mah. 259; comp. Dh. 219). *Bahigāma*, outside the village (Dh. 228). *Bahinagare*, outside the town (Dh. 160, 204). *Bahisāṇyaṇ ṭhatvā*, standing outside the curtain (Dh. 159, comp. 245). Dh. 162, 175, 336, 401. Comp. the use of *Anto* (2).

BAHIDDHĀ (*adv.*), Outside [बहिस् + धा]. Ab. 1153; B. Lot. 566; Dh. 169. With abl. *Ito bahiddhā*, foreign to Buddhism (Kh. 26, comp. Dh. 377, "foreign to my religion").

BĀHIRĀ (*adv.*), From outside [बाह्यात्]. Ab. 1153; Mah. 109.

BĀHIRAKO (*adv.*), External, foreign, heretical [बाह्य + क]. Pāt. 116.

BĀHIRATO (*adv.*), From outside [बाह्यतस्]. Dh. 242.

BĀHIRE (*adv.*), Outside, externally; outside Buddhism [बाह्य loc.]. *Samāṇo n' atthi bāhire*, there can be no true Āraṃsa outside the pale of Buddhism (Dh. 45, 377; Alw. N. 85). With abl. *Dārake yakkhanagarā nisiddhāya bāhire*, having set the children down outside the city of the yakkhas (Mah. 52).

BĀHIRO (*adj.*), External; foreign; non-Buddhist, heretical; external to the individual, objective [बाह्य]. Ab. 703. *Bāhiraṃ parimajjasi*, the outside thou makest clean (Dh. 70). The acc. *bāhiraṃ* seems to be an adverb, "outside" (Ab. 1153).

Non-religious arts and sciences are called *bāhira-ratthini* as opposed to the study of the Tipitaka (Att. 191).

BĀHITO, see *Bahati*.

BAHU *adj.*, Much; many; large, ample [बहु]. Ab. 703, 1072. Pl. *bahū*, *baharo*. Neut. pl. *bahūni* Mh. 126. Gen. and dat. pl. *bahunnaṃ*, *bahūnaṃ* Dh. 41; F. Jāt. 47. Loc. pl. *bahūsu*, *bahūsu* Dh. 90, 253. There seems to be a neut. nom. *bahū* (F. Jāt. 13; Dh. 97, *bahū dhanāṇi atthe*. *Bahū jānā*, many people (Kuhn. K. S. 25; Alw. I. 63). *Bahū bhāsamaṇo*, speaking much (Dh. 4). *Bahū re sarāṇaṇ gantī*, they fly to many a refuge Dh. 34. *Tena te baharo ahuṃ*, therefore they became numerous (Mah. 207). *Bahud eva rattim*, the greater part of the night (for *bahū eva rattim*). There appears to be an adverb *bahū*, "much," "at great length" (Dh. 366).

BĀHU 'm', The arm [बाहु]. Ab. 265; Mah. 153, 225.

BAHUBBĪHI, This is the equivalent of S. बह्व्रीहि, and is the technical name for one sort of *Samāsa* (Cl. Gr. 80).

BAHUBHĀNĪ (*adj.*), Garrulous [बहु + भाण + इन्]. F. Jāt. 16, 49; Dh. 41.

BAHUBHĀNITĀ (*f.*), Garrulosity [the last + ता]. F. Jāt. 16, 48.

BAHUBHĀVO, Quantity, multiplicity [बहु + भाव]. Kh. 21.

BAHUBHEDO (*adj.*), Multiform, various [बहु + भेद]. Ab. 720.

BAHŪDAKO (*adj.*), Holding much water [बहु + उदक]. Mah. 65.

BAHUDHĀ (*adv.*), In many ways [बहुधा]. Mah. 107, 158. *Eko pi hutvā bahudhā hoti*, from being one he becomes many.

BAHŪJĀGARO (*adj.*), Keeping many vigils, very watchful [बहु + जागर]. Dh. 6.

BAHŪJJANO, Most people, the multitude, the world [बहु + जन]. Dh. 57. Pl. *bahūjjanā*, many people (Mah. 79).

BĀHŪJO, A Khattiya [बाहुज]. Ab. 335; Mah. lxxvii.

BAHUKICCO (*adj.*), Having many duties, very busy [बहु + कृत्].

BAHUKO (*adj.*), Much; many [बहु + क]. *Tassa te bahukū pihayanti*, many envy you (Dh. 392).

*Bahukam dhanam datvā*, having given much treasure (Mah. 51). Mah. 84, 228; Dh. 214, 285.

BAHULIKAROTI, To increase, to extend [बहुली + कृ]. Dh. 374.

BAHULIKATO (p.p. last), Enlarged, increased, multiplied [बहुली + कृत].

BĀHULLAM, Abundance [बाहुल्य].

BAHULO (adj.), Much, abundant; abounding in [बहुल]. *Pūmajjabahulo*, filled with joy (Dh. 67).

F. Jāt. 8; Ab. 703. Fem. *bahulā*, cardamoms (Ab. 591).

BĀHULYAM, Abundance [बाहुल्य]. Ab. 1153.

BAHUMATO (adj.), Esteemed, venerated [बहु + मत = मन]. Mah. 8.

BĀHUMCLAM, The armpit [बाहु + मूल]. Ab. 264.

BAHUNADIKO (adj.), Receiving many rivers, an epithet of the ocean [बहु + नदी + क].

BAHUPAKĀRO (adj.), Very helpful, very useful [बहु + उपकार]. Kuhn K. S. 29; Dh. 119, 166, 245.

BAHUPPADO (adj.), Liberal, munificent [बहु + पद]. Ab. 723. In Pirit I find *bahuppado* "many-footed" = बहु + पद, with doubled प.

BĀHUSACCAM, Great learning [बहु + सुत + य]. Kh. 5; Dh. 48. Buddhaghosa explains it by "having learnt the three Piṭakas" (Dh. 381). There can be no doubt that this word represents *bahusāsa + ya*; the *a* is perhaps due to the analogy of *mūṭhasaccam*, where, however, *sacca* represents *smṛitya* and not *ṣṛitya*.

BAHUSO (adv.), Greatly, abundantly [बहुशस्]. Ras. 23, 24.

BAHUSSUTATTAM, Learnedness, erudition [बहु + सुत + त्व]. Alw. I. xxxiv.

BAHUSSUTO (adj.), Having great religious knowledge, learned, erudite [बहु + सुत = सु]. Dh. 38; Mah. 85, 126; Pāt. 88.

BAHUTARO (adj.), More [बहुतर]. Dh. 113. *Yācaka pi bahutara na honti*, there are not very many beggars.

BAHUTTAM, Multitude [बहुत्व]. Mah. 39.

BAHUTTHAM (adv.), In many ways [बहु + थस्]. Cl. Gr. 98.

BAHUVACANAM, In gram. the plural number [बहु + वचन]. Cl. Gr. 112.

BAHUVĀRAKO, The tree *Cordia Myxa* [बहुवारक]. Ab. 558.

BAHUVIDHO (adj.), Various, multiform [बहु + विधा]. Ab. 717.

BĀHYO (adj.), External [बाह्य]. Ab. 1153. See *Bāhiro*.

BAJJHĀTI (pass. *bandhati*), To be bound; to be imprisoned [बध्यते = बन्ध]. Ger. *bajjhitvā* (Dh. 322).

BAKO, A crane (the bird) [वक]. Ab. 642; Alw. I. xxi; Dh. 191.

BĀKUCĪ (f.), The plant *Vernonia Anthelmintica* [बाकुचि]. Ab. 586.

BALAGGAM, Front of an army, troops in array [बल + गम]. Pāt. 15, 90.

BALĀKĀ (f.), A crane (bird) [बलाका]. Ab. 642; Cl. Gr. 37.

BALAKĀYO, An army [बल + काय]. Mah. 62, 150, 217; Alw. I. 79; Dh. 158, 162, 236, 308.

BALAKKĀRO, Violence [बलात्कार]. Ab. 400, 1130; Pāt. 82.

BĀLAKO, A boy, a child; the young of any animal [बालक]. Ab. 1003, 1118.

BALAM, Strength, power, force; an army, troops, forces; bulkiness [बल]. Ab. 350, 381, 398, 894; Dh. 20; B. Lot. 427; Kh. 12; F. Jāt. 5; Mah. 217.

*Dasahatthibalo*, having the strength of ten elephants (Mah. 140). *Puññabalam*, the force or efficacy of merit (Man. B. 35). *Khantibalo*, having the strength of patience (Dh. 71). The four Balas or Forces are *viriyabalam*, *satibalam*, *samādhī-balam*, *paññābalam*, "energy, recollection, contemplation, wisdom." The five Balas are *saddhā-balam*, *viriyabalam*, *satibalam*, *samādhībalam*, *paññābalam*, "faith, energy, recollection, contemplation, wisdom" (Man. B. 498). The seven Balas are *saddhābalam*, *viriyabalam*, *satibalam*, *hiribalam*, *ottappabalam*, *samādhībalam*, *paññābalam*, "faith, energy, recollection, shame, fear of sin, contemplation, wisdom." The ten Balas or forces belonging to a Buddha are ten kinds of knowledge, *thānāṭhānaññānam*, etc. (B. Lot. 781; Man. B. 398).

BALĀNĪKO (adj.) [बल + अनीक]. The comment explains this word by *khantibālānīko*, meaning, I think, "he to whom the strength of patience is like the strength of an army in array" (Dh. 71).

BĀLATĀ (f.), Childhood [बाल + ता]. Ab. 250.

BĀLĀTAPO, The rays of the newly-risen sun [बाल + आपत].

BALATI, To live [बल्]. Cl. P. Verbs, 17.

**BĀLATTAṂ**, Childhood [बाल + त्व]. Ab. 250.  
**BALATTHO**, A royal messenger or peon, a palace servant. Mah. 218, 219, and see the Index and Glossary.  
**BALAVĀ** (*adj.*), Strong [बलवन्]. *Balarā puriso*, a strong man (B. Lot. 306). *Rogo balarā ahozi*, the disease gained strength (Dh. 93). *Balavarito*, a strong wind (Dh. 111). *Balavapīti*, exceeding joy (Alw. I. 80). Man. B. 494. *Balavam* *adv.*, exceedingly (Ab. 1138). *Balavapaccāsasamaye*, very early in the morning (Dh. 94).  
**BALAVATARO** (*adj.*), Stronger [बलवन् + तर]. Dh. 234.  
**BĀLĀVATĀRO**, Name of a well-known Pāli grammar [बाल + अवतार]. Alw. I. vi, xiv, xxxvi.  
**BĀLEYYO** (*adj.*), Fit for a child; soft [बालेय].  
**BĀLHO** (*adj.*), Hard, severe, excessive [बाढ]. Ab. 41. *Bāḷhaṃ* (*adv.*), exceedingly. *Bāḷhā dukkha-vedanā*, extreme suffering. *Bāḷhagilāno*, very ill (Dh. 97).  
**BALI** (*m.*), Religious offering, oblation; royal revenue, tax [बलि]. Ab. 355, 425, 897; Mah. 165, 211; Kh. 6. *Devatābaliddānaṃ*, presentation of offerings to the devas (Mah. 89).  
**BALĪ** (*adj.*), Strong [बलिन्]. Dh. 49; Mah. 141. Masc. *balī*, name of a class of Asuras (Ab. 14).  
**BALIKAMMAṂ**, Religious offering, offering of food to Bhūtas [बलि + कर्मेत्]. Mah. 52; Dh. 403.  
**BALIMĀ** (*adj.*), Receiving offerings [बलिमन्]. Cl. Gr. 24.  
**BALIPUTTHO**, A crow [बलि + पुट् = पुष्]. Ab. 638.  
**BĀLISIKO**, A fisherman [बलिश् + इक्]. Mah. 134; F. Jāt. 53.  
**BALISO**, A fish-hook [बलिश्]. Ab. 674, 1025.  
**BĀLISO** (*adj.*), Young; ignorant [बालिश्]. Ab. 721, 1078.  
**BALIVADDO**, An ox [बलिवद्]. Ab. 495; Dh. 28, 91.  
**BĀLO** (*adj.*), Young; ignorant, foolish [बाल]. Ab. 721, 923. Masc. *bālo*, a child up to sixteen years of age; also an ignorant person, a fool. *Bālappabodho*, enlightening of the ignorant (Alw. I. xiv). *Bālasuriyo*, the newly-risen sun (Mah. 112). *Bāla* is often used in the sense of "one ignorant of religion," "the unconverted man" (Dh. 5, 11; Kh. 5; Ras. 35). Dh. 96.  
**BĀLYAM**, Childhood, youth; ignorance, folly [बाल्य]. Ab. 250, 1079; Dh. 12.

**BĀṆADHI** (*m.*), A quiver [बाणधि]. Ab. 389.  
**BANDHĀGĀRAM**, A prison [बन्ध + अगार]. Mah. 260.  
**BANDHAKĪ** (*f.*), An unchaste woman [बन्धकी]. Ab. 233.  
**BANDHANĀGĀRAM**, A prison [बन्धन + अगार]. Ab. 407.  
**BANDHANAM**, Binding; bonds; a fetter; a band, ligature; a snare, a trap; the stalk of a leaf or flower [बन्धन]. Ab. 354, 738, 948; Dh. 7, 61, 62. *Īnapañcabandhano patto*, a bowl with fewer than five ligatures (Pāt. 10). *Kāyabandhanam*, a waist-band or girdle (Mah. 93). *Pupphabandhanam*, stalk of a flower (Ab. 544). *Paṇḍupalāso bandhanapamutto*, a sere leaf loosed from its stalk (Kamm. 10). *Gharabandhanam*, wedlock, marriage.  
**BANDHANĪYO** (*adj.*), To be bound, fit to be bound [बन्धनीय]. Cl. Gr. 93.  
**BANDHĀPETI** (*caus. next*), To cause to be bound; to cause to be embanked (of a river). Pāt. 108; Mah. 236; Dh. 351.  
**BANDHATI**, To bind; to fasten; to fix; to embank; to acquire, to get, to contract [बन्ध्]. *Tipakalāpe bandhitvā*, tying up bunches of grass (F. Jāt. 9). *Vaṇaṃ bandhitvā*, having bandaged the wound (Dh. 279). *Paṇṇaṃ tassa dasante bandhi*, attached the letter to the hem of his garment (Alw. I. 101). *Vitānaṃ katvā bandhi*, fastened it up as a curtain (Dh. 291). *Nadiṃ b.*, to embank a river (Mah. 100). *Gaṇaṃ bandhati*, collects a following (Pāt. 74). *Satthari āghātāṃ bandhi*, contracted hatred towards the Teacher (Dh. 164). *Sīmaṃ b.*, to fix a boundary (Mah. 98). Dh. 234, 247. Pass. *bajjhati*. P.p.p. *baddho*.  
**BANDHAVO**, A kinsman [बान्धव]. Ab. 243.  
**BANDHETI** (*caus. bandhati*), To cause to be bound; to bind, to fix, to tie, to fasten [बन्धयति = बन्ध्]. Mah. 142, 145, 152, 261.  
**BANDHO**, Binding; bonds; union; bandage [बन्ध]. *Bandhamokkhaṃ kārayi*, opened the jails, lit. caused release from bonds (Mah. 214). *Sīmā-bandho*, fixing of a boundary (Mah. 100). Dh. 279.  
**BANDHU** (*m.*), A relative, a kinsman [बन्धु]. Ab. 243.  
**BANDHUJĪVO**, and -**VAKO**, The plant *Pentapetes Phœnicea* [बन्धुजीव]. Ab. 575; B. Lot. 826.  
**BANDHŪKO**, The plant *Pentapetes Phœnicea* [बन्धूक]. Ab. 575.

- BANDHURO** (*adj.*), Uneven, undulating [बन्धुर]. Att. 191.
- BANDHUMĀ** (*adj.*), Having relatives [बन्धुमन्]. Cl. Gr. 24.
- BĀṆO**, An arrow [बाण]. Ab. 389.
- BAPPO**, A tear [बाप्प]. Ab. 260.
- BĀRĀṆASEYYAKO** (*adj.*), Belonging to Benares [वाराणसेय + क]. Cl. Gr. 90.
- BĀRĀṆASĪ** (*f.*), The city of Benares [वाराणसी]. Ab. 199; F. Jāt. 2, 5; Mah. 2. *Bārāṇasivāsī*, an inhabitant of Benares (Dh. 114).
- BĀRASA** (*num.*), Twelve [द्वादश]. Cl. Gr. 66. See also *Drūḍasa*.
- BARIHĀM**, A peacock's tail [बहि]. Ab. 635.
- BARIHĪ** (*m.*), A peacock [बहिर्हि]. Ab. 634.
- BARIHISAM**, Sacrificial grass [बहिंस]. Ab. 602.
- BATTIṆSĀ** (*num. f.*), Thirty-two [द्वाविंशत्]. Ras. 26. See also *Drattimsa*.
- BAVHĀBĀDHO**, Much sickness [बड्ड + आबाध]. Cl. Gr. 15. Also an *adj.* meaning "having much sickness," "having had health" (Gug. Ev. 31).
- BĀVĪSATI** (*num. f.*), Twenty-two [द्वाविंशति]. Cl. Gr. 96.
- BELUVO** (*adj.*), Relating to the Vilva tree; made of Vilva wood [वैल्व]. Dh. 255. Masc. *beluvo*, the Vilva tree, Egle Marmelos (Ab. 556).
- BHĀ** (*f.*), Light, ray, splendour [भा]. Ab. 64.
- BHABBO** (*adj.*), Right, proper, good, well conducted; future [भव and भाव]. Ab. 913, 1071; Dh. 175.
- BHACCO**, A servant, an attendant [भूत्त]. Mah. 48.
- BHADANTO**, A venerable man; a Buddhist priest [भदन्त]. Rūpasiddhi says that Bhadanta is otherwise declined like *Pariso*, but that the *voc.* has the following forms, *bhaddanta*, *bhante*, *bhadanta*, *bhaddante* (Att. 12). The *voc. bhadanta* occurs at Mah. 79, and at Dh. 85 *bhaddanta* is probably a vocative. A *voc. pl. bhadantā* occurs at Mah. 170. *Āzacchantu bhadantā*, let the holy men come near (Pāt. xxx). *Bhadantānaṃ raṇaṃ sutvā*, hearing the shout of the priests (Mah. 81). *Ayaṃ bhadant' ambarukkhō*, lord! this mango tree (Mah. 79). For *Bhante* see sep.
- BHADDADĀRU** (*m.*), The tree *Pinus Deodora* [भद्र + दारु]. Ab. 568.
- BHADDAKACCĀNĀ** (*f.*), A name of the wife of Siddhattha (Buddha). Ab. 336; Mah. 9.
- BHADDAKO** (*adj.*), Good, happy [भद्रक]. Dh. 323.
- BHADDAKUMBHO**, An auspicious vase, a jar with holy water [भद्र + कुम्भ]. Ab. 359.
- BHADDAMUTTAM**, The grass *Cyperus Rotundus* [भद्र + मुत्त]. Ab. 599.
- BHADDAPADĀ** (*f.*), Name of two Nakkhattas, *Pubbabhaddapadā* and *Uttarabhaddapadā* [भद्र-पदा]. Ab. 60.
- BHADDE** (*voc. f. bhaddo*), My good woman! my dear! Madam! Dh. 89, 156, 206.
- BHADDO**, and **BHADRO** (*adj.*), Good, excellent, noble, worthy, pious; fortunate, auspicious, happy, blest [भद्र]. Neut. *bhaddam*, prosperity, happiness (Ab. 88), also a good deed (Dh. 22). *Asso bhadro*, a spirited horse (Dh. 26, 68). *Bhadra-kammaṃ*, a good deed (Dh. 293). *Ehi tvaṃ bhadra Sumana*, come excellent S. (Mah. 105). *Bhaddayugam*, a noble pair (Dh. 124). *Bhadra-yobbanam*, auspicious youth (Dh. 117; B. Lot. 410). At Dh. 22 *bhadda* is opposed to *pāpa*. *Bhaddam bhavato hotu*, good luck to you! (Kuhn K. S. 10). *Īcchāmi bhaddam tassa*, I wish well to him (Kuhn K. S. 28). Ab. 694, 1072; Dh. 60, 245.
- BHĀGADHEYYAM**, Lot, destiny [भाग + धेय = धा]. Ab. 90.
- BHAGAM**, Power, majesty; fortune, prosperity; fame, glory; virtue, merit; desire, love; pudendum muliebri [भग]. - Ab. 273, 844.
- BHAGANDALĀ** (*f.*), Fistula [भगंदर]. Ab. 328.
- BHAGAVĀ** (*adj.*), Worshipful, venerable, blessed, holy [भगवन्]. Ab. 1098; B. Intr. 71 (note); Cl. Gr. 24. This word is generally used as an epithet or name of a Buddha (Ab. 1), and in particular of Sakyamuni (Ras. 15). *Namo tassa Bhagavato*, praise be to him who is the Blessed (Kh. 2). *Ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati*, at one time the Blessed One dwelt at S. (Kh. 4). *Buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati*, a great compassion for mortals arises in the blessed Buddhas (B. Lot. 376). *Bhagavatā vuttam*, it was spoken by our Blessed Lord (Alv. I. xxi).
- BHĀGAVĀ** (*adj.*), Partaker of, having a share in [भाग + वन्]. Dh. 4.
- BHAGGĀ** (*m. pl.*), Name of a people and country [भार्गी]. Ab. 185.
- BHAGGAVO**, A descendant of Bhṛigu [भार्गव].
- BHAGGO** (*p.p.p. bhañjati*), Broken [भङ्ग = भञ्ज]. Dh. 28; Ras. 20.



**BHĀGĪ** (*adj.*), Partaking in ; undergoing, suffering [भागिन्]. *Tassa bhāgī bhārīm' aham*, thereof I am a partaker (Ras. 28). *Kilamathassa bhāgī'assa*, should suffer fatigue (Dh. 306). Dh. 151, 161 ; Cl. Gr. 29.

**BHĀGINEYYO**, A sister's son, nephew [भागिनेय]. Ab. 246 ; Dh. 55 ; Mah. 34, 69.

**BHAGINĪ** (*f.*), A sister [भगिनी]. Ab. 248 ; B. Int. 278. Used as a term of respect by a priest to a devout lady (Ras. 40).

**BHĀGIRATHĪ** (*f.*), The Ganges [भागीरथी]. Ab. 681.

**BHĀGIYO** (*adj.*), Connected with, conducive to [भाग + य]. Occurs as the last part of several compound words, as *uddhambhāgiya*, *hīnabhāgiya*, etc. *Āññabhāgiya* appears to mean "different" (Pāt. 73).

**BHĀGO**, A portion, part, share ; region, quarter, side ; time ; lot, destiny [भाग]. Ab. 90, 485, 1120. *Kappassa tatiyo bhāgo*, the third of a Kalpa (Gog. Ev. 18). *Tass' uttare bhāge*, on the north side of it (Mah. 50). *Dakkhiṇo bhāgo*, the south (Mah. 12). *Aparabhāge*, in aftertime, afterwards. *Rattibhāge*, at night. *Uparibhāge*, above. *Paṭhavibhāgo*, quarter of the globe (Dh. 205). *Adhobhāgo* and *hetthābhāgo*, lower part. *Antobhāgo*, interior. *Tibhāgo*, divided into three (Mah. 136). A portion, share, or ration of food, generally boiled rice (Mah. 136, 147 ; Kamm. 29).

**BHAGU** (*m.*), Name of one of the ten Rishis [भृगु]. Ab. 109.

**BHĀGYAM**, Fortune, lot, destiny ; merit and demerit acquired in former existences, Kamma [भाग्य]. Ab. 90, 892, 909, 1120.

**BHĀJANAM**, A vessel, bowl, jar ; dividing, distribution [भाजन]. Ab. 457 ; Mah. 87. *Surāṇṇabhājanāni*, golden bowls (Mah. 44, 135). *Dhātubhājanam*, distribution of relics.

**BHĀJĀPETI** (*caus. next*), To cause to be distributed. Pāt. 102.

**BHAJATI**, To serve ; to honour ; to cultivate the acquaintance of ; to be devoted to, to follow, to embrace ; to obtain [भज्]. *Mitte bhajassu kāyaṇe*, let him cultivate good friends (Dh. 67). *Yam yam padesaṃ bhajati*, whatever place he chooses for his residence (Dh. 53). Dh. 14, 38.

**BHĀJETI**, To divide, to distribute [भाज्].

**BHAJJĀPETI** (*caus. next*), To cause to be fried or baked. Dh. 176 ; Pāt. 105.

**BHAJJATI**, To fry, to roast, to bake [भज्ज्]. Cl. P. Verbs, 3 ; Pāt. 105. P.p.p. *bhaṭṭho* (Ab. 1076). P.p.p. *caus. bhajjito* (Ditto).

**BHĀKARO**, The sun. [भास्कर].

**BHAKKHAKO** (*adj.*), Voracious [भक्षक]. Ab. 734.

**BHAKKHANAM**, Eating, enjoying [भक्षण]. Ab. 1004.

**BHAKKHETI**, To eat ; to devour ; to feed upon ; to enjoy [भक्ष्]. *Gambāṃ bhakkhayamāno*, browsing the jungle (Mah. 78). Aor. *abhakkhayi* (Mah. 128). P.p.p. *bhakkhito* (Ab. 757). Mah. 48, 74, 230.

**BHAKKHO** (*adj.*), Eating, feeding on [भक्ष]. *Pitti-bhakkho*, feasting on joy (Dh. 36). *Lohitabhakkho*, feeding on blood (F. Jāt. 13).

**BHAKKHO** (*adj.*), Eatable, to be eaten [भक्ष = भक्ष्]. *Bhakkho 'si mama*, you are my prey (Mah. 48). Neut. *bhakkham*, food, prey (Ras. 22).

**BHALLĀTAKO**, and -**KĪ** (*f.*), The marking nut plant, *Semecarpus Anacardium* [भल्लातक]. Ab. 561. Neut. *bhallātakam*, the nut (Ditto).

**BHALLĪ** (*f.*), The marking nut plant [भल्ली]. Ab. 561.

**BHAM**, A star ; a lunar asterism ; a planet [भ]. Ab. 57. Loc. *bhe* (Ab. 851).

**BHAMAKĀRO**, A turner [भ्रम + कार]. Ab. 509.

**BHAMĀPETI** (*caus. bhamati*), To cause to revolve (Mah. 172).

**BHAMARO**, A bee [भ्रमर]. Ab. 636 ; Dh. 10.

**BHAMATI**, To whirl about, to revolve ; to roam [भ्रम्]. *Assā akkhīni bhamimsu*, her eyes rolled (Dh. 315). P.p.p. *bhanto*.

**BHAMETI** (*caus. last*), To cause to revolve, to whirl [भ्रमयति = भ्रम्]. *Bhametrā sisamatthako*, whirling them over his head (Mah. 143).

**BHAMO**, Whirling ; a lathe ; a watercourse, drain [भ्रम]. Ab. 660, 1121.

**BHAMU** (*m.*), An eyebrow. Ab. 259. *Bhamu* probably represents the Sanskrit भ्रू. If *bhrū* be pronounced carelessly a nasal is heard which might easily pass into *m*, while the *r* would be dropped, as is usual in Pāli (comp. *bhū*, "an eyebrow").

**BHAMUKO**, An eyebrow. Ab. 259 ; Dh. 111 ; B. Lot. 563.

**BHĀNAKO**, A jar [भाण्डक]. Ab. 456.

**BHĀNAKO** (*adj.*), Reciting, saying, preaching [भाणक]. *Bhāṇako*, a preacher (Pāt. 88). *Dhammabhāṇako*, an expounder or preacher of the Scriptures (Mah. 245). *Dīghabhāṇako*, one who



makes the Dīgha Nikāya his special study, expounds it, preaches from it, a professor of the Dīgha Nikāya (P. xv). In the same way *Majjhīma-niṣṣaya*, *Jetavana-niṣṣaya* (P. xv). *Sukunopamāṇa* *ka*, sweet-voiced bird (Dh. 146).

**BHĀṆAM**, sing, reciting [भाण]. F. Jāt. 18.

**BHĀṆANAM**, Telling, expounding [भणन]. Dh. 419.

**BHĀṆATI**, To speak, to say, to tell, to recite, to preach [भण]. F. Jāt. 14, 19, 46; Dh. 47, 223. *Therassa ruṇanam bhāṇi*, spoke the message of the elder (Mah. 105). *Saccaṃ b.*, to speak the truth (Dh. 40). *Bhāṇantīratanaṃ suttam*, reciting the Ratana Sutta (Mah. 249). Pass. *bhāṇāti*. P.p.p. *bhāṇito*. Caus. *bhāṇeti*, *bhāṇāpeti* (Alw. I. 16). See *Bhāṇe*.

**BHĀṆAVĀRAM**, A recitation, a portion for recital [भाण + वार]. For purposes of recitation the Tipiṭaka is divided into a certain number of Bhāṇavāras or sections (see Dh. 35, 351). At Att. 13 Alwis says that the whole Tipiṭaka contains matter equal to 2547 Bhāṇavāras. The Dīghanikāya contains 64 Bhāṇavāras (Alw. I. v).

**BHĀṆAGABBHO**, A store-room [भण्ड + गर्भ]. Dh. 302.

**BHĀṆĀGĀRIKO**, A treasurer; a royal treasurer, one of the ministers of state [भाण्डागारिक]. Mah. 231; Ab. 436.

**BHĀṆAKAM**, A utensil, article, implement; goods, property [भाण्ड + क]. Mah. 138, 151; Dh. 234, 248.

**BHĀṆĀKĪ** (f.), The plant *Solanum Melongena* [भण्डाकी]. Ab. 588.

**BHĀṆAM**, A utensil, article, implement; goods, wares, property; the stock-in-trade of a tradesman [भाण्ड]. Ab. 921; Pāt. 81; Alw. I. 73. *Tāni bhāṇāni dūramayādini nāma honti*, these articles are made of wood and other materials (Dh. 90). *Mayaṃ hi vikkhīyabhaṇḍam*, for we are chattels to be sold (Dh. 234). *Parassa b. gaṇhāti*, takes the property of another (Kh. 29). *Atibahubhaṇḍo*, having too much property (Dh. 302).

**BHĀṆANAM**, Quarrelling, strife [भण्डन]. Ab. 400; Dh. 104, 147.

**BHĀṆATI**, To quarrel; to abuse [भण्ड]. Cl. P. Verbs, 11, 13.

**BHĀṆIKĀ** (f.), An article, utensil; goods, wares, merchandise; a bundle [भण्डिका]. Dh. 237;

F. Jāt. 14; Alw. I. 37. *Antobhaṇḍikam muñcitvā*, releasing the parcel it contained (Alw. I. 75). *Ābharaṇāni omuñcitvā bhaṇḍikam katvā*, taking off his jewels and making a bundle of them (Dh. 142). *Utturāsaṅge bhaṇḍikam bandhitvā*, tying them up in a bundle in her cloak (Dh. 247). *Bhaṇḍikāyaṃ gaṇetvā*, taking them in a bundle (Mah. 167, here Turnour translates "in a jar").

**BHĀṆDIKO**, The plant *Pentapetes Phoenicea*. Ab. 575 (Clough's edition has *bhaṇḍikā*, fem).

**BHĀṆILO**, The tree *Mimosa Sirisha* [भण्डिल]. Ab. 571.

**BHĀṆDU** (adj.), Close shaven, bald. Ab. 321.

**BHĀṆE**, This is the 1st pers. sing. pres. Ātmane, from *bhāṇati*, and is used as an interjection, "I say," "to be sure." It is a familiar term of address, frequently used by a king to a subject. *Kaṇhaṃ bhāṇe tumhe ime divase na dissathu*, why, where have you been all this time? (Alw. I. 74). *Dukkaraṃ bhāṇe brāhmaṇena katam*, I declare the brahmin has done a most difficult thing (Dh. 291). *Handa bhāṇe* (Dh. 142). Dh. 223.

**BHĀṆGO** (adj.), Hempen [भाङ्ग]. Neut. *bhaṅgam*, hempen cloth (Ab. 291). Ab. 1130; Pāt. 76, 82; Kamm. 9.

**BHĀṆĪ** (adj.), Speaking, talking [भाण + इन्]. *Bahubhāṇī*, talkative (F. Jāt. 16). Comp. *Mitabhāṇī*, *Mandabhāṇī*, *Mantabhāṇī*.

**BHĀṆITO** (p.p.p. *bhāṇati*), Spoken, said [भणित = भण]. Ab. 755; Alw. I. 63; Pāt. xlii, 72.

**BHĀṆJANAM**, Breaking, fracture; injuring, destruction [भञ्जन]. Mah. 128.

**BHĀṆJATI**, To break, to crush, to destroy [भञ्ज]. Dh. 60, 249; F. Jāt. 4, 15; Ras. 89. P.p.p. *bhaṅgo*.

**BHĀṆĀNATI** (pass. *bhāṇati*), To be spoken, told, preached. Alw. N. 23.

**BHANTE**, This is a contracted form of *Bhadante*. It is used as a reverential term of address, "Lord," "Reverend sir," and is the proper address of Buddha, of Buddhist priests, of rishis, tāpasas, etc. It is generally used absolutely, as *Bhante ayaṃ bhikkhu atibahubhaṇḍo*, Master, this priest has too much property (Dh. 303). *Bhante kena te attho*, lord, what are you in need of (F. Jāt. 2). It is sometimes used in conjunction with a noun in the voc. case, e.g. *Bhante Nāgasena*, lord Nāgasena (Alw. I. xlii). It is also frequently used in conjunction with a noun in the nom. case, e.g.

*Dh. c. 1. bhante Bhagavā dhammam*, let the blessed lord preach the Law (Jug. Ev. 8; *Bhante appa Mahācārāyana*, the venerable elder M. Alw. I. 92. *Sappita me bhante sūzāho*, let the venerable assembly hear me (Kamm. I; B. Lot. 435).

BHANTO *p.p.p. bhantu*, Whirling, rolling; confused [भान्त = भम]. *Ratho bhantu*, a rolling chariot Dh. 40. *Bhantacitto*, perplexed.

BHĀNU (*m.*), A ray of light; the sun [भानु]. Ab. 63, 64, 1044; Alw. I. xii.

BHĀNUMĀ (*adj.*), Luminous, brilliant [भानुमन्]. Cl. Gr. 94. Masc. *bhānumā*, the sun (Ab. 63), also fire (Ab. 34).

BHĀRADVĀJO, Name of one of the ten Rishis [भारद्वाज]. Ab. 109. See *Isi*.

BHĀRAKO, A load [भारक]. F. Jāt. 14.

BHARANĀM, Bearing, supporting, maintenance [भरण]. Ab. 1033; Dh. 236. *Dārābharanam*, maintaining a wife.

BHARANĪ (*f.*), Name of the second Nakkhatta [भरणी]. Ab. 58.

BHĀRAPĀDATĀ (*f.*), Elephantiasis of the leg [भार + पाद + ता]. Ab. 326.

BHĀRATAM, The Mahābhārata [भारत]. Ab. 111.

BHARATI, To bear, to support, to maintain, to nourish [भृ]. Das. 7.

BHĀRATĪ, (*f.*), Speech [भारती]. Ab. 105.

BHĀRĪ (*adj.*), Carrying, bearing [भारिन्]. *Mā-lābhārī*, wearing garlands (Dh. 98).

BHĀRIKO, A porter [भारिक]. Ab. 514.

BHĀRIKO (*adj.*), Serious, grievous [भारिक]. *Bhārikan te kataṃ kamman*, you have done a grievous action (Mah. 18). See also *Bhāriyo*.

BHARITO (*adj.*), Filled with [भरित]. *Puppha-bharito*, full of flowers (Mah. 99).

BHARIYĀ (*f.*), A wife [भार्या]. Ab. 237; Dh. 78.

BHĀRIYO (*adj.*), Serious, grievous (comp. *Bhāriko*). *Bhāriyan vo bhikkhave kataṃ*, priests, you have done a grievous thing (Dh. 109). Dh. 86, 115, 200.

BHARO (*adj.*), Supporting [भर]. *Yāvajñāṃ mātāpittibharo assaṃ*, as long as I live may I maintain my parents (Dh. 185).

BHARO, A load; much, excessive [भर]. Ab. 1112.

BHĀRO, A weight, a burden; charge, duty, business; a weight of 2000 Palas [भार]. Ab. 481, 933. *Bhārarāho*, a porter (Ab. 514). *Ucchubhāro* a load of sugar-canes (Pāt. xvi). *Pakkabhārena nāmitam*, bending with its burden of fruit (Mah.

167. *Loc. āsitaṃ tava bhāro*, these children are your charges (Dh. 207). *Kulāro ca bhāro bhāraṃ*, we should become burdensome to our family Dh. 234. *Mayham eva bhāro me cātuyutta*, I will manage this business, do not be anxious Dh. 339, lit. "this burden is mine". *Evaṃ patirijjhotam mayham bhāro*, I undertake to manage the meaning (Dh. 123). *Bahūhi dussīlā kathatathāssa sahanam nāma mayham bhāro*, it is my duty to bear the reviling of many vicious men Dh. 170. Dh. 135, 189, 236.

BHĀSĀ (*f.*), Speech, language [भाषा]. Ab. 105; Mdh. 253; Alw. I. iii.

BHĀSĀ (*f.*), Light, radiance [भासा].

BHĀSANAM, Lustre, radiance [भासन]. Ab. 899.

BHĀSATI, To speak; to say; to address [भाष].

*Bhasam b.*, to speak a language Alw. I. cvii.

*Imā gāthā abhāsi*, spoke these stanzas (Dh. 96).

*Dhammaṃ b.*, to preach (Pāt. iii). *Bhāsatha rājānam*, said to the king (Mah. 36). Ger. *bhāsitrā* (Mah. 230). *bhāsīya* (Mah. 18, 82, 163).

P. pres. *bhāsamāno* (Dh. 91). P. f. p. *bhāsitaṃ*.

P. p. p. *bhāsito*. B. Lot. 455.

BHĀSATI, To shine [भास]. *Bhāsate sukalo dīpo*, the whole island shines (Mah. 176).

BHĀSETI (*caus. last*), To illuminate. B. Lot. 576.

BHĀSITĀ (*m.*), One who speaks or utters [भाषितृ].

With acc. *Samaggakaraṇaṃ vācam bhāsitaṃ hoti*, he is one who speaks conciliatory words.

BHĀSITO (*p.p.p. bhāsati*), Spoken; told, stated; spoken to, addressed [भाषित]. Ab. 755. Neut. *bhāsitaṃ*, speech, words, utterance (Ab. 105; Kh. 6; Dh. 65).

*Gaṇhitvā therabhāsitaṃ*, agreeing to what the therā said (Mah. 172). *Buddhabhāsitaṃ dhammā*, doctrines preached by Buddha (Ras. 17).

*Buddhabhāsitaṃ*, the Word of Buddha (Alw. I. vii; B. Lot. 840).

BHASMAM, Ashes [भस्मन्]. Ab. 35; Dh. 13, 354. Loc. *bhasmani* (Ab. 1135).

BHASMĪBHAVATI, To be reduced to ashes [भस्मी + भू]. Mah. 6.

BHASMĪKARAṆAM, Reducing to ashes [भस्मी + करण]. Cl. Gr. 99.

BHĀSO, A vulture [भास]. Ab. 645, 1049.

BHASSAM, Talk [भाष]. Mah. 18.

BHASSARO (*adj.*), Shining, brilliant [भास्वर]. Ab. 733.

BHASSATI, To fall [भञ्ज and भञ्ज]. F. Jāt. 53. P. p. p. *bhañṭho* (Ab. 751), *bhassito* (Mah. 50).

BHASTĀ (*f.*), A bellows [भस्त्रा]. Ab. 526.

BHĀSURO (*adj.*), Shining [भासुर]. Ab. 733; Mah. 179.

BHĀTĀ (*m.*), A brother; a cousin germane [भ्रातृ]. Cl. Gr. 53. Instr. *bhātara* (Mah. 256). Gen. and dat. *bhātuno*, *bhātussa* (Mah. lxxvii, 111). Abl. *bhātara*, *bhatito*. Loc. *bhātari* (Kh. 13). Pl. *bhātaro*, brothers (F. Jāt. 2), brother and sister (Ab. 250). Gen. and dat. pl. *bhātūnam* (Mah. 128). The base in composition is *bhātu*, e.g. *bhātukumārako* (Mah. 4) and *bhāti*.

BHATAKO, A servant, hireling [भृतक]. Ab. 514. *Bhatakapuriso*, a labourer (Att. 213).

BHATI (*f.*), Support, maintenance; wages, hire [भृति]. Ab. 530, 1053; Mah. 208. *Na me etāya dinnabhatiyā attho*, I do not want her fee (Dh. 89). *Bhatikammaṃ labhivā*, having obtained work for which he was paid (Dh. 165). *Bhatikammaṃ akārayi*, had work done with paid labour (Mah. 226).

BHĀTI, To shine; to appear [भा]. Alw. I. 43. Imper. *bhātu* (Alw. I. xiii).

BHĀTIKATTAṂ, State of being a brother [भ्रातृ + क + त्व]. Mah. 211.

BHATIKO, One who works for hire, a labourer [भृति + क]. Dh. 165. *Darubhatiko*, a wood carrier (Mah. 209).

BHĀTIKO, A brother [भ्रातृ + क]. Dh. 80, 126; Ab. 244; F. Jāt. 3; Mah. 21, 157. Comp. *Bhātuko*.

BHATO, A soldier [भट]. Ab. 376; Kamm. 5.

BHATTĀ (*m.*), A husband [भर्तृ]. Ab. 240; Dh. 162. Loc. *bhattari* (Ab. 973).

BHATTAGGAM, A refectory (see *Aggam*, 2). Mah. 88, 132; Dh. 104. *Bhattaggavattam*, duties to be observed by priests at meals.

BHATTAKĀRO, A cook [भक्त + कार]. Ab. 464.

BHATTAKICCAM, Business of food, i.e. a meal [भक्त + क्त]. *Niṭṭhite bhattakiccamhi*, when the repast was concluded (Mah. 82). *Bhattakiccatthānam*, dining-room (Dh. 291). *Katabhattakicco*, having ended his meal.

BHATTAM, Food, boiled rice; a meal [भक्त]. Ab. 465. *Bhattasāla*, a refectory (Mah. 225). *Bhattakāle*, meal time (Mah. 7). *Mattaññutā bhattasmim*, moderation in eating (Dh. 34). *Subbe tattha macchakacchapabhaddā ahesum*, they there all became food for fishes and turtles (Dh. 224). *Pātardabhattam siyamāsbhattam ti dce bha-*

*ttāni*, there are two meals, the morning and the evening meal.

BHATṬHO (*p.p.p.* *bhassati*), Fallen [भष्ट = भंश]. Ab. 751, 1076.

BHATṬHO (*p.p.p.* *bhajjati*), Fried, roasted [भृष्ट = भज्ज]. Ab. 463, 1076.

BHATTI (*f.*), Division; service, devotion [भक्ति]. Ab. 1055.

BHATTUDESAKO, One whose duty it is to regulate the distribution of food to the priests [भक्त + उद्देश + क]. Alw. I. 103; Pāt. 86.

BHĀTUKO, A brother [भ्रातृ + क]. Mah. 128, 255; Pāt. xlii. Comp. *Bhātiko*.

BHĀTUNO, BHĀTUSSA, see *Bhātā*.

BHAVĀBHAVO, Various births, repeated birth, existence under different forms successively, as deva, man, preta, etc. [भव + भव]. This is a compound like *phalāphala*. *Bhavābhavā saṃsāranto*, passing through various forms of existence.

BHAVADITṬHI (*f.*), The heresy of believing matter and being to be everlasting [भव + दृष्टि]. Comp. Ab. 829.

BHAVAGGAM, Culminating point of existence [भव + चय]. Man. B. 301. This term designates the highest of the Arūpa worlds, viz. the *Nevasaññānāsaññāyatana* heaven (see B. Lot. 309). *Bhavagga* is often opposed to *Avīci*, the inhabitants of the *Avīci* hell being the lowest in the scale of the Buddhist hierarchy, while the angels of the *Nevasaññānāsaññāyatana* heaven are the highest.

BHAVAKKHAYO, Cessation of birth or existence, *Arahatta* or *Nirvāṇa* [भव + चय]. B. Lot. 350.

BHAVAM (*m.*), Lord, Sir [भवन्]. This is a respectful term of address, often used in the place of the second personal pronoun, but taking the verb in the third person. The following examples will illustrate its use: *Jayatu bhavam mahārājā*, be victorious, great king! lit. "let the lord maharajah conquer" (Dh. 318). *Bhaddam bhavato hotu*, good luck to you (Sen. K. 329). *Addasāma kho mayam bhotam bhagavantam gacchantam*, we have seen the lord Bhagavā walking. *Eke bhonto samapabrāhmaṇā*, some reverend priests and brahmins. At Ras. 17 a king in addressing his ministers says, *bhonto*, "my lords," or "gentlemen." Acc. *bhavantam*, *bhotam*. Inst. *bhavatā*, *bhotā*, *bhavantena*. Gen. and dat. *bhavato*, *bhoto*, *bhavantassa*. Abl. *bhavatā*, *bhotā*. Voc. *bho*, *bhonto*. Plur. *bhavanto*, *bhonto*, *bhavantā*. Acc. pl. *bhav-*

*ante, bhonte.* Voc. pl. *bharanto, bhonto*.—There are three fem. forms, *bharatī, bhavanti, and bhotī*. Fem. pl. *bhotiyo*. The contracted vocative *bhoti* is frequently used as a respectful term of address to women. *Bhoti dhammasaranāṃ ghoṣitaṃ*, Madam, the church call has sounded (Dh. 240). Used by a prince to a female devotee (Mah. 48). By a brahmin to his wife (Dh. 93, 162). *Bhoti ayye*, revered lady. For the use of *Bho* see the separate article.

**BHĀVANĀ** (*f.*), Producing, increasing, developing, being devoted to, realizing, attaining; earnest consideration, meditation [भावन]. Saṅgīti Sutta mentions three Bhāvanās, *kāyabhāvanā, cittabhāvanā, paññābhāvanā*. Hardy says there are five sorts of Bhāvanā, *mettā, muditā, karuṇā, upekkhā, and asubha* (comp. *Appamaññū, Mettābhāvanā*). E. Mon. 243, 247, 266, 273, 276; Man. B. 33, 52, 150, 277, 312; Dh. 138, 180; Mah. 141; Alw. I. cxxiv. Comp. *Bhāveti*.

**BHAVANĀM**, Being, existence; a house, dwelling, palace [भवन]. *Nāgabhavanam*, the Nāga world. *Tusitabhavanam*, the Tusita heaven. Ab. 206, 1108; Dh. 118, 193, 224, 244, 304; Ras. 83; Alw. I. 77.

**BHĀVANĀM**, Consideration, reputation [भावन]. Dh. 13.

**BHĀVANĀMAYO**, Consisting of or sprung from meditation [भावन + मय]. Gog. Ev. 68.

**BHAVANETTI** (*f.*), Desire, lust. Ab. 162; Alw. N. 51.

**BHAVANĪYO** (*adj.*), That ought to be, that must be [भवनीय]. Cl. Gr. 115.

**BHAVANTĀ**, etc., see *Bhavam*.

**BHAVANTARAM**, Another birth or existence, viz. either a previous or a subsequent one [भव + अन्तर]. Ab. 1148. *Baddhaverō bhavantare*, who had been his enemy in a former existence (Mah. 245).

**BHAVANTĪ**, see *Bhavam*.

**BHAVATI**, and **HOTI**, To be; to exist; to become; to take place; to befall; to behave [भू]. *Tassa gehe veyappatto dāso hoti*, in his house there is a grown-up slave (Alw. I. xlv). *Tassa paṇṇasīlāya hatthimaggō hoti*, by his hut there is an elephant path (F. Jāt. 2). *Aṃhūkaṃ uyyānapīlassa santike hohi*, stay with my gardener (F. Jāt. 6). *Dātum samattho bhavissati*, will be able to give (F. Jāt. 3). *Kīvadūro ito Kalasigāmo hoti*, how far from here

is the village Kala-si? (Alw. I. xlii). *Nisinno hoti*, is seated. *Abhurimsu samāgatā*, were assembled (Mah. 160). *Ambalatthikaparāsādo tassa majjhe thito ahu*, the A. terrace stood in the midst thereof (Mah. 162). The fut. *bharissati* is sometimes used idiomatically: *Tumhehi dinnā bhavissanti*, they must have been given by you (F. Jāt. 10); *Mato bhavissati*, he must be dead (Dh. 154); *Esā p' ekā pūrarikati bhavissati*, that must be some sort of cake (Dh. 139; comp. F. Jāt. 17. *Rājāno ahesum*, became kings (Dh. 153). *Purindadassa sīlāsanaṃ upham ahoṣi*, Indra's throne became hot (Ras. 19). *Nirogo hutvā*, having got well (F. Jāt. 12). *Mahānādī hutvā*, turning into a river (F. Jāt. 3). *Yodā puññakkhayo hoti*, when merit is exhausted, lit. when exhaustion of merit takes place (Kh. 13). *Nekesaṃ pīpakoṭṭinaṃ dhammābhissamayo ahu*, the conversion of many koṭis of beings took place (Mah. 3). *Apasanto riya hutvā*, behaving as if he did not see him (Dh. 241). With dat. "to serve to," "to cause": *Attāya me bhavissati*, will be of use or service to me (Kh. 12); *Vittavināśāya bharati*, leads to loss of wealth (Ras. 37). With gen. "to belong to": *Yassa bhavissati*, to whom it belongs (Pāt. 19); *Kadū nu me bhavissati*, Oh when shall I possess? (Att. 201). With gen. also "to befall": *Thūpe anipphite yeva maraṇaṃ assa kessati*, ere the shrine be completed death shall overtake him (Mah. 172; comp. Dh. 203). With loc. sometimes "to be occupied with": *Pañcavidhe ca te kāmāgūṇe cittaṃ mā bhavatu*, and let not your thoughts be set on the five kāmāgūṇas (Dh. 421). With adverbs: *Ekato bhavissāma*, we shall be together (Dh. 153); *Tuṇhī ahoṣi*, was silent. The phrase *etaḍ ahoṣi* with dat. is much used with the meaning of "he thought," lit. "it was to him;" the sentence is perhaps elliptical, the word *cittaṃ* being understood. *Attha kho tesāṃ brāhmaṇānaṃ etaḍ ahoṣi*, then those brahmins thought thus, lit. to those brahmins this (thought) arose (Alw. I. lxi). For further examples see Dh. 165, 199; Alw. I. 100; Gog. Ev. 8. At Dh. 353, we have a modification of this idiom, *evaṃ kir' assu ahoṣi*, "thus he thought." The imperat. *hotu* is used in certain idiomatic phrases: *Manussā vā hotu tiracchānā vā*, no matter whether they be men or animals (F. Jāt. 49); *Tvaṃ vā hohi añño vā yo koci*, be it thou or any one else (F. Jāt. 19); *Hotu niggaṇṭhissāmi taṃ*,

very well, I'll rebuke him (Dh. 96). *Yam hoti tam hotu*, be that as it may (F. Ját. 9). *Yam vá tam vá hotu*, anyhow, in any case. *Yathá vá tathá vá hotu*, be it this way or be it that, anyhow. *Bhavato bhaddam hotu*, good luck to you (Cl. Gr. 137). *Bhavati* is sometimes compounded with a noun or adjective, of which the final vowel of the base has been changed to *i*, e.g. *bhasmibhavati*, "to be reduced to ashes," *mandibhúto*, "slackened."

—The form *hoti* is of course a contraction of *bhavati* (comp. *anubhoti*), and the disintegrated forms given at Alw. I. 48, 49, can all be easily traced to the root भू. Thus *ahū* or *ahud* is the Sansk. अभूत्; *ahuvá* is अभवत्, *hessati* is भविष्यति through the intermediate steps *havissati*, *haissati*; *ahesum* points to a 1st aor. form अभविषुः, the transition being *ahavisum*, *ahaisum*; *hehiti* is deduced from भविष्यति thus, *bhavishyati*, *havi-shyati*, *haishyati*, *heshyati*, *hehiti*; for the last step comp. *ehiti* = एष्यति, *kúhiti* = करिष्यति (Dh. 369).—Imperf. *abhavá*, *ahuvá* (F. Ját. 7), 2nd pers. plur. *abhavattha*, *ahuvattha* (Dh. 105). Imperf. Átm. 1st pers. plur. *ahavamhase* (F. Ját. 13). Opt. *bhave*, *bhaveyya*, *hureyya* (Ab. 20; Dh. 422; Alw. I. 48). Imperat. *bhavatu*, *hotu* (Kh. 15). 1st Aor. *ahosi* (Dh. 77; F. Ját. 5), plur. *ahesum* (Mah. 182; F. Ját. 6; Alw. I. 75); another form of the 1st Aor. is *abhavi* (Mah. 160). 2nd Aor. *ahū*, *ahú* (Mah. 17, 24, 25, 34, 35, 75; Dh. 308; B. Lot. 339; Alw. I. 64), before a vowel sometimes *ahud* (see *Ahudeva*), plur. *ahum* (Mah. 58, 200, 207), 2nd pers. pl. *ahumhá* (Dh. 105). The future forms *bhavissati* and *hessati* are frequent (Mah. 18, 25, 157, 158), for some rarer forms see Alw. I. 47. Cond. *abhavissá*, *ahavissá* (Dh. 203). Inf. *bhavitum*, *hotum* (Dh. 333; Pát. 68). Ger. *huto*, *bhavito* (F. Ját. 3; Mah. 18). P. pres. *honto* (Dh. 200). Adj. *bhavitabbo*, *hotabbo*. Pass. *bháyati* (Cl. Gr. 120). P.p.p. *bhúto*.

BHAVATĪ, see *Bhavam*.

BHAVE, 1st pers. pres. Átm. from *Bhavati*; also 3rd pers. opt. Par. from *Bhavati*; also loc. sing. from *Bhavo*.

BHĀVETI (cons. *bhavati*), To cause to exist, to produce, to obtain; to increase, to enlarge, to perfect; to be occupied with, to practise, to be versed in; to develop the idea of, to dwell upon, to contemplate [भावयति = भू]. *Pañhamajjhānam parittam bhāvetvā*, having attained the lower

degree of the first Jhāna (Gog. Ev. 18). *Buddha-bhāvam bhāvetvā c'eva sacchikatvā ca*, having worked out and realized Buddhaship. *Kaṇham dhammam vippahāya sukkaṁ bhāvettha paṇḍito*, let him who is wise put away sin and grow in righteousness, lit. cause the holy state to increase (Dh. 16). *Rāgādiḍḍakam maggaṁ bhāveti*, attains the path which destroys lust and other sins (Alw. I. 33). *Mettacittam bhāveti*, develops charitable feelings. *Evaṁ pi sabbabhūtesu mānasam bhāvaye aparimāṇam*, so let him cultivate boundless charity towards all beings (Kh. 16). *Tam cittam bhāveti*, dwells on that thought. *Marapasatim bhāvayimsu*, enlarged on the idea of death (Dh. 360). *Asubham bhāveti*, realizes the idea of impurity, viz. attains *asubhabhāvanā* (Dh. 63). *Pañca v-uttari' bhāvaye*, let him develop ever more and more the five indriyas, viz. faith, energy, recollection, meditation, wisdom (Dh. 66, comp. v. 87). See Dh. 382.

BHĀVĪ (adj.), Future [भाविन्]. Ab. 1071; Mah. lxxviii.

BHAVISSANTĪ (f.), The future tense, *viḍhatti* is understood [भविष्यन्ती]. Alw. I. 7.

BHAVITABBO, and HOTABBO (adj.), That is or ought to be [भवितव्य = भू]. Used as an impersonal passive: *Nanu appamattehi bhavitabbam*, ought we not to be zealous? (Dh. 81). *Aññena pi Attadattasādisen' eva bhavitabbam*, others also should be like A. (Dh. 333). *Daṇḍakam ḍasāpetvā ākāse pakkaṇṭhehi bhavitabbam*, they must have made him take hold of the stick and have flown into the air (F. Ját. 17). *Upajjhāyassa pacchāsa-maṇena hotabbam*, he must be his teacher's attendant (Pát. xx). Dh. 407, 418, 419.

BHĀVITO (p.p.p. *bhāveti*), Increased, enlarged, perfected; trained, practised; occupied with, intent; attained; perfumed [भावित = भू]. Ab. 307, 1076. *Yesam sambodhi-aṅgesu sammā cittam subhāvitam*, they whose mind is rightly versed in the branches of knowledge (Dh. 16). *Bhāvitattā*, one whose soul is practised in religion (Dh. 20). Dh. 3.

BHAVO, Being, existence; birth, origin; renewed existence, Saṁsāra; a birth or existence in the Buddhist sense; gain, increase, welfare [भव]. Ab. 829. There are three Bhavas, *kāmapbhavo*, *rūpabhavo*, *arūpabhavo*, "sensual existence, corporeal

existence, formless existence," that is, existence in the Kāmaloka, the Rāpaloka and the Arāpaloka respectively (see *Loka*). The three bhavas are collectively termed *bhava*, "existence." *Bhavaṃsu piraḡā*, having passed through existence or Sain-āra, i.e. having attained Arahatta (Dh. 62). *Tibhakarāhitakaro*, benefactor of the three worlds (Mah. 20). *Bhavaṃsu eva lagḡā*, attached to the three modes of existence (Alw. N. 24). *Attḡhamo bhavo*, an eighth birth (Kh. 8). *Bhavaṃ bhavi*, in successive births (Dh. 409; B. Lot. 313). *Bhava vibhava*, gain and loss (Dh. 50). *Bhavaṃsa assa nanlati*, rejoices at his prosperity. (Man. B. 495; E. Mon. 290, 308; B. Int. 493; B. Lot. 291; Dh. 73, 413. Bhava is one of the links of the Paṭi-vasamuppāda. It is one of the Āsavās of the E-sanās, of the Tanhās, of the Oghas, of the Yogas.

**BHĀVO**, Property, nature; state, condition; meaning, intention; gesture; amorous dalliance; substance, thing [भाव]. Ab. 177, 766, 807, 1087. *Gambhīrabhūro*, profundity (B. Lot. 330). *Mahe-sibhūro*, queen-consortship (Mah. 62). *Tittakabhūro*, bitterness (F. Jāt. 6). *Bhaviyāya ca puttānaṃ ca arogabhūvaṃ pucchi*, asked after the health of his wife and children (Dh. 206). *Yakkhabhūve ādinavaṃ kathetvā*, telling him of the evil of being a yakkha, lit. telling of the evil in the state of a yakkha (Dh. 305). *Rathassa lahubbhūvattham*, to lighten the carriage, lit. for the sake of the light state of the carriage (Mah. 203). *Majjabbhūvaṃ asampatto*, not having attained intoxicating properties, i.e. yet unfermented (Pāt. xli). *Sāsanaḡyādabbhūvaṃ iccham*, wishing to be a kinsman of religion, lit. wishing for the state of a kinsman to religion (Mah. 36). *Vinicchayaṭṭhānaṃ chaddetabbabhūvaṃ pūpuṇi*, the police court had to be closed, lit. reached the state of having to be closed. Bhāva as the last part of a compound is frequently used in constructions where we use the conjunction "that": *Udakkassa tattabbhūvaṃ jānitvā*, having ascertained that the water was boiling, lit. having ascertained the boiling state of the water (Dh. 106). *Assa gadrabhabhūvaṃ ṇatvā*, finding out that it was an ass (F. Jāt. 15). *Pariṭṭhabhūvaṃ addasa*, saw that he had entered (Ras. 19). *Attano ṭhita-bhūvaṃ vā nisinnabhūvaṃ vā na jānāti*, he does not know whether he is standing or sitting (Alw. I. 80). *Na nu te puttana Maṭṭakunḡḡalīnā mayi manam pasādetvā attano sagge nibbattabhāvo kathito*, did

not your son M. tell you that having believed in me he had been born in heaven? lit. was not the fact of his having been born in heaven after believing in me told you by your son? (Dh. 98). *Tāya tassa attano s'mikabhūve akkhāte*, the fact of his being her husband having been told by her (Dh. 156). F. Jāt. 9, 10; Dh. 94, 298, 434.

**BHAVYO** (adj.), Existing, being [भव = भू].

**BHAYAM**, Fear, fright; danger, calamity [भय].

Ab. 166. *Bhayadassatī* and *bhayadassivā*, seeing danger, afraid (Dh. 6; Cl. Gr. 40). *Yadā dubbhikkharogādibhayaṃ dīpamhi hessati*, wherever there shall be calamity in the land, famine, plague, etc. (Mah. 249). *N'atthi jāgarato bhayaṃ*, there is no danger to him that watches (Dh. 8). *Gara-hibhaya-bhīto*, afraid of being blamed (Dh. 305). *Marapabhaya-bhīto*, terrified with the fear of death (F. Jāt. 15; Dh. 155). *Bhayabheravaṃ*, fear and dismay (Mah. 72).

**BHAYĀNAKO** (adj.), Frightful, horrible [भयानक].

Ab. 167. *Yujjhamāno bhayānako*, dreadful in fight (Mah. 154). Mah. 75; Ras. 20. *Bhayānako*, the sentiment of terror, one of the nāṭya-rasas (Ab. 102).

**BHAYANKARO** (adj.), Fearful, dreadful [भयंकर].

Ab. 167, 928, 989.

**BHĀYATI**, To fear, to be afraid of [भी].

With gen. *Sabbe bhūyanti maccuno*, all fear death (Dh. 24). Aor. *bhāyi*. Mū *bhāyi*, be not afraid (F. Jāt. 12. P.p.p. *bhīto*).

**BHAYATTHO** (adj.), In danger; terrified [भय + ख]. Mah. 3, 6.

**BHEDAKO**, One who breaks, one who causes disunion [भेदक]. Pāt. 28.

**BHEDANAKO** (adj.), Liable to be broken [भेदन + क]. Pāt. 19; Alw. I. 64.

**BHEDANAM**, Breaking, division [भेदन]. *Sarī-rassa bhedanam*, maiming (Dh. 25). *Sīlassa bhedanam*, breach of a precept (Att. 202).

**BHEDETI** (caus. *bhīndati*), To break, to cleave, to divide [भेदयति = भिद्]. P.p.p. *bhedito* (Ab. 748).

**BHEDĪ** (adj.), Breaking, cleaving [भेदिन]. Kh. 22.

**BHEDO**, Breaking; rending; division; disunion; breach, schism; sort, kind [भेद]. Ab. 349, 759. *Kūyassa bheda*, after the dissolution of the body (Dh. 129; Mah. 201; B. Lot. 866). *Sīlabhedo*, breach of morality (Dh. 156). *Vuty-abhed-atthāya*,

for the sake of not violating metre (Bāl. 7). *Ime-saṃ bhedāya*, to create discord among these. *Sanḡhabhedo*, causing divisions among the priesthood. *Sisarogādibhedan pharusan vedanam*, severe pain of different sorts, as headache, etc. (Dh. 301). *Sattatimsabodhapakkhikadhammahedo saddhammo*, saddhamma consisting of the thirty-seven bodhapakkhikadhammas (Dh. 201). *Maṇi-bhedo*, a sort of gem (Ab. 907). *Cha vāyubhedā*, six kinds of wind (Ab. 38). *Utubhedo*, one of the seasons (Ab. 924). Alw. I. 64.

BHEKO, A frog [भेक]. Ab. 675.

BHERAṆḌO, A jackal [भेरण्ड]. Ab. 615.

BHERAVO (*adj.*), Fearful, terrible [भैरव]. Ab. 167. Neut. *bheravam*, terror (Ab. 166; Mah. 72). Dh. 130.

BHERI (*f.*), A kettle-drum, tomtom [रिभे]. Ab. 143. *Bheriyo vādentā*, sounding tomtoms (F. Jāt. 15). *Bherim carāpeti*, to proclaim by beat of drum, lit. to cause the tomtoms to be marched about (Alw. I. 74; Ras. 17, 18).

BHESAJAṆ, A medicine, drug [भेषज]. Ab. 330.

BHESAJJAṆ, A medicine, drug [भेषज्य]. Ab. 330; Mah. 38. *Bhesajjam yojeti* or *karoti*, to compound a medicament (Dh. 89, 93; Mah. 243). *Ekabhesajjen' eva akkhami pākatikāni ahesun*, her eyes were cured with a single dose (Dh. 89). The five Bhesajjas are *sappi*, *navanīta*, *tela*, *madhu*, *phāṇita*.

BHESAMO (*adj.*), Terrible [comp. भेष]. Ab. 167.

BHETĀ (*m.*), One who breaks [भेत्ता].

BHETVĀ, see *Bhindati*.

BHĪ (*f.*), Fear [भी]. Ab. 731.

BHIDĀ (*f.*), Difference, kind [भिद्]. Ab. 451, 489.

BHIJJANAM, Breaking up, dissolution. Dh. 359.

BHIJJATI, see *Bhindati*.

BHIJJO (*adj.*), To be broken [भिव = भिद्]. Pāt. 66.

BHIKKHĀ (*f.*), Begging; alms; begged food, boiled rice, food [भिक्षा]. Ab. 759, 1112. *Uttarakurāto bhikkham dharitvā*, having brought his repast from U. (Mah. 2). *Bhikkham gaṇhatha me*, receive your maintenance from me (Mah. 174). Mah. 243.

BHIKKHĀCARIYĀ (*f.*), Going about for alms, going the rounds [भिक्षा + चर्या]. This was one of the duties of the Buddhist priests, who were mendicant friars. Dh. 392.

BHIKKHĀCĀRO, Going the rounds for alms [भिक्षा + चार]. Dh. 81, 83, 132.

BHIKKHATI, To ask for, to beg [भिक्ष]. *Bhikkhate pare*, begs of his neighbours (Dh. 47).

BHIKKHU (*m.*), A beggar; a mendicant friar; a Buddhist priest [भिक्षु]. B. Int. 275; B. Lot. 442; Ab. 415, 433; E. Mon. 11; Dh. 47. Acc. *bhikkhum*. Gen. and dat. *bhikkhuno*, *bhikkhussa*. Pl. *bhikkhavo*, *bhikkhū*. Voc. pl. *bhikkhave* (F. Jāt. 8; Dh. 255).

BHIKKHUNĪ (*f.*), A female mendicant, a Buddhist nun or priestess [भिक्षुणी]. E. Mon. 159; B. Int. 278; Ab. 415; Mah. 35, 173. *Bhikkhunisaṅgho*, company of nuns, sisterhood (Dh. 314). *Bhikkhunnāpassayo*, a nunnery (Pāt. 13).

BHIKKHUSAṅGHO, A company of priests; the priests, the priesthood, the clergy [भिक्षु + संघ]. B. Lot. 435; B. Int. 282. At Mah. 150 the term is applied to five hundred priests. At F. Jāt. 45, to "a great number of priests." At Alw. I. x, it is used of the Ceylon clergy. *Mahābhikkhusaṅgho*, a great assembly of priests.

BHĪMO (*adj.*), Dreadful, horrible; cruel [भीम]. Ab. 1066. *Bhīmo*, a Rakkhasa (Cl. Gr. 129). Neut. *bhīman*, horror (Ab. 167).

BHĪMSANO (*adj.*), Dreadful, horrible [भीषण]. Ab. 167; Mah. 5, 72, 151.

BHĪMSĀPANAM, Terrifying, intimidation (see next). Pāt. 47.

BHĪMSĀPETI (*caus. bhāyati*), To frighten, to terrify [comp. भीषय = भी]. Pāt. 15; Mah. 72.

BHĪMSIKĀ (*f.*), Terrifying, an alarm [comp. भीषा]. Mah. 72.

BHINDANAM, Breaking destroying (see next) Dh. 334.

BHINDATI, To break; to break up, to injure, to destroy; to divide; to separate [भिद्]. *Bhinditvā dvārān*, breaking down a gate (Mah. 153). *Bhetvā dīhakam*, breaking the stake to which he was fastened (Mah. 217). *Pāṇḍitipātādāni pakkkhipitvā tayo vede bhinditvā*, breaking the three Vedas by introducing life-slaughter and other heresies (Alw. I. cxxiv). *Bhinditvā mūlasaṅgaham*, altering the original recension (Alw. I. 63). *Sanḡham b.*, to cause divisions among the priesthood (Dh. 332). *Sīlam bhindati*, to break a precept (Dh. 156). Mah. 152, 261; Alw. I. 54.—Pass. *bhijjati*. *Senā bhijjittha Dāmilī*, the Tamul army gave way (Mah.



154. *Bhijjanāne rūpe*, as morning was breaking (Mah. 249. *Dridhī bh.*, splits into two (Alw. I. 64). *Pañcadhū bh.*, is divided into seven subdivisions (Ras. 85). *Sabbam pi sañkharagatam avasam yera bh.*, every living being assuredly perishes (Mah. 194). *Sace hattho vi pido va bhijjeyya*, if a hand or foot were to be broken (Dh. 234. *Tassa akkhini bhijjitrā agamaṃsu*, his eyesight was destroyed and lost (Dh. 211, 82, 83). *Bubbulaṃ bh.*, a bubble bursts. *Aṅgam bh.*, a precept is broken. *Bijam bhijjitrā sī maṇḍilo*, the egg having been hatched there was a frog (Mah. 245. P.p.p. *bhinno*.
- BHINDIVĀLO**, A sort of spear [भिन्दिपाल]. Ab. 394.
- BHĪṆGARĀJO**, Name of a shrub, *Eclipta Prostrata* [भृङ्ग + राज]. Ab. 595.
- BHINKĀRO**, A golden vase [भृङ्गार]. Ab. 359; Alw. K. 97; Mah. 70.
- BHINKO**, A young elephant. Ab. 362.
- BHINNAKO** (*adj.*), Schismatic [भिन्नक]. Mah. 21.
- BHINNO** (*p.p.p. bhindati*), Broken; divided; disunited; separated; other, different; joined, connected. *Nāvāya bhinnāya*, the ship having been wrecked (F. Jāt. 4; Dh. 368). *Bhinnūnaṃ sandhātā*, a reconciler of those who are at variance. *Bhinnalīṅgaṃ*, different genders (Cl. Gr. 84). *Bhinnavādo*, a heresy or schism (Alw. I. 64). F. Jāt. 17; Cl. Gr. 139; Dh. 104.
- BHĪRU** (*adj.*), Timid, afraid [भीरु]. Ab. 731, 1019. F. *Bhīru*, a timid or modest woman (Ab. 231, 1019).
- BHĪRUKO** (*adj.*), Timid, afraid [भीरुक]. Ab. 731, 1019; Dh. 154.
- BHĪRUTĀ** (*f.*), Timidity, dread [भीरुता]. Att. 203.
- BHISAKKO**, A physician [भिषक्]. Ab. 329.
- BHISAM**, The film or fibres of the stalk of the water lily [विंस]. Ab. 687. *Bhisapupphaṃ*, a lotus flower (Ab. 685; Dh. 304; Ras. 77, 89).
- BHISĪ** (*f.*), A mat, or mattress [वृषी]. Dh. 251; Pāt. 12, 86, 87.
- BHĪSĪLO** (*adj.*), Timid [भी + शील]. Ab. 731.
- BHĪTĪ** (*f.*), Fear [भीति]. Ab. 166.
- BHĪTO** (*p.p.p. bhāyati*), Frightened, afraid [भीत = भी]. Mah. 198; Dh. 55. See *Bhayaṃ*.
- BHITTI** (*f.*), A wall of earth or masonry [भित्ति]. Ab. 204; Mah. 261.
- BHĪYO**, and **BHIYYO** (*adj.*), More [भूयस्]. Ab. 703, 957.

**BHĪYO**, and **BHIYYO** (*adv.*), Again, further, besides; repeatedly, frequently; much [भूयस्]. Ab. 957. *Bhiyyo tūṭṭha*, greatly delighted (Mah. 36. Dh. 3, 55, 63, 102; Mah. lxxxix. *Bhiyyo bhava*, abundance.

**BHĪYOSOMATTĀYA**, and **BHIYY-**, More and more, exceedingly, abundantly [भूयस् + dat. माव]. Dh. 158, 340; Cl. Gr. 75, 137.

**BHO** (*interj.*), Oh! I say! Sir! Friend! [भो and भोस]. Ab. 1159. This is a familiar term of address, and is used to inferiors and equals. *Ayama bho lo na d'po*, Pray, Sir, what island is this? (Mah. 47. *Imesaṃ sivaṃ chindatha bho*, here! cut off their heads (Mah. 218). *Passatha bho manava sariraṃ*, just look at this body (Dh. 127). *Alaṃ bho nisidatha*, nay, my friends, be seated. Used by a king to his younger brother (Mah. 198). By a bird to a lion (F. Jāt. 13). By a king to a peasant (Mah. 231. By a king to a rakkhasa (Ras. 21). By a king to his servants (Mah. 160, 261). By a king to a Nāga-king (Mah. 27). See *Bhorriddi* and *Vata*.

**BHOGAVĀ** (*adj.*), Wealthy [भोगवन्]. Ab. 1094; Mah. 60, 262.

**BHOGĪ** (*m.*), A snake; a village headman [भोगिन्]. Ab. 653, 1094; Mah. 243; Alw. I. 79.

**BHOGINĪ** (*f.*), A royal concubine [भोगिनी]. Ab. 232.

**BHOGO**, A snake's body; a snake's expanded hood; a fold; eating, enjoying; food; wealth [भोग]. 654, 859. *Ciccarabhogo*, the fold of a robe (Alw. I. 103). *Parikkhipitā bhogehi*, encircling him with its folds (Mah. 255). *Bhogasālā*, boarding house (Mah. 248, comp. 245). *Yasabhogasamappito*, gifted with fame and wealth (Dh. 53). *Bhattabhogo*, eating rice (Mah. 231). *Saha bhogena*, with a dowry (Mah. lxxxix). *Bhogakkhandho*, accumulation of property. Pl. *bhogā*, riches (Dh. 64, 79). *Abhogo*, poor (Mah. 262).

**BHOJAKO**, A village headman [भोजक]. Mah. 142; Dh. 187.

**BHOJANAM**, Food [भोजन]. Dh. 13. *Bhojanamhi mattaṃṇu*, moderate in eating (Dh. 2). *Mahābhogano*, a glutton (Dh. 401). *Bhojanasālā*, an almshouse where food is distributed by the priests.

**BHOJANIYO** (*adj.*), To be eaten [भोजनीय]. Neut. *bhojaniyaṃ*, soft or wet food (opposed to *khādaniyaṃ*), as boiled rice or other grain, gruel,



etc. Pāṭ. 89 says, "rice, sour gruel, soft cake, fi-h, meat." Comp. *Bhojjaṃ*. Dh. 98, 231, 333.

**BHOJĀPETI** (caus. *bhuñjati*), To feed, entertain. Mah. 23, 42.

**BHOJETI** (caus. *bhuñjati*), To cause to eat, to feed; to maintain; to entertain [भोजयति = भुज]. With two acc. *Taṃ bhojetvā varabhojanaṃ*, having caused him to eat choice food (Mah. 152). Mah. 23, 49, 136, 261. Pass. *bhojyati* (Sen. K. 350).

**BHOJĪ** (adj.), One who eats [भोजिन]. Dh. 146.

**BHOJJO** (adi.), To be eaten, edible [भोज्य = भुज]. *Rajabhōjjāya jambuyā*, of the jamba to be eaten by the king (Mah. 229). The neut. *bhojjaṃ* is used like *bhojaniyaṃ*, of soft or wet food (see *Khajjabhojjaṃ*).

**BHONTO, BHOTĪ**, see *Bharaṇ*.

**BHOTTĀ** (m.), One who eats or enjoys [भोक्तृ].

**BHOTTABBO** (adj.), To be eaten [भोक्तव्य].

**BHOTTUṂ**, see *Bhuñjati*.

**BHOVĀDĪ** (m.), One who says Bho, a brahmin [भो + वादिन्]. Ab. 408. This term is applied reproachfully by the Buddhists to the brahmins. Unconverted brahmins are always represented as saying *bho Gotama* to Buddha (e.g. see Dh. 98, 349; Gog. Ev. 31), and this must have been very displeasing to Buddhists, who in addressing their Master always used the reverential address *bhante*, "lord." *Bho* is a familiar term of address, and by using it to Buddha the brahmins implied that they considered themselves his equal or superior. The epithet *bhorādī* therefore implies arrogance or haughtiness, and at Dh. v. 396, *Bhorādī nāma so hoī*, might be translated freely "he is called Arrogant." See *Bho*.

**BHŪ** (f.), The earth [भू]. Ab. 182, 1059. Loc. *bhūri* (Ab. 1052). Alw. I. ix.

**BHŪ** (f.), An eyebrow [भ्रू]. Ab. 259, 876, 1059.

**BHŪBHUJO**, A king [भूभुज]. Ab. 334.

**BHŪDHARO**, A mountain [भू + धर]. Ab. 605.

**BHUJĀ** (f.), and **BHUJO**, The arm [भुज]. Ab. 263. *Parakkamabhūjo*, having a mighty arm (Alw. I. x).

**BHUJAGO**, A snake [भुजग]. Ab. 653; Alw. I. ix.

**BHUJANGAMO**, A snake [भुजगम]. Ab. 653; Mah. 72.

**BHUJANGO**, A snake [भुजग]. Ab. 653; Mah. 6.

**BHŪJAPATTO**, The Bhojpatr tree, a kind of birch [भूर्ज + पत्र]. Ab. 565.

**BHŪJASIRO**, The shoulder [भुज + शिरस]. Ab. 264.

**BHŪJISSO**, A freed slave, a freedman; a freeman [भुजिष]. Ab. 516; Dh. 88; Kamm. 4.

**BHŪMAKO**, Having stages or stories [भूम + क]. Latter part of a good many compound words, e.g. *dvebhūmako*, two storied (Dh. 249), *pañcabhūmako*, five storied (Mah. 226), *sattabhūmako* (Mah. 235), *tibbhūmako* (Att. 138), *dvibbhūmako* (ditto). See also *Telbhūmako*. भूम is found in Sanskrit at the end of some compounds as a substitute for भूमि, comp. in Pāli *navabhūmo*, having nine stories (Mah. 161).

**BHŪMI** (f.), The earth; place; stage, degree, state; the ground; story of a house [भूमि]. Ab. 181, 1098. *Bhūmibhāgo*, spot, place, area, district (Att. 8, 135). *Yakkhasaṅgamaḥbhūmi*, the meeting place of the Yakkhas (Mah. 3). *Jātabhūmi*, birthplace. *Bhūmicālo*, earthquake (Mah. 108; Gog. Ev. 20). *Āpānabhūmi*, a tavern. *Jayabhūmi*, field of victory (Mah. 156). *Vāsabhūmi*, dwelling-place (Mah. 6). *Yāvatikā yānassu bhūmi yānena gantvā*, having driven as far as the ground was practicable for a chariot (Dh. 231). *Navakoṭṭhi bhūmiṃ gaṇhi*, bought the site for nine koṭis (Dh. 249). *Bhūmiyaṇ pati*, fell to the ground (Mah. 152). *Bhūmiyā utṭhahimsu*, came out of the ground (Dh. 88). *Tasmiṃ pāsādasēṭṭhasmiṃ ahesuṃ nava bhūmiyo*, in this noble palace there were nine stories (Mah. 163). *Heṭṭhābhūmi*, ground floor (Dh. 250). *Puthujjanasekkhabhūmiṃ atikkamitvā*, having risen above the degrees of puthujjana and sekha (B. Lot. 297). *Buddhabhūmi*, supreme Buddha-ship (Kh. 14). *Dantabhūmiṃ pāpupāti*, attains the condition of one who is self-controlled (Dh. 400). Figuratively, the basis or groundwork of religious knowledge (E. Mon. 193). The three bhūmis or stages of being are *kāmaṇvacarabhūmi*, *rūpāvacarabhūmi*, *arūpāvacarabhūmi*. The sixteen Brahmaloḥas are classed in five bhūmis or stages; the first three form the *paṭhamajjhāna-bhūmi*, "stage or region of the first jhāna," the next three the *duṭṭiyajjhānabhūmi*, the next three the *tatiyajjhānabhūmi*, the tenth and eleventh are called *catutthajjhānabhūmi*, and the five last *pañcasuddhāvāsabhūmi*. Alw. I. 93; Dh. 250, 267; Mah. 164, 166, 255.

BHŪMIKĀ (*f.*), A story or stage [भूमिका]. *Dri-bhūmiko*, two-storied (Pāt. 87). *Tibhūmiko*, three-storied (Pāt. 87). See *Catubhūmiko*.

BHŪCMINDO, A king [भूमि = इन्द्र]. Mah. 161.

BHŪCMIPĀLO, A king [भूमि + पाल]. Mah. 25.

BHŪCMIPO, A king [भूमि + प]. Ab. 334; Mah. 49, 86, 154.

BHUMMATTHARANĀM, A carpet [भूमि + आस्रण]. Dh. 174, 250; Mah. 82, 164.

BHUMMATTHO (*adj.*), Standing on the ground. Dh. 6.

BHUMMO (*adj.*), Terrestrial [भूम्य]. *Bhumma deva*, devas who inhabit this earth (Mah. 81). Mah. 166; Kh. 6. *Bhumma* is a name of the locative case.

BHŪNĀTHO, A king [भू + नाथ]. Ab. 334.

BHŪÑJANĀM, Enjoying, eating (see next). Ab. 457, 859.

BHŪÑJATI, To eat, to partake of, to enjoy; to possess, to govern [भुज्]. *Maṇsaṃ bh.*, to eat flesh (Ras. 22). *Bhojanaṃ bh.*, to partake of food (Dh. 13). *Bhutvā dvādasā vassāni*, having ruled for twelve years (Mah. 253). Fut. *bhokkhate* (Das. 7). Aor. *bhuñji* (Mah. 136, 255). Inf. *bhottuṃ* (Alw. I. 14). Ger. *bhutvā* (F. Jāt. 54; Ras. 22; Dh. 215). P.p.p. *bhutto*. Caus. *bhojeti*, *bhuñjapeti*.

BHŪÑJĪ (*adj.*), Eating [भुज् = इत्]. Dh. 401.

BHŪPĀLO, A king [भू + पाल]. Ab. 333; Alw. I. x.

BHŪPATI (*m.*), A king [भू + पति]. Ab. 333; Mah. 12, 150.

BHŪPO, A king [भूप]. Mah. 70, 108.

BHŪRI (*adj.*), Much, many, abundant [भूरि]. Ab. 703, 1131. *Bhūripaṇṇo*, one whose wisdom is great, viz. Buddha (Ab. 2).

BHŪRĪ (*f.*), Wisdom. Dh. 50; Ab. 153, 1131.

BHŪRĪ (*f.*), The earth [भूर्धि or भूरिष्]. Ab. 182, 1131.

BHŪSĀ (*f.*), Adornment [भूषा]. *Rājabhūṣā*, kingly apparel (Mah. 218).

BHUSĀM, Chaff of corn [भुस]. Ab. 453. *Opunāti yathā bhusaṃ*, winnows like chaff (Dh. 45).

BHUSĀM (*adv.*), Much, exceedingly [भूषम्]. *Bhusaṃ ravi*, shouted vehemently (Mah. 203). *Bhusappamatto*, very careless (Kh. 8). See *Bhuso*.

BHŪSANĀM, Ornament [भूषण]. Alw. I. x.

BHŪSETI, and BHŪSĀPETI, To adorn [भूष] Mah. 26, 218. P.p.p. *bhūsito* (Mah. 63, 173, 182).

BHUSO (*adj.*), Much, excessive [भृश]. Ab. 41; Dh. 60. See *Bhusaṃ*.

BHŪTADHARĀ (*f.*), The earth [भूत + धर]. Ab. 182.

BHŪTAGĀMO, Vegetation, as grass, plants, shrubs, trees [भूत + ग्राम]. Pāt. 12, 85; Dh. 364; Gog. Ev. 15.

BHŪTAPATI (*m.*), Indra [भूत + पति]. Ab. 19.

BHŪTAPO, A yakkha chief or king [भूत + प]. Mah. 49.

BHŪTAPUBBO (*adj.*), That has been or existed before [भूत + पूर्व]. Dh. 126. *Abhūtapubbo*, that has never existed before (Dh. 205).

BHŪTATTAM, State of being a bhūta [भूत + त्व].

BHŪTAVĀDĪ (*adj.*), Speaking according to facts, truthful [भूत + वादिन्].

BHŪTAVEJJO, An exorcist (see next).

BHŪTAVIJJĀ (*f.*), Knowledge of spirits or demons, exorcism [भूत + विद्या]. Mah. 232.

BHŪTI (*f.*), Being, existence, birth; welfare [भूति]. Ab. 1054. *Bhūtabhūtiparāyano*, devoted to the welfare of living beings (Mah. 172).

BHŪTIṆĀM, and -NAKĀM, A fragrant grass, Andropogon Schoenanthus [भूतुण]. Ab. 602.

BHŪTO (*p.p.p. bhavati*), Been, become, being; gone, past, former; real, true, right [भूत = भू].

Ab. 788. *Bhūto* and *bhūtaṃ*, a living being; a spirit; an evil spirit or demon; vegetation, as trees, shrubs, grass; an Arhat; the five Khandhas. — *Kim nu kho katvā gihībhūto jivissāmi*, what shall I do for a living when I turn layman? (Dh. 199). *Bhūtā vā sambhavesi vā*, born or seeking birth (Kh. 16). *Manussabhūtā kim akāsi puñṇaṃ*, what good deed did you do when you were a human being? (Dh. 99). *Manussabhūtā*, human beings (F. Jāt. 1). *Bhūtabhūto*, state of being past, anteriority (Ab. 1182). *Bhūtā bhāvino ca bhūpā*, past and present kings (Mah. lxxviii). *Bhūtakālo*, time to speak the truth (Kamm. 4). *Pāṇabhūto*, a living being (Kh. 15). *Khattiyabhūto*, *bhūta-khattiyo*, one who is or was a Khattiya (Cl. Gr. 78). *Laṅkālaṅkārabhūtaṃ Hemamālikacetiyaṃ*, the H. cetiya which was the ornament of Ceylon (Mah. 108). *Asahāyabhūto*, companionless (B. Lot. 332). *Sucibhūto*, purified, pure. *Pubbe agāriyabhūto*, formerly when he was a layman. *Bhūtā* (*m.pl.*) and *bhūtāni*, living beings (Dh. 24, 72), also spirits whether good or bad (Kh. 6). Ab. 13 enumerates Bhūtas (*masc.*) among the demigods (*gandhabbas*, yakkhas, etc.) Bhūta is also stated to be a

generic name for all beings below the Cātummahārājika gods. Clough in his *Sinh. Dict.* gives the full meanings to Bhūta, "a goblin, a ghost, a malignant spirit haunting cemeteries, lurking in trees, animating carcasses, and deluding or devouring human beings; a demigod of a particular class; a tree, a plant, a shrub, a creeper, etc.; a son, a child; a name of Siva; the 14th day of the dark half of a lunar month; an element . . ; a living being; figure, identity; thought, perception; fact, matter of fact; the real state of the case, or what has actually been; *adj.* evident, apparent, known; been, become; gone, past; (in composition) like, resembling; obtained, got; proper, right; true." For the elements see *Mahābhūta*.

**BHUTTAVĀ** (*pret. participle*), Having eaten [भुक्तवन्]. Cl. Gr. 119.

**BHUTTĀVĪ** (*adj.*), Having eaten [भुक्त + विन्]. Cl. Gr. 119.

**BHUTTI** (*f.*), Eating, enjoying [भुक्ति]. Ab. 1103.

**BHUTTO** (*p.p.p. bhūjati*), Eaten; possessed, used [भुक्त = भुव्]. *Bhuttapattāro*, having breakfasted (Alw. I. 73, 76; Dh. 401). *Pattam bhuttam satthunā*, the bowl used by the Teacher (Mah. 105). Ab. 757; Dh. 54; Mah. 158.

**BHUTVĀ**, see *Bhūjati*.

**BHUVANĀM**, The world [भुवन]. Ab. 186.

**BHUVI**, see *Bhū*.

**BHŪYATI**, see *Bhavati*.

**BĪBHACCHO** (*adj.*), Loathsome, dreadful; altered, disguised [बीभत्स]. Ab. 1067. *Bībhacchan*, the horrible, is one of the Nātyarasas (Ab. 102).

**BĪJAGĀMO**, Collection of germs [बीज + ग्राम]. The comment on *Brahmajāla Sutta* says that by this term are meant the five sorts of bīja or germs, viz. *mālabījāṃ, khandhabījāṃ, aggabījāṃ, phalubījāṃ, bījābījāṃ*: it adds, *sabbam h'etaṃ rukkhato oiyajitāṃ virūhanasamattham eva*, "for each of these is able to grow when separated from the tree." Gog. Ev. 15.

**BĪJĀM**, A germ; a seed; cause, origin; pudendum [बीज]. Ab. 91, 273, 950. *Bījābījāṃ*, seed germ. *Bījājātāni*, plants or vegetables (Gog. Ev. 55). *Bījakoṣa*, seed-pod (Ab. 687). *Pakkhībījāṃ*, bird's egg (Ab. 627). *Bījapéro*, the citron (Ab. 577). *Mandūkābījāṃ*, frog-spawn (Mah. 245). At Mah. 87 a mango stone is called bīja. Figuratively

Karma is called the bīja, viz. seed or cause of existence (Dh. 284; Kh. 10). Mah. 166; Pāt. 80.

**BILĀLĀM**, A sort of salt. Ab. 461.

**BILĀLO**, A cat [विडाल]. Ab. 642, 1080.

**BILĀM**, A hole, a chasm [विल]. Ab. 649, 1092, 1100; Mah. 243. *Nāsikābīlāṃ*, orifice of the nostril (Mah. 245).

**BILĀM**, A part, a bit [विड]. Ab. 1100.

**BILANGO**, Sour gruel. Ab. 460.

**BILĀRO**, A cat [विडार]. Ab. 615. See also *Bilālo*.

**BILASO** (*adv.*), Bit by bit [विड + शस्]. Kh. 30.

**BILLO**, The tree *Ægle Marmelos* [विल्ल]. Ab. 556.

**BIMBĀ** (*f.*), A name of Yasodharā [बिम्बा]. Ab. 336.

**BĪMBIKĀ** (*f.*), The plant *Momordica Monodelpha* [बिम्ब + इका]. Ab. 591, 920.

**BIMBISĀRO**, Name of a king of Magadha, a convert of Buddha [बिम्बी + सार]. B. Int. 145; Alw. I. 72.

**BIMBO**, and **BIMBĀM**, The disk of the sun or moon; an image, a figure; the fruit of *Momordica Monodelpha* [बिम्ब]. Ab. 529, 920; Dh. 27, 232.

**BIMBOHANĀM**, A pillow. Ab. 311; Dh. 251.

**BINDU** (*m.*), A drop; a spot; a little circle or dot used as a symbol for Anusvāra; one of the high numerals, 10,000,000<sup>7</sup>, or 1 followed by 49 ciphers [बिन्दु]. Ab. 129, 475, 660, 1115.

**BĪRANĀM**, A fragrant grass, *Andropogon Muricatum* [वीरण]. Ab. 601; Dh. 60; F. Jāt. 9.

**BODDHUM**, See *Bujjhati*.

**BODHAKARO**, One whose duty it is to awaken a prince with music and song, a *Vetālika* [बोध + कर]. Ab. 396.

**BODHANĀM**, Knowing, understanding [बोधन]. Alw. I. xvi.

**BODHANNEYO** (*adj.*), Explained by Subhūti to mean one who has attained the degree of sotāpatti, or any other of the Four Paths, a converted man [बोधन + एय]. Clough says in his *Sinh. Dict.* "studious, acquiring knowledge, attentive to the particular study of Buddhism." Dh. 230; Kh. 21.

**BODHAPAKKHIYO**, and **-IKO**, also **BODHIPAKKHIYO**, and **-IKO** (*adj.*), Accessory to the Bodha or supreme knowledge [बोध or बोधि + पाचिक]. The *sattatimsa bodhapakkhiyā dhammā*, or thirty-seven constituents of true knowledge, are the four Satipaṭṭhānas, the four Sammappadhānas, the four Iddhipādas, the five Indriyas, the five

Balas, the seven Bojjhaṅgas, and the Ariyo Atthaṅgiko Maggo (Att. 57; Alw. I. 87; Man. B. 497). *Bodhapakkhiyo* (Alw. I. 77, 87; Dh. 180, 273). *Bodhapakkhiho* (Dh. 201, 203). B. Lot. 430.

**BODHATI**, This conjugation of the root बुध् is little used in Pāli, see *Bujjhati*.

**BODHETI** (caus. *bujjhati*). To inform; to teach; to cause to blossom [बोधयति = बुध्]. Mah. 41; Cl. Gr. 127; Alw. I. 111.

**BODHI** (m. and f.), The knowledge possessed by a Buddha, supreme or infinite knowledge, omniscience, the Truth; Buddhahood; the supernatural knowledge of an Arhat; a Bodhi tree; a precept [बोधि]. Ab. 551, 805; B. Int. 77, 295, 388; E. Mon. 155; Cl. Gr. 39; Mah. 86, 179. *Bodhim patvā*, having attained supreme knowledge or Buddhahood (Mah. 10). *Bodhito atthame vasse*, in the eighth year of his Buddhahood (Mah. 7). *Pacekebodhi*, the condition or knowledge of a Pacceka Buddha (Kh. 14). *Bodhimūle*, at the foot of the Bo tree (Mah. 2).—Each Buddha attains Buddhahood seated under a tree, which from that time becomes a sacred object, and is called *Bodhirukkho* or “tree of Buddhahood,” and also simply *Bodhi*. Ćākyamuni’s Bo tree was an *Assattha*, or *Ficus Religiosa*, that of his predecessor *Kassapa* a *Nigrodha* or Indian fig. The tree under which Ćākyamuni attained Buddhahood no longer exists, but a branch or shoot from it was planted at Anurādhapura in Ceylon in B.C. 288, and the tree grown from this still flourishes. At the present day every individual tree of the *Assattha* species is called a *Bodhirukkha*, and possesses a certain sanctity. In the grounds of every Buddhist temple or monastery there stands a *Ficus Religiosa*, around which is built a stone terrace a few feet high. The tree stands within a yard or inclosure which is kept carefully swept. The Bo tree occupies in modern Buddhism the same position that the Cross occupies in Christianity; it is not worshipped, but venerated as the symbol of Buddha’s triumph.—According to Ab. 805, *bodhi* is fem. when it means knowledge, masc. when it means ordinance, and m. or f. when it means Bo tree. For *bodhi-aṅgo*, see *Bojjhaṅgo*. See *Bodho* and *Mahābodhi*. The word Bo is the Sinhalese corruption of *Bodhi*.

**BODHIMĀLA**, The sacred inclosure in which a Bo tree stands [बोधि + माला]. Ras. 38, 74.

**BODHIMANḌALAM**, The region surrounding the Bo tree under which Ćākyamuni attained Buddhahood, considered the most sacred spot in India [बोधि + मण्डल]. Man. B. 4; Ras. 39.

**BODHIMANḌO**, The nirārambous throne under the Bodhi tree upon which Ćākyamuni sat when he attained Buddhahood [बोधि + मण्ड]. B. Int. 387; B. Lot. 349; Kh. 20; Mah. 250; Dh. 118, 280. I infer from Alw. I. cvii, that the term is also applied to the raised terrace built under the Bo tree, within the precincts of a Buddhist temple. This terrace is, I presume, in imitation of Ćākyamuni’s *Bodhimāṇḍa*.

**BODHIPAKKHIYO**, See *Bodhapakkhiyo*.

**BODHISATTO**, A being destined to attain Buddhahood [बोधि + सत्त्व]. This term is applied to a Buddha in his various states of existence previous to attaining Buddhahood. Thus Ćākyamuni was a *Bodhisatta* in the *Dadhivāhana Jātaka* when he was the wise counsellor, in the *Javasakūṇa* birth when he was a bird, and so on (F. Jāt. 30, 36). In his last existence when born as the son of king *Suddhodana* he was still a *Bodhisatta*, and continued so until the age of 34, when he attained Buddhahood. *Metteyya*, the coming Buddha, is now a *Bodhisatta* in the *Tusita* heaven. *Amlūkāṇi Bodhisatto*, our *Bodhisatta*, i.e. Ćākyamuni in a previous existence (Ras. 14).

**BODHO**, Knowledge, wisdom, intelligence; supreme knowledge, Buddhahood [बोध]. Ab. 944. Dat. *Bodhūya paṇidhiṃ akā*, made a prayer for Buddhahood (Mah. 1). B. Lot. 340. See *Bodhi*.

**BOJJHAṅGO**, and **BODHI-ANḌO**, Member or constituent of *Bodhi*. There are seven *Bojjhaṅgas*, or requisites for attaining the supreme knowledge of a Buddha, *satisambojjhaṅgo*, *dhammacāyās*, *viriyas*, *pīṭis*, *passaddhis*, *samūdhis*, *upekkhās*, “recollection, investigation, energy, joy, calm, contemplation, and equanimity.” *Bojjhaṅga* and *sambojjhaṅga* are identical in meaning. B. Lot. 796; Man. B. 495; Kh. 4.

**BONDI** (m.), The body. Ab. 151. This word points to a form बोधि from बुध्. Comp. *Bundo*.

**BRAHĀ** (adj.), Large, great [बृहन्]. Ab. 700. Fem. *brahātī*, name of a plant (Ab. 588).

**BRAHMĀ** (m.), *Mahābrahma*; the Hindu *Brahma*; a Brahmin; parents; a *Brahma* angel; a Buddha; an Arhat [ब्रह्मन्]. Ab. 408, 812. The names at Ab. 5 belong to the Hindu god *Brahma*.

Acc. *brahmānaṃ*. Instr. *brahmunā, brahmanā* (Dh. 19, 41). Gen. and dat. *brahmuno*. Pl. *brahmāno*. There is also an adj. *brahma*, with the meaning "best," "excellent." *Brahmaṇṇ nīdhiṃ apūlayaṃ*, guarded a noble treasure (Ten J. 97). *Brahmacakkam paratteti*, establishes the supremacy of his glorious law (see *Dhammacakkam*). *Brahmaṇṇ sa-bbaññutaññaṃ*, his sublime omniscience. *Brahma-bhūto*, noble, excellent. Comp. *Brahmaghoso*, *Brahmacihīro*. See *Mahābrahmā*, *Brahmaṇṇ*, *Brahmaloko*. The adjective *brahma* is I think declined *brahmo*, *brahmū* (f.), *brahmaṇṇ*.

**BRAHMABANDHU** (m.), A Brahmin [ब्रह्मन् + बन्धु]. Ab. 408.

**BRAHMACĀRI** (adj.), A religious student; celibate, chaste, holy [ब्रह्मन् + चारिन्]. Ab. 409; Dh. 26.

**BRAHMACARIYAM**, The duties or practice of a religious student; celibacy; chastity, purity; the life of holiness led by the sanctified; living according to Buddha's precepts; charity or almsgiving; the practice of the Appamaññās [ब्रह्मन् + चर्य]. Ab. 782; Man. B. 492; B. Int. 141; Alw. I. 92; Dh. 28, 55, 379. *Brahmacariyaṃ carati*, to live a religious life (Dh. 124; Alw. I. 72). *Brahmacariyā* (f.) at Kh. 6.

**BRAHMACARIYAVĀ** (adj.), Celibate, chaste, virtuous, holy [ब्रह्मचर्य + वन्]. Dh. 47.

**BRAHMACARIYAVĀSO**, Living as a religious student; living a life in accordance with Buddha's law [ब्रह्मचर्य + वास]. Dh. 121; B. Lot. 835.

**BRAHMAGHOSO**, Either a voice like Mahābrahma's, or a glorious voice [ब्रह्मन् + घोष]. Ras. 26; Ten J. 97. See *Brahmā*.

**BRAHMAJĀLAM**, Name of a sermon of Buddha, the first of the Sutta Piṭaka [ब्रह्मन् + जाल].

**BRAHMAJO** (adj.), Sprung from Brahma (of a Brahmin) [ब्रह्मन् + ज].

**BRAHMAKĀYIKO** (adj.), Belonging to the snite of Mahābrahma [ब्रह्मन् + काय + इक]. The *Brahmakūyikā devā* are I believe the inhabitants of the three lowest Rūpabrahmalokas. B. Int. 609.

**BRAHMALOKO**, World or heaven of Brahma angels, Brahma world [ब्रह्मन् + लोक]. The *Brahmaloka* is divided into the *Rūpabrahmaloko* "world of corporeal Brahmas," and the *Arūpabrahmaloko*, "world of formless Brahmas." The *Rūpabrahmaloka* consists of sixteen heavens placed one above the other, and inhabited by

Brahma devas or angels of different sorts. The *Arūpabrahmaloka* (see separate article) contains four heavens, and is placed immediately above the *Rūpabrahmaloka*. The following are the names of the inhabitants of the sixteen Rūpabrahmalokas, beginning with the lowest: *Brahmapūrisajjā devā*, *Brahmapurohitā devā*, *Mahābrahmā devā*, *Paritābhā devā*, *Appamāṇābhā devā*, *Abhassarā devā*, *Parittasubhā devā*, *Appamāṇasubhā devā*, *Subhakiṇṇā devā*, *Vehapphalā devā*, *Asaññasattā devā*, *Anihā devā*, *Atappā devā*, *Sudassā devā*, *Sudassī devā*, *Akaniṭṭhā devā*. Each of the sixteen heavens is called *Rūpabrahmaloko*, "a corporeal-Brahma heaven," or simply *Brahmaloko*, "a Brahma heaven"; while the whole are called collectively *Rūpabrahmaloko*, "the corporeal-Brahma world," or simply *Brahmaloko* "the Brahma world." The word *Brahmaloko* may therefore mean either one of the twenty Brahma heavens, or one of the sixteen Rūpabrahma heavens, or the twenty Brahma heavens collectively, or the sixteen Rūpabrahma heavens collectively. The Brahmas are a higher order of angels than the devas of the Devaloka, being free from kāma or sensual passions, and insensible to heat and cold. In some of the worlds they are self-resplendent, and have purely intellectual pleasures; those of the Rūpabrahmaloka have a form or body, but those of the Arūpabrahmaloka are mere effulgences or spirits without form. Man. B. 26, 43; Mah. 31, 81; Alw. I. xlii; Dh. 103, 188, 329. See *Sattaloko*.

**BRAHMAM**, The practice of austere devotion; the Vedas [ब्रह्मन्]. Ab. 812. Comp. *Brahmā*.

**BRĀHMAṆAMAHĀSALO**, A wealthy Brahmin [ब्राह्मण + महाशाल]. The qualification for a B. is said to be eight koṭis of treasure, and a daily expenditure of ten ammaṇas (Ab. 338). Dh. 348. See *Mahāsālo*.

**BRĀHMAṆĪ** (f.), A Brahmin woman [ब्राह्मणी]. Alw. I. xlv.

**BRĀHMAÑÑATĀ** (f.), The state of being a Brahmin, Brahminhood [ब्राह्मण्य + ता]. Dh. v. 332, but the comment explains it to mean dutiful conduct towards Brāhmaṇas, i.e. Arhats.

**BRĀHMAṆO**, A Brahmin; an Arhat [ब्राह्मण]. Ab. 408. Though Buddha constantly spoke against the doctrines and pretensions of the Brahmins, he adopted the appellation Brāhmaṇa into his own system, using it to designate an Arhat, or one who

has obtained final sanctification. Thus at Dh. 405 the term is applied to Buddhas, Paccekabuddhas and Sāvakas or Arahás; and in the Bráhmaṇa Vagga of Dhammapada the true Bráhmaṇa is said to be the Arahá, or being in whom passion is extinguished (see v. 420).—The Hindu brahmins are very frequently referred to in the Buddhist scriptures, and entire discourses are devoted to their doctrines and practices. Buddha's attitude towards them as a caste was one of decided hostility, but he lost no opportunity of gaining over individuals by kindness and temperate argument, and he was able to reckon great numbers of them among his converts.—*Bráhmaṇadāriká*, a brahmini lass (Alw. I. xlv). Dh. 93, etc.; Alw. I. lxxviii-lxxi, cxxiv. The spelling *Brahmaṇa* is occasionally met with, especially in Burma MSS., but is incorrect.

**BRAHMAPAKKHIKO** (*adj.*), Belonging to the Brahminical party [ब्रह्मन् + पक् + इक्]. Mah. 23.

**BRAHMAPĀRISAJJO** (*adj.*), Belonging to the retinue of Mahábrahma [ब्रह्मन् + पार्षव]. The *Brahmapārisajjá devá* are the inhabitants of the lowest Rúpabrahmaloka (see Brahmaloka). Man. B. 26; B. Int. 608, 609.

**BRAHMAPUROHITO**, Minister or priest to Mahábrahma [ब्रह्मन् + पुरोहित]. The *Brahmapurohitá devá* are the inhabitants of the lowest Rúpabrahmaloka but one (see Brahmaloka). Man. B. 26; B. Int. 609.

**BRAHMASSARO**, The voice of Mahábrahma [ब्रह्मन् + स्वर]. B. Lot. 566. Also *adj.* "having a voice like Mahábrahma's" (B. Lot. 565, 566). Comp. *Brahmaghoso*.

**BRAHMATTAM**, Brahmaship [ब्रह्मत्व]. Dh. 134.

**BRAHMAVIHĀRO**, Excellent or perfect state; life or abode in the Brahma world [ब्रह्मन् + विहार]. This term is explained in the comments by *seṭṭhavihāro* or *ariyavihāro*, and generally means the exercise of the Appamaññás, or perfect good will towards all beings. Kh. 16; Man. B. 43, 505; Mah. 43; E. Mon. 249. See *Vihāro*.

**BRAVĪTI**, and **BRŪTI**, To say; to tell; to call, to name [ब्रू]. *Brūhi maṅgalam uttamam*, tell me the greatest blessing (Kh. 5). *Tam ahaṃ brūmi bráhmaṇam*, him I call a Brahmin (Dh. 69). *Yaṃ pana etaṃ brūsi*, that which you speak of (Gog. Ev. 43). *Āmāti so 'bravi*, he said "Yes" (Mah. 31). *Idaṃ vacanam abravi*, said these

words Mah. 110; Dh. 133. With dat. of the person spoken to, *Taṃ abravi*, said to him (Mah. 17, 40). With acc. of the person, *Taṃ abravi*, said to him Mah. 32, 48, 81). With dat. of the person and acc. of the thing, *Tam atthaṃ rájino 'bravi*, told this matter to the king (Mah. 62). With two acc. *Taṃ rájā idam abruvi*, the king said this to him (Mah. 45). Pres. Par. *Brūmi*, *brūti*, *brūti* and *brariti*, *brūma*, *brútha*, *braranti*. Pres. Átm. *Brare*, *brúse*, *brúte*, *brúmhe*, *bririke*, *brarante*. Aor. *abravi* (Mah. 27, 52, 59, 63, 77, *abravi* Alw. I. 29; Mah. 16, 24, 40, 41, 75, 80).

**BRŪHETI** *caus.*, To increase, to augment, to develop, to perfect, to devote oneself to [बृंहयति = बृंह]. Dh. 50, 183, 270, 336. Comp. *Anubrūhēti*.

**BUBBUḬAKAṆ**, A bubble [बुद्बुद् + क]. Dh. 31, 336.

**BUBBUḬAM**, A bubble; a blister, pimple [बुद्बुद्]. Mah. 175, 213; Att. 10, 190.

**BUBHUKKHATI**, To wish to eat, to be hungry [बुभुचति = भुज]. Alw. I. 28.

**BUBHUKKHITO** (*adj.*), Hungry [बुभुचित]. Ab. 736.

**BUDDHABHĀVO**, State of a Buddha, Buddhahood [बुद्ध + भाव]. Mah. 190.

**BUDDHABHŪMI** (*f.*), Degree or condition of a Buddha, Buddhaship [बुद्ध + भूमि]. Kh. 14.

**BUDDHACAKKHU** (*n.*), The eye of Buddha, i.e. his omniscience [बुद्ध + चक्षुस्]. Ab. 835.

**BUDDHADHAMMO**, Condition or attribute of a Buddha [बुद्ध + धर्म]. Man. B. 87; Mah. 108. Eighteen Buddhadhammas are enumerated at Man. B. 381.

**BUDDHAGHOSO**, An eminent Buddhist divine who flourished in the fourth century A.D.

**BUDDHAKAPPO**, A kappa in which one or more Buddhas appear [बुद्ध + कल्प]. Ras. 15.

**BUDDHAKICCAM**, That which has to be done by a Buddha, his duty or mission [बुद्ध + कृत्य]. B. Lot. 335. *Katabuddhakiccō*, having performed the duties of a Buddha.

**BUDDHANKURO**, An embryo Buddha, one destined to become a Buddha [बुद्ध + अङ्कुर]. Dh. 117.

**BUDDHANTARAM**, The period between the death of one Buddha and the appearance of another [बुद्ध + अन्तर]. Dh. 129, 178; Man. B. 169, 522.

**BUDDHASĀSANAM**, The commandment or religion of Buddha [बुद्ध + शासन]. Dh. 66, 68; Att. 134.

**BUDDHATĀ** (f.), Knowledge [बुद्ध + ता]. Dh. 433.

**BUDDHATĀ** (f.), Seniority, greater age [बुद्ध + ता]. Pat. 87.

**BUDDHATARO** and **BUDDHATARO** (adj.), Elder, senior [बुद्ध + तर]. Dh. 283.

**BUDDHATTAM**, Buddhahood, [बुद्ध + त्व].

**BUDDHAVISAYO**, The extent of Buddha's power or wisdom [बुद्ध + विषय]. Man. B. 9.

**BUDDHI** (f.), Understanding, knowledge, intelligence [बुद्धि]. Ab. 152, 1034; B. Int. 205; Dh. 226; Ras. 23. *Mandabuddhi*, foolish (Dh. 144).

**BUDDHIKO** (adj.), Having faith in Buddha [बुद्ध + इक]. Cl. Gr. 91.

**BUDDHIMĀ** (adj.), Intelligent, wise [बुद्धिभन्]. Cl. Gr. 24; Mah. 26.

**BUDDHO** (p.p.p. *bujjhati*), Known, understood; possessing knowledge, enlightened, wise; expanded, full-blown [बुद्ध = बुध]. Ab. 229, 757, 1043. *Kim samayo Gotamo buddho mayam pi buddhā*, the ascetic Gotama is enlightened, and we are enlightened too Dh. 338. *Buddhambujam*, full-blown lotus. Dh. 33, 71, 74.

**BUDDHO**, A Buddha, a supreme Buddha; Gotama Buddha or Sakyamuni [बुद्ध = बुध]. Ab. 1. A Buddha is a man possessed of infinite and infallible knowledge. He spends his life in preaching this knowledge to men under the name of Dhamma or the Truth. He thus becomes the Saviour of mankind, for by knowing the Truth, and living a life in accordance with its precepts, men are redeemed from the misery of Saṃsāra or existence, and attain Nirvāṇa, or the annihilation of being. The supernatural knowledge of a Buddha is earned by a long course of probation in countless existences, during which he practises in the most perfect manner such virtues as charity, self-sacrifice, and truth, and in so doing voluntarily and repeatedly undergoes the severest sufferings and privations. At his death the Buddha ceases to exist. His religion continues to flourish for a certain period, after which it dies out, and in course of time a new Buddha appears who preaches anew the lost Truth, and once more enables men to save themselves

from renewed existence. Innumerable Buddhas have already appeared, and of some of the last the names and a few other details are preserved. The present dispensation is that of Gotama Buddha, who was born as a royal prince in the year 622 B.C., attained Buddhahood in 588, and died B.C. 543. The Buddha who will next appear is Metteyya Buddha.—*Buddhānaṃ sāsanaṃ*, the commandment or religion of the Buddhas (Alw. I. 92; Dh. 33). *Buddhapumukho bhikkhusaṅgho*, the priesthood with Buddha at their head (Dh. 250). *Buddhapaṭimā*, a statue of Buddha (Mah. 180). *Piyadassibuddhakūle*, under the dispensation of Piyadassī Buddha (B. Lot. 436). *Pubbabuddhā*, former Buddhas (Mah. 96). *Buddhaseṭṭho*, glorious Buddha (Att. 135). *Buddhaviro*, mighty Buddha (Gog. Ev. 28). The following are the names of the twenty-four Buddhas who immediately preceded Gotama: *Dīpaṅkaro*, *Koṇḍañño*, *Maṅgalo*, *Sumanā*, *Revato*, *Sobhito*, *Anomadassī*, *Paduma*, *Nārado*, *Padumuttaro*, *Sumedho*, *Sujāto*, *Piyadassī*, *Atthadassī*, *Dhammadassī*, *Siddhattho*, *Tisso*, *Phusso*, *Vipassī*, *Sikhī*, *Vessabhū*, *Kakusandho*, *Koṇḍagamano*, *Kassapo* (Mah. xxxii, 1, 2; Dh. 116, 117; Man. B. 94; B. Lot. 335).

**BUDDHO** (p.p.p. *vaḍḍhati*), Old, aged [बुद्ध = बुध]. Pat. 87. *Buddhapabbajito*, became a monk in his old age (comp. Mah. 11, "the dotard Subhadda"). Mah. 201.

**BUDDHUPPĀDO**, Appearance or birth of a Buddha in the world [बुद्ध + उत्पाद]. Dh. 397.

**BUDHO** (adj.), Wise [बुध]. Ab. 228, 1074; Mah. 177; Sen. K. 200.

**BUJJHANAM**, Knowing (see next). Dh. 269.

**BUJJHATI**, To know, to perceive, to understand [बुध्यते = बुध]. Dh. 25, 51; Alw. I. 18, 19, 21. Imper. 2nd pers. *bujjhassu* (Dh. 117). Aor. *bujjhi*. Perf. *bubodha* (Att. 203). P.pr. *bujjhanto* (Dh. 210). Ger. *bujjhitvā* (Cl. Gr. 122). Inf. *boddhum* (Sen. K. 200), *bodhitum*, *bujjhitum*. Pass. *bujjhiyati* (Alw. I. 17).

**BUNDIKĀBADDHO**, Name of a sort of bed. Ab. 310; Pat. 86.

**BUNDO**, The root of a tree [बुध्न]. Ab. 549.

**BY-**, For all words beginning thus see under VY-, which is the more correct spelling.

**BYAÑJANAM**, **BYĀPANAM**, **BYŪHO**, etc., see *Vyañjanaṃ*, *Vyāpanam*, *Vyūho*, etc.



## C.

CA *conj.*, And; but; even [च]. Ab. 1187. *Dad ca ratto ca*, by day and by night (Kh. 6). *Ratna ca dāsa ca paṇḍya*, forsaking lust and anger (Dh. 4). *Icchāmino ca vaḍḍhati*, desire and pride grow stronger (Dh. 13). *Saddhūya sīlena ca viriyena ca*, by faith and virtue and resolution (Dh. 26). *Na ca khādi na ca pivi*, neither ate nor drank (Mah. 45). *Bhikkhunīnaṃ c'eva upāsakānaṃ ca santikā*, from both the nuns and the lay devotees (Dh. 314). *Iti vatrā mahārājā kataññā ilam āha ca*, having spoken thus the grateful king said this also (Mah. 157). *Na ca saṅkamati paṇḍandahati ca*, conception takes place without transmigration, lit. it both does not transmigrate and does receive existence (Gog. Ev. 44). *Āma mahārāja bhagavā sabbaññū ti na ca bhagavato satutaṃ samitaṃ nāpadassanaṃ paccupaṭṭhitaṃ*, Yes, great king, Buddha is omniscient, but B. does not at all times exercise his omniscience (Gog. Ev. 2). *Na kho so bhikkhu pañho evaṃ pucchitabbo evaṃ ca kho eso bhikkhu pañho pucchitabbo*, the question ought not to be put as you have put it, but it ought to be put thus (B. Lot. 514). *Yassa c' etaṃ samucchiṇṇaṃ*, but he in whom this is rooted out (Dh. 47). *Saggamaggantarāyo ca n'atthi te tena kammunā*, nay, you will not be prevented by that deed from obtaining heaven (Mah. 158). *Atha amaccā yadi cāyaṃ nicchayo*, well if this be your determination, said his ministers (Att. 208). *Tassa mayham bhante etad ahoṣi ayaṃ ca imesaṃ samānabrāhmaṇānaṃ sabbabālo*, I thought to myself, well to be sure, this is the most foolish of all the priests and brahmins I have consulted. *Sumuttā mayam tena mahāsamaṇena upaddutā ca homa idaṃ vo kappati idaṃ vo na kappatīti*, we are well rid of this great Ćramaṇa, why we are quite wearied with hearing him say, "You may do this, you may not do that." The vowel is often affected by sandhi: *cāham* = *ca aham* (Dh. 86); *cāyaṃ* = *ca ayaṃ* (Dh. 19); *cāpi* = *ca api*; *cāti* = *ca iti* (Pāt. 76); *cāhu* = *ca ahu* (Dh. 41); *c'āgato* (Dh. 161); *c'addhagū* (Dh. 182).

CACCARAM, A place where four roads meet, a square; a courtyard [चत्वर]. Ab. 203, 218.

CĀGAVĀ (*adj.*), Generous, liberal [त्वाव + वन]. Mah. 163.

CĀGĪ (*adj.*), Giving away, liberal [त्वादिन्].

*N'atthi cāgi tayi samo*, there was no giver like thee (Mah. 36).

CĀGO, Abandoning, forsaking; resigning, sacrificing, giving away; self-sacrifice, liberality [त्याग]. Ab. 420, 1120.

CAJATI, To abandon; to resign, to sacrifice, to give up, to give away [त्यज]. Dh. 51; Mah. 213. *J'itān ca*, to sacrifice one's life (Dh. 224). *Accajanto*, not rejecting. Pass. *cajjati*. P.p.p. *catto*.

CAJJANAM, Being abandoned, or given away formed from *Cajjati*.

CAKKALAKKHAṆAM, The figure of a wheel under the foot of Buddha [चक्र + लक्षण]. Ab. 781; Man. B. 367; B. Lot. 646.

CAKKAM, A wheel; a potter's wheel; a circle; a discus, or sharp circular missile weapon; an army; a multitude; a body of religious doctrine; a region, tract, circuit; region, domain, sphere; happy state, good fortune [चक्र]. Ab. 373, 381, 394, 781, 782; Dh. 1, 96; Mah. 128. There are four cakkas or blessings, *patiripadesavāso, sappurisaṃpassayo, attasammāpāṇidhi, pubbekatapūññatā*, "living in a suitable place, association with good men, right self-regulation, having done good works in a former existence." *Iriyāpathacakkam*, the four successive positions, walking, standing, sitting, lying. *Mayā parattitaṃ cakkam*, the religion established by me.

CAKKAPĀDO, A cart, carriage [चक्र + पाद]. Dh. 199.

CAKKAPĀṆI *m.*, Vishnu [चक्र + पाणि]. Ab. 16.

CAKKARATANAM, The magic wheel of a Cakkavattī monarch, which rolls before him when he makes his royal progress from one continent to another [चक्र + रत]. Ab. 781; Man. B. 127.

CAKKAVĀKO, The ruddy goose, *Anas Casarca* [चक्रवाक]. Ab. 641.

CAKKAVĀLAM, and -LAM, A world, a sphere [चक्रवाट, or चक्रवाल]. A Cakkavāla is a vast circular plane covered with water, in the centre of which stands Mount Meru. Round Meru are the seven concentric circles of rock. Beyond these, on the north, east, south, and west, lie the four great continents, and the whole is bounded by the Cakkavālapabbata. Each Cakkavāla has its own sun and moon. The Cakkavālas are scattered through space in infinite numbers. They are arranged in groups of three, touching each other, the triangular space in the centre of each group being occupied by the



Lokantarika hell. Man. B. 2; B. Lot. 842; Dh. 94, 244; Mah. 114. The Sinhalese form of this word is Sakwala.

CAKKAVĀLAPABBATO, The lofty wall of mountains which encircles the Cakkavāla, forming the world's limit [चक्रवाट + पर्वत].

CAKKAVATTĪ (m.), A monarch; a universal monarch [चक्रवर्तिन]. Ab. 335; Man. B. 126; B. Lot. 307; Kh. 14; Mah. 27. *Cakkavattirājā* (Alw. I. 75, 76). There are three sorts of C., *cakkavālacakkavattī*, *dīpacakkavattī*, *padesa-cakkavattī*. The first rules over the four great continents, the second over one only, the third over a portion of one.

CAKKAṬṬHO, The ruddy goose, *Anas Casarca* [चक्र + आड्डा]. Ab. 641.

CAKKHĀYATANAM, and CAKKHVĀYATANAM, The organ of the eye, the sense of sight [चक्षुस् + आयतन]. Sēn. K. 234, 235. See *Ayatanaṃ*.

CAKKHU, and CAKKHUM, The eye; insight, perception; supernatural insight or knowledge [चक्षुस्]. Ab. 149, 835. For the nominative form *cakkhum*, see Man. B. 399; Gog. Ev. 1, 47; Cl. Gr. 14; it is attributed by the grammarians to sandhi. Instr. *cakkhunā* (Dh. 65, B. Lot. 866). The three Cakkhus are *maṃsacakkhu*, *dibba-cakkhu*, *paññācakkhu*, the natural eye, the divine eye, and the eye of wisdom. *Cakkhusotaṃ*, the eye and the ear. See *Pañcaccakkhu*.

CAKKHUMĀ (adj.), Having eyes or sight, seeing; having supernatural insight or wisdom [चक्षुष्मन्]. Ab. 1; Dh. 48.

CAKKHUNDRIYAM, The organ of the eye, the faculty of sight, the vision [चक्षुस् + इन्द्रिय]. Att. 193.

CAKKHUPATHO, Range or reach of vision [चक्षुस् + पथ]. *Cakkhupatham vijahati*, or *atikkhamati*, to go out of sight (Dh. 95, 109, 340).

CAKKHUVIÑÑANAM, Eye-consciousness, the faculty of vision [चक्षुस् + विज्ञान]. Man. B. 419.

CAKKIKO, A sort of bard or encomiast [चाक्किव]. Ab. 296.

CAKORO, The Greek partridge [चकोर]. Ab. 625.

CALĀCALO (adj.), Unsteady [चलाचल]. Mah. 136.

CALANAM, and CĀLANAM, Shaking, trembling [चल and चालन]. Ab. 712; Dh. 232.

CALANĪ (f.), A swift antelope [चलनी]. Ab. 618.

CALATI, To move, to shake, to tremble [चल]. *Vātā calimsu*, winds began to blow (Dh. 155).

CĀLETI (caus. last), To move, to shake [चलयति = चल]. *Pāṇin c.*, to wave the hand. *Sisām c.*, to nod. Dh. 192, 231, 284, 307; Mah. 41, 160.

CALITO (p.p.p. *calati*), Trembling, shaking [चलित = चल]. Ab. 744.

CALO (adj.), Trembling, unsteady, uncertain, transient [चल]. Ab. 712; Mah. 260.

CĀLO, A shaking [चाल]. *Bhūmicālo*, an earthquake (Mah. 108).

CĀMARAM, A Yak's tail used as a whisk to drive off flies, it is one of the insignia of royalty [चामर]. Ab. 357.

CAMARO, The Yak ox, or Bos Grunniens [चमर]. Ab. 619.

CĀMIKARAM, Gold [चामीकर]. Ab. 488; Kh. 23.

CAMMAKĀRO, Though the equivalent of S. चर्मकार this word appears to mean a blacksmith or carpenter. Ab. 508; Pāt. 91.

CAMMAṆ, Skin, hide; a shield [चर्मन]. Ab. 392, 442, 1107. Loc. *cammani* (Ab. 1109). *Cammapasibbakam*, a blacksmith's bellows (Ab. 526).

CAMPĀ (f.), Name of a town in India, the present Bhagulpore [चम्पा]. Ab. 200.

CAMPAKO, The champac tree, *Michelia Champaca* [चम्पक]. Ab. 568; Att. 86.

CAMPEYYAKO (adj.), Belonging to or inhabiting Campā [चम्पा + एय + क]. Cl. Gr. 90.

CAMPEYYO, The Champac tree [चम्पा + एय]. Ab. 568.

CAMU (f.), An army [चमू]. Ab. 381.

CAMUPATI (m.), A general, a commander-in chief [चमू + पति]. Ab. 340; Mah. 44, 64, 137, 204.

CAMURU (m.), A sort of deer [चमुर]. Ab. 620.

CANAKO, A chick-pea [चणक]. Ab. 451.

CAÑCĀLATI, To move to and fro, to dance. Alw. I. 27.

CAÑCĀLO (adj.), Wandering, moving to and fro, unsteady [चञ्चल]. Ab. 712, 1107.

CANDABHĀGĀ (f.), Name of a river in India [चन्द्रभागा]. Ab. 682.

CANDAKO, An eye in a peacock's tail [चन्द्रक]. Ab. 635.

CANDĀLO, A Chanḍāla, or man of the lowest caste [चण्डाल]. Mah. 23. F. *caṇḍālī*, a Chanḍāla woman (Mah. 200).

CANDANAM, and -NO, The sandal tree; the sandal wood; unctuous and fragrant preparations made from sandal wood [चन्दन]. Ab. 300; Dh. 10.

CANDANIKĀ (f.), A dirty pool at the entrance of a village. Ab. 683.

CANDIKĀ (f.), Moonlight [चन्द्रिका]. Ab. 54.

CANDIKATO (adj.), Provoked, angry [चण्डी + छत = छ]. Pāt. 108.

CANDIMĀ (m.), The moon [चन्द्रमस]. Ab. 52; Dh. 31, 38, 69; Mah. 163. *Candimasuriyā* (pl.), the sun and moon (Dh. 367).

CANDO, The moon [चन्द्र]. Ab. 51; Dh. 73. *Candasuriyā* (pl.), the sun and moon (Dh. 96). *Candamaṇḍalam*, the moon's disk (F. Jāt. 58). *Candagāhā*, eclipse of the moon.

CANDO (adj.), Wrathful, passionate; harsh, cruel; fierce, savage, violent [चण्ड]. Ab. 711, 732; Dh. 142, 149, 401. *Caṇḍasotam*, a torrent (Dh. 210).

CANDODAYO, The rising of the moon [चन्द्र + उदय]. Mah. 70.

CANĠOTAKO, A casket. Ab. 317; Mah. 4, 106.

CANKAMANAM, Walking up and down; a covered walk or cloister [चङ्कमण]. Ab. 213; Mah. 101.

CANĠAMATI, To walk up and down [चङ्कम = ऋम]. Alw. I. 27; Dh. 88, 334; Mah. 38, 261. *Caṅkamito* (Mah. 101). Adj. *Caṅkamantiyo*, fit for walking (Cl. Gr. 93).

CANĠAMO, A covered walk, arcade, portico, cloister [चङ्कम + ञ]. Ab. 213; Dh. 88, 334; Mah. 38.

CAPALO (adj.), Fickle, unsteady; swift [चपल]. Ab. 1075; Dh. 7. *Capalo*, one who has unintentionally or thoughtlessly committed a crime (Ab. 738).

CĀPIKO, An archer [चाप + इक]. Cl. Gr. 91.

CĀPO, and CĀPAM, A bow [चाप]. Ab. 388; Dh. 28, 57.

CARĀCARO, (adj.), Movable [चराचर]. Ab. 711.

CARAHĪ (adv.), Said at Cl. Gr. 75 to express consent, as "now, therefore."

CĀRAKO (adj.), Walking about, wandering [चारक]. *Vanacārako*, a forester (F. Jāt. 5).

CARANAM, The foot; a fixed observance or practice; good conduct [चरण]. Ab. 277; Dh. 425. The fifteen Carapas, or good practices, are a moral life, guarding the senses, moderation in eating, watchfulness, faith, shame, fear of sin, learning, energy, recollection, wisdom and the four Jhānas (Alw. I. xxxiv; Dh. 311).

CARĀPETI (caus. next), To cause to walk, to drive. *Gūḍa c.*, to drive cattle (Mah. 22). *Bheriṇ car'peti*, to cause the tomtoms to be beaten, to proclaim by beat of drum (Ras. 17, 32; Att. 214; Dh. 246; Mah. 154, 155).

CARATI, To walk, to walk about, to wander; to act; to behave, to live [चर]. *Vipine caranto*, walking in the forest (Ras. 20). *Attano maraṇa-paṇṇam dasante bandhitrā carati*, goes about with his death-warrant fastened to his skirt (Alw. I. 102). *Saṅkhiya loke carati*, walks circumspectly in the world (Dh. 47). *Gāmaṃ carati*, walks about the village (Cl. Gr. 132). *Gocaraṃ caram*, browsing (Mah. 120). *Gocarāya c.*, to go in quest of food (F. Jāt. 17; Dh. 418). *Piṇḍāya c.*, to go for alms. *Ākāsena c.*, to walk in the air (F. Jāt. 4). *Careyya tena*, let him walk with him (Dh. 12, 58). *Bhikkhūcāraṃ c.*, to go the rounds for alms. *Brahmacariyaṃ c.*, to practise the duties of a religious life (Alw. I. 72, 92). *Dhammaṃ c.*, to perform religious duties, to live a religious life (Dh. 31, 80). Dh. 26; Kh. 16; Alw. I. xxi. P.p.p. *Cinṇo*.

CĀRĪ (adj.), Walking, living, acting [चारिन्]. *Bālasaṅgatacārī*, walking in the company of fools (Dh. 37). *Pamattacārī*, living a careless life (Dh. 59). *Micchācārī*, acting wrongly.

CĀRIKĀ (f.), Moving or walking about, wandering, roaming [चर + इक]. *Idaṃ pure cittaṃ acārī cārikaṃ yenicchakaṃ*, once this mind wandered as it listed (Dh. 58). Buddhist priests sometimes journeyed about from place to place, living by alms, and preaching to and exhorting the people: the phrase *cārikaṃ c.* is used of these journeys. *Caram vajiṇu cārikaṃ*, making his alms-pilgrimage in the V. country (Mah. 15). *Caratha bhikkhave cārikaṃ*, go forth, priests, on your journey (Dh. 119). *Jambudīpamhi vicaritrāna cārikaṃ*, wandering from place to place in India (Mah. 12). *Cārikaṃ carināsu Laṅkādīpamhi*, they travelled over Ceylon (Mah. 56). *Cārikaṃ pakkamati*, and *gacchati*, to go forth on an alms-pilgrimage (Dh. 249). *Vihāracārikaṃ carantā*, going from monastery to monastery (Dh. 88). Ras. 28; Dh. 405.

CARIMO (adj.), Last; subsequent [चरम]. Ab. 715, 1200; Dh. 83.

CARITAM, Action; conduct, life [चरित = चर]. *Ekassa caritaṃ seyyo*, the life of the solitary is best (Dh. 59). *Duccaritaṃ*, bad conduct, sin. *Mahāvetracaritaṇi*, feats of prowess (Att. 190).

**CĀRITTAM**, Practice, observance [चारिच]. *Cārīttam anupālayam*, keeping up the customs of the country (Mah. 128, 159). *Uḥhatopārumpanacārīttam*, the practice of covering both shoulders. *Cārīttasīlam*, "duties of performance," opposed to *acārīttasīlam*, "duties of avoidance" (Man. B. 492). *Cārīttam āpajjati*, to have intercourse with (Pāt. 90).

**CARIYĀ** (*f.*), Walking, roaming; observance, practice, conduct [चर्या]. *Kūṭacariyā*, deceitful conduct (Ab. 983). *Naggacariyā*, going naked (Dh. 25). *Dinacariyā*, daily observance (E. Mon. 24). *Bhikkhūcariyā*, going the rounds for alms (see sep.). *Cariyam bodhisattānam dassento*, exemplifying in his own person the conduct of the Bodhisattas (Mah. 242).

**CARIYĀPITAKAM**, "Treasury of conduct," the name of the fifteenth book of Khuddakanikāya (E. Mon. 170). It contains a brief account of Buddha's meritorious actions when a Bodhisatta.

**CARO** (*adj.*), Going, walking, moving [चर]. Ab. 711, 1107. *Udakathalacaro*, going in water and on land (Dh. 147). *Saddhimcaro*, a companion (Dh. 58).

**CARO**, A spy [चर]. Ab. 347, 1107. *Carapuriso*, a spy (Dh. 158, 299).

**CĀRO**, Walking, roaming; a spy [चार]. Ab. 1107. *Bhikkhūcāro*, walking about begging.

**CARU** (*m.*), An oblation to the devas [चरु]. Ab. 418.

**CĀRU** (*adj.*), Agreeable, charming, beautiful [चारु]. Ab. 693. *Cārudassano*, beautiful. Neut. *cāru*, gold (Ab. 487, 1108). Mah. 86, 115, 202.

**CASAKO**, and **-KAM**, a drinking vessel [चषक]. Ab. 534.

**CATAKO**, A sparrow [चटक]. Ab. 643.

**CĀTAKO**, A sort of cuckoo, *Cuculus Melanoleucus* [चातक]. Ab. 641.

**CATASSO**, see *Cattāro*.

**CĀTĪ** (*f.*), A chatty or earthenware vessel, a jar, waterpot. Mah. 163; Dh. 175; Att. 209. Comp. Tamul *śāṭi*.

**CATTĀ** (*m.*), One who resigns or gives away [चतु].

**CATTĀLĪSAM**, **CATTĀRĪSAM**, **-LĪSA**, **-RĪSA**, **-LĪSĀ**, and **-RĪSĀ** (*fem. num.*), Forty [चत्वारिंशत्]. *Akkharā p'ddeyo ekacattāḷisam*, the letters beginning with a are forty-one (Alw. I. xvii). *Cattārisam vasaṇi*, forty years (Mah. 128). *Cattāḷisa gāthāyo*, forty stanzas (Dh. 76). *Catucattāḷisāṭṭhānamhi*, in forty-four places (Mah. 196).

With gen. *Kaṭṭhavāḍḍanam cattāḷisā*, forty wood-carts (Alw. N. 36). Mah. 162, 171, 250; B. Lot. 565.

**CATTĀRO**, and **CATURO** (*num.*), Four [चत्वारः and acc. चतुरः]. Masc. nom. and acc. *cattāro* (F. Jāt. 2), *caturō* (Dh. 48; Ab. 78; Mah. 179): instr. and abl. *catubbhi* (Kh. 8; Mah. 131), *catūhi* (Kh. 9; Mah. 150): gen. and dat. *catunnam* (Dh. 383): loc. *catusu*, *catūsu* (Dh. 111; Das. 42). Fem. *catasso* (Kh. 20; Dh. 292): gen. and dat. *catassanām*. Neut. *cattāri* (Kh. 4; Dh. 55). *Cattāri cattāri katvā*, distributing them in fours (Dh. 292). The base in composition is *catu*, or sometimes before a vowel *catur*. *Caturammaṇam*, four ammaṇas (Ab. 995). *Catuparṇḍsa*, fifty-four (Dh. 78). *Catupassamhi*, on the four sides (Mah. 171, 179). *Catukhalo*, containing four kalās (Kh. 23). *Catūsabham*, four usabhas (Alw. I. 79).

**CATTO** (*p.p. cajati*), Relinquished, sacrificed [त्यक्त = त्यज]. Ab. 754. *Cattakāmappasāṅgo*, freed from the bonds of desire (Mah. 215).

**CATU**, see *Cattāro*.

**CATUBBAGGO**, Assemblage of four things [चतुर + वर्ग]. The name is given to the four objects of human pursuit, *dhammo*, *kāmo*, *attho*, *mokkha*, virtue, pleasure, wealth, Nirvāṇa (Ab. 318).

**CATUBBIDHO** (*adj.*), Fourfold [चतुर + विधा]. Dh. 91. *Catubbidho apāyo*, the four states of punishment (Dh. 434).

**CATUBHĀGO**, Fourth part, quarter [चतुर + भाग]. Dh. 20.

**CATUBHŪMIKO** (*adj.*), Having four stages [चतुर + भूमिका]. *Catubhūmikacittam*, by this is meant *kāmaṇācārācittam*, *rūpāvacārācittam*, *arūpāvacārācittam*, *lokuttarācittam*, thoughts in the World of Desire, etc. (Dh. 89).

**CATUDDASA** (*num.*), Fourteen [चतुर्दश]. Dh. 76; Mah. 8. See also *Cuddasa* and *Coddasa*.

**CĀTUDDASIKO** (*adj.*), Belonging to the fourteenth day [चतुर्दशी + क]. Pāt. 27.

**CĀTUDDASO** (*adj.*), Fourteenth [चतुर्दश]. *Divasamhi catuddase*, on the fourteenth day (Mah. 170). *Pakkhassa catuddase*, on the fourteenth day of the half-month (Pāt. 27). Fem. *cātuddasā*, the fourteenth day of the half lunar month (Mah. 249; Pāt. 2; Dh. 404).

**CATUDDISAM**, The four cardinal points [चतुर + दिग्]. Sen. K. 234; Mah. 99, 182. See *Diḍḍ*.

CATUDDISO (*adj.*), Coming from the four quarters; rating the four quarters [चतुर् + दिश]. Mah. 196.

CATUDDVĀRAM, Four gates [चतुर् + द्वार]. Mah. 213.

CATUDHĀ (*adv.*), In four parts, fourfold [चतुर्धा]. Ab. 466. *Te catudhā siyūṃ*, let them be of four sorts (Ab. 515).

CATUJJĀTIGANDHO, Perfume of four sorts [चतुर् + जाति + गन्ध]. The *catujjātigandhā* are *kuṅkumaṃ*, *yavanapupphāṃ*, *tagaraṃ*, and *turukkho* (Ab. 147; B. Lot. 850). Dh. 324 has *catujjātigandhehi*.

CATUKKAM, A place where four roads meet, a square; a collection of four things [चतुष्क]. Ab. 203; Dh. 291.

CATUKKAMSAṀ, Four kaṃsas (Pāt. 103).

CATUKKANNAṀ, Four corners [चतुर् + कर्ण]. Pl. *catukkannaṃsu* at the four corners (Mah. 182).

CATUKKANNO, Heard only by two people, secret counsel [चतुर् + कर्ण]. Ab. 352.

CATUKKO (*adj.*), Consisting of four, fourfold [चतुष्क]. Alw. I. 80.

CATUMAGGAṀ, Four paths [चतुर् + मार्ग]. Dh. 399. See *Magga*.

CATUMĀSAṀ, Four months [चतुर् + मास]. The year was divided into three *catumāsas* or periods of four months each, forming the three seasons, the cold, the rainy, and the hot (Ab. 78; Dh. 387). *Catumāsāṃ*, during four months (Mah. 210). *Catumāsena*, in four months (Mah. 150). Dh. 236, 333.

CĀTUMMAHĀBHŪTIKO (*adj.*), Consisting of, or relating to, the four elements [चतुर् + महा + भूत + इव].

CĀTUMMAHĀRĀJIKO (*adj.*), Belonging to the four great kings [चतुर् + महाराज + इव]. The *Cātummahārājikā devā*, are the inhabitants of the lowest of the six devalokas. It is called *cātummahārājiko devaloko* or *cātummahārājikaṃ bhuvanāṃ*, and extends from the Yugandhara rocks to the Cakkavālapabbata, and is thus situated above Jambudīpa and the other three continents, but at a vast height. See *Mahārājā*. Ab. 416; Dh. 103; Man. B. 24; B. Int. 603.

CATUMMUKHO (*adj.*), Having four faces or fronts [चतुर् + मुख]. Mah. 162, 163 (of a palace).

CATUNIKĀYAKO (*adj.*), Versed in the four Nikāyas [चतुर् + निकाय + क]. Mah. 205.

CATUPACCAYAM, The four requisites (see *Paccayo*). *Sampannacatupaccayo*, possessing the four

requisites (Mah. 12). *Catupaccayasantoso*, contentment with the four priestly requisites (Alw. I. 78, 88; Dh. 422).

CATUPARISAM, Four assemblies (see *Parisā*). Dh. 124, 303.

CATUPĀRISUDDHISĪLAM, Four precepts of purity [चतुर् + परिशुद्धि + शील]. These are the same as the *Catusamvarasīlāṃ*, which see. Dh. 115, 380, 422.

CATUPPADO A quadruped [चतुर् + पद]. Ab. 620; Mah. 164, 179.

CATUPPĀDO (*adj.*), Having four pādas [चतुर् + पाद]. Pāt. xlv.

CATURANGĪ (*adj.*), Consisting of four divisions [चतुर् + अङ्गि]. Fem. *caturāṅgī sēdā*, an army of four hosts, viz. elephants, cavalry, chariots and infantry (Ab. 359; F. Jāt. 3; Dh. 141; Mah. 112).

CATURĀṅGULAM, Four fingers or inches [चतुर् + अङ्गुल]. Mah. 211.

CATURĀṅGULO (*adj.*), Measuring four fingers or inches [चतुर् + अङ्गुल]. Pāt. 76.

CATURANTĀ (*f.*) The earth [चतुरन्ता].

CĀTURANTO (*adj.*), Lord of the earth, or of the four points. B. Lot. 481.

CATURĀPASSENO (*adj.*), Endowed with the four *Apasenas*.

CATURĀSĪTI (*fem. num.*), Eighty-four [चतुरशीति]. Mah. 8, 26, 201; Dh. 129.

CATURASSO (*adj.*), Quadrangular, regular [चतुर् + अश्र]. Alw. I. 80; Pāt. xlv. *Caturassako* (Ab. 209).

CATURO, see *Cattāra*.

CATURO (*adj.*), Skillful, clever [चतुर]. Ab. 721.

CATUSACCAM, The four truths, see *Ariyasaccam*. Ras. 26; Dh. 378.

CATUSAMVARASĪLAM, Four precepts of restraint [चतुर् + संवर + शील]. These are also called *Catupārisuddhisīlāṃ*. They are *pātimokkhasamvarasīlāṃ*, *indriyasamvarasīlāṃ*, *djīvapārisuddhisamvarasīlāṃ*, *paccayasannissitasamvarasīlāṃ*. E. Mon. 31; Dh. 422.

CATUSATTHI (*fem. num.*), Sixty-four [चतुर + षष्टि]. Mah. 145.

CATUTTHO (*adj.*), Fourth [चतुर्थ]. F. Jāt. 56; Dh. 55. *Catutthajjhānam*, the fourth Jhāna. *Catutthamo*, a quarter or fourth part. Fem. *Catutthā*, the dative case.

CATUTTĪMSATIMO (*adj.*), Thirty-fourth. Mah. 215.

CATUVAGGO (*adj.*), Consisting of four individuals [चतुर् + वग्]. Pát. 21.

CATUVĪSATI (*fem. num.*), Twenty-four [चतुर् + विंशति]. Mah. 2, 10; Pát. 27; B. Lot. 335.

CATUVĪSATIMO (*adj.*), Twenty-fourth. Mah. 145.

CAVANAKO (*adj.*), Disappearing [चवन + क]. Dh. 183.

CAVANAM, Disappearance, death [चवन]. Ab. 404.

CAVATI, To disappear, to vanish, to die, to leave one world to be reborn in another [चु]. *Nidhi rā dhānā cāvati*, either the treasure vanishes from its place (Kh. 13). *Tusitabhavanato cavitvā*, having left the Tusita heaven (Alw. I. 77). *Ito cavitvāna*, having left this world (B. Lot. 313). P.p.p. *cuto*, fallen, vanished (Ab. 751). *Vassena so cuto*, he died within the year (Mah. 254). *Sāsanaaccuto*, fallen away from religion.

CĀVETI (*caus. last*), To cause to fall or depart from; to cause to vanish from one world to be reborn elsewhere [चावयति = चु]. *Brahmacariyā c.*, to cause to depart from the life of holiness (Pát. 4). *Ko nu kho maṃ dhānā cāvetukāmo*, who is trying to bring me down from my celestial abode (Dh. 87).

CAYO, A heap, a quantity, a bundle [चय]. Ab. 629, 1128. *Kessacayo*, a mass of hair (Ab. 257). *Paññacayo*, an accumulation of merit (Mah. 104).

CE (*adv.*), Even; if [चेद्]. Ab. 1147. *Alaṅkato pi ce haṭṭhā*, an elephant even when in his trappings (Ras. 17). With pres. *Ce jānāsi*, if thou knowest (Ras. 21). With opt. *Sace labhetha nipakāṃ saṅghāṃ*, if he should obtain a wise companion (Dh. 58). With cond. *So ce taṃ yānaṃ alabhissā agacchissā*, if he had got that vehicle he would have gone (Alw. I. 8). *Acoro ce viṣajjenti*, if he be not a thief they release him (Alw. I. 99). *Kasmā ti ce*, if (it be asked) why (Alw. I. 104). Dh. 1, 12, 51. Comp. *Sace, Noce, Yañce*.

CELAM, Cloth; a garment [चेल]. Ab. 290; Dh. 324.

CELUKKHEPO, Throwing up or waving a cloth [चेल + उत्थेप]. *Mahājāno celukkhepaṃ akāsi*, the multitude waved their cloths (Alw. I. 75). *Celukkhepassatehi*, with hundreds of waving cloths (Mah. 99, 113). The upper cloth was taken off the shoulders for this purpose.

CETAKO, A servant, a slave [चेटक]. Ab. 514; Mah. 202, 235; F. Jāt. 17.

CETANĀ (*f.*), Consciousness, sense, thought, intention [चेतना]. Man. B. 405; Mah. 41. There are six Cetanākāyas, *rūpaśāñcetanā*, *saddas.*, *gandhas.*, *rasas.*, *phoṭṭhabbas.*, "consciousness of form, of sound, of smell, of taste, of touch:" or "thought caused by form, sound, etc." *Acetano*, unconscious, senseless.

CETĀPANAM, Purchase money (see next). Pát. 8, 78.

CETĀPETI (*caus.*), To collect, to get together. *Civaram c.*, seems to mean "to obtain a robe by subscription," "to purchase a robe with money collected for the purpose." *Cetāpeti* by its form should be a *caus.* from चित्, but its meaning points rather to चि; it is probably due to a confusion between these two roots. Pát. 8, 37, 78, 103.

CETASĀ, see *Ceto*.

CETASIKO (*adj.*), Mental [चेतसिक]. *Kāyikam pi cetasikam pi dukkhaṃ*, physical and mental suffering (Dh. 91). Alw. I. 107.

CETETI (*caus.*), To think [चेतयति = चित्]. Pát. 66.

CETI (*m.*), Name of a people who inhabited Bundelcund [चेदि]. Ab. 184.

CETĪ (*f.*), A maid-servant, a slave girl [चेटी]. Ab. 236; Mah. 24.

CETĪKĀ (*f.*), A maid-servant, a slave girl [चेटिका]. Mah. 25.

CETIYAM, A religious building or shrine, a temple; a Thūpa or Buddhist relic-shrine; a sacred tree; a tomb [चेत्य]. Ab. 207, 436, 955. *Rukkha-cetiyaṃ*, a tree shrine (Dh. 346). Mah. 6, 155; Kh. 13; B. Int. 74, 348, 630; Dh. 350. *Cetyaṃ* (Dh. 34, 346)

CETO (*masc. and neut.*), and CETAM, The mind, the heart, the thoughts [चेतस्]. Ab. 152; Cl. Gr. 47. *Vippasannena cetasā*, with serene mind (Mah. 170; Dh. 15). *Kāyena vācāya cetasā*, in deed, word, or thought (Kh. 9). *Cetopasādo*, faith (Dh. 350). Gen. *cetaso* (Das. 37).

CETO, A servant, a slave [चेट].

CETOKHILO, Hardness of heart, stubbornness [चेतस् + खिल]. The five Cetokhilas are perverse doubts and want of faith with regard to Buddha, the Dhamma, the Saṅgha, and the Sikkhā, and peevish, ill-tempered conduct towards fellow-students.

**CETOPARIYANĀNAM**, and **CETOPARIYĀYANĀNAM**, The first of these forms is the older. I am disposed to believe that *pariya* represents the S. *पर्यय* comp. *ehiti* = *eslyati*, *majjhima* = *madhyama*, etc., so that *pariya* and *pariyāya* *पर्यय* might very well be used as synonyms. *Parassa cetopariyāṇānam* is one of the Abhiññās and one of the Vijjās (see Alw. I. xxxiv, B. Lot. 821.) and means "knowledge of the nature of the heart or thoughts of others," whether they are lustful or pure, angry or friendly, etc. A comment gives to *pariya* the meaning of "distinguishing," *pariyāṭṭi pariyam paricchindatīti attho cetaso pariyāṇa cetopariyāṇa*.

**CHA**, and **CHAL** (num.), Six [षष्]. Gen. and dat. *ci innam* (Dh. 397). Instr. and abl. *chahi* (Dh. 410). Loc. *chasu*. *Cha ajjhattikāni dyatanāni*, six internal senses (Kh. 4). *Chaḷ eva vassāni*, six years (Mah. 202). *Chabbassāni*, six years (Mah. 218). *Chammāsā*, six months (Mah. 76). *Chala-bhiññā*, six Abhiññās. *Chalaṅgam*, six qualities. *Chaddisā*, six directions.

**CHABBAGGIYO** (adj.), Consisting of six individuals [षष् + वर्ग + य]. The *chabbaggiyā bhikkhū* were *Assaji*, *Punabbasu*, and four other priests cotemporaries of Buddha. See Gogerly's Laws of the Buddhist Priesthood, Journ. Ceylon As. Soc. 1853, p. 129, where he says, "some of the six class priests (that is, a fraternity of six principal priests, who had many disciples adherents among the junior priests)." Dh. 378.

**CHABBAṆṆO** (adj.), Six-coloured [षष् + वर्ण]. *Chabbannā buddharasmiyo*, the six-coloured rays of light emitted from Buddha's body (Dh. 266; Ras. 25; Mah. 108). See *Paṇṇo*.

**CHABBASSAM**, Six years [षष् + वर्ष]. Mah. 10. *Chabbassāni* (Mah. 218, 224).

**CHABBIDHO** (adj.), Sixfold [षष् + विधा]. Dh. 358.

**CHABBISATI** and **CHABBISA** (fem. num.), Twenty-six [षड्विंशति]. Dh. 75, 434. *Chabbisadivasa*, twenty-six days (Mah. 102).

**CHABBISATIMO** (adj.), Twenty-sixth [षष् + विंशतिम]. Mah. 161.

**CHADANAM**, Covering, roof; a leaf [छदन]. Ab. 218, 543; Dh. 135; Pāt. 87.

**CHĀDANAM**, Covering [छादन]. Ab. 51.

**CHĀDĀPETI**, To cover, to enclose (comp. *Chādeti*). Mah. 4, 157.

**CHADDAKO** (adj.), Throwing away, removing (comp. *Chaddeti*). Ab. 508.

**CHADDAM**, A roof [छदम]. Ab. 218.

**CHADDANAM**, Rejecting, see *Chaddeti*.

**CHADDANTO**, Name of a mythical elephant; name of one of the seven great lakes [षष् + दन्त]. Ab. 361, 679; Mah. 22, 134; E. Mon. 178; Man. B. 17. The lake is probably named from the elephant; see Alabaster's Wheel of the Law, p. 305, where Chaddanta is said to be "a king of elephants, who lives in a golden palace on the shores of the Himalayan lake Chhatthan (Chaddanta), attended by eighty thousand ordinary elephants."

**CHADDĀPETI**, To cause to be removed (see next).

**CHADDETI**, To throw away, to remove, to abandon, to reject, to cast off; to set aside; to leave out, to omit; to put, to place; to throw up, to vomit [छद्, छुद्]. *Tam sutra maṃ chaddesi*, hearing the sound the bird dropped me (Dh. 155). *Chaddesi teram*, put away his resentment (Mah. 153). *Sambuddhasisanam tumhe yadi chaddetha*, if ye forsake the commandment of Buddha (Mah. 135). *Mahāvihāram chaddetrā*, having deserted the M. (Mah. 234). *Vinicchayaṭṭhānam chaddetabba-bhāvam pāpuṇi*, the court of justice became deserted. *Pārupanam chaddetrā*, throwing off his robes (Dh. 303). *Cakkapāde chaddessati*, will put the child in the cart (Dh. 199). *Tam piṇḍam chaddessati*, will leave this morsel of food (Dh. 356). *Uḥam lohitaṃ chaddesi*, vomited warm blood (Dh. 124). Alw. I. 63. P.p.p. *Chaddito*.

**CHADDHĀ** (adv.), In six ways [षड्धा]. Mah. 14.

**CHADDIKĀ** (f.), Vomiting [छर्दिका]. Ab. 327.

**CHADDITO** (p.p.p. *chaddeti*), Thrown away, rejected; abandoned, left. Dh. 115, 356. *Mahāvihāro nava māse evaṃ bhikkhūhi chaddito*, thus for nine months the Great Monastery was deserted by the monks (Mah. 237).

**CHĀDETI**, To cover, to conceal; to render invisible [छद्]. Dh. 45; Mah. 206, 252. Pass. *chādiyati* (Att. 198). P.p.p. *channo*, *chaddito*.

**CHADI** (n.), A covering, roof [छदिस]. Ab. 940.

**CHĀDITO** (p.p.p. *chādeti*), Covered, concealed [छादित = छद्]. Ab. 748; Mah. 82. *Tambalohiṭṭhakāhi chaddito*, roofed with copper and brass tiles (Mah. 164).

**CHADO**, A cover; a leaf; a wing [छद्]. Ab. 543, 627.

CHADVĀRAM, The six apertures or avenues of the body [षष् + द्वार]. The eye, the nose, the ears, etc. (Alw. I. 78, 88; Dh. 410).

CHADVĀRIKO (*adj.*), Connected with the six apertures. *Chadvārikā tapā* (Dh. 361, 409, 432).

CHAJJO, Name of one of the notes of the Hindu gamut [षड्ज]. Ab. 132.

CHAKALAKO, A he-goat [छगलक]. Ab. 502.

CHAKALO, A he-goat [छगल]. Ab. 1111.

CHAKAM, Dung, excrement [छकत्]. Ab. 274.

CHAKANAM, The dung of animals [छकत्]. Ab. 275.

CHAKKANNO, Heard only by three people, secret counsel. [षष् + कर्ण]. Ab. 352.

CHAKKHATTUM, Six times [षष् + छत्तस्]. Dh. 254.

CHAL, see *Cha*.

CHALABHIÑÑĀ (*fem. pl.*), The six supernatural faculties (see *Abhiññā*).

CHALABHIÑÑO (*adj.*), Possessing the six supernatural faculties [षष् + अभिज्ञा]. Mah. 32.

CHALAM, Fraud, stratagem, pretext, stumbling [छल, comp. स्वचल]. Ab. 1108.

CHALAṅGAM, Six qualities [षष् + अङ्ग]. The term *Chalaṅgasamānāgato* implies the subjugation of the six senses, the six qualities being equanimity when an object is seen, when a sound is heard, etc.

CHAMĀ (*f.*), The earth [चमा]. Ab. 181. *Chamāyaṁ nisiditvā*, having sat on the ground (Pāt. 23).

CHAMBHATI, To be alarmed, to tremble, to be paralyzed with fear. Mr. Trenckner, rightly I think, refers this verb to *सम्*. Comp. the next, and *Acchambhā*.

CHAMBHITATTAM, Trembling, consternation, stupefaction [सम्भित + त्त]. In the phrase *ahud eva bhayaṁ ahu chambhitattam*, "there was fear, there was stupor." See Ras. 20.

CHAMMĀSAM, Six months [षष् + मास]. Mah. 210.

CHANDASO (*adj.*), Conversant with the Vedas, a Brahmin [चान्दस्]. Ab. 408.

CHANDO, Wish, desire; intention; will, resolve; power; consent, approval [छन्द]. Ab. 162, 766, 945. *Tesam gamanachandam eva natvā*, finding they were quite determined to go (Dh. 84). *Na tamhi chandam kayirātha*, let him not desire it (Dh. 22; perhaps "let him not delight in it"). *Chandajāte anakkhāte*, resolved to attain Nirvāṇa (Dh. 39). *Sattāsu dhammedeśanāya uppanna-*

*chando*, having formed a wish to hear the Teacher's preaching (Dh. 314). *Dhammikānaṁ kammānaṁ chandam datvā*, having given his consent to ecclesiastical proceedings (Pāt. 18). *Chandapūrisuddhi*, consent or concurrence in the meeting being held, and freedom from ecclesiastical censure (Pāt. 1). Man. B. 411; Mah. 195; B. Lot. 649.

CHANDO (*m. and n.*), and CHANDAM, The Vedas; poetical metre; metrics, prosody [छन्दस्]. Ab. 417, 945. Loc. *chandasi* (Ab. 847; Kh. 21).

CHANDOVICITI (*f.*), One of the Vedaṅgas, prosody [छन्दस् + विचिति]. Ab. 110.

CHANGULAM, Six finger-breadths or inches [षष् + अङ्गुल]. Mah. 211.

CHANNAM, see *Cha*.

CHANNAVUTI (*fem. num.*), Ninety-six [षष्ट्यवति]. Mah. 26, 172, 194; Ab. 441.

CHANNO, An ordinance. Ab. 834.

CHANNO (*p.p. chādeti*), Concealed, secluded, private; covered; clothed; suitable, appropriate [छन्न = छद्]. Ab. 353, 748, 834. *Succhannam agāram*, a well-roofed house (Dh. 3). *Meghacchannāham*, a cloudy day (Ab. 50).

CHANO, Festival [चण]. Ab. 178; Mah. 49; Dh. 149, 236, 247. Comp. *Khaṇo*.

CHĀPO, and CHĀPAKO, The young of an animal; a child [चाप]. Ab. 251. *Haṭṭhicchāpo*, young elephant (Mah. 134). *Suvacchāpo*, young parrot (Alw. I. xiii). *Sakunacchāpo*, young bird (Dh. 325).

CHAPPADO, A bee [षट्पद]. Ab. 635; Ras. 27.

CHAPPANÑĀSA (*fem. num.*), Fifty-six [षट्पचाशत्]. Mah. 8.

CHĀRATTAM, A period of six nights [षष् + रात्रि]. Pāt. 6, 11, 74.

CHĀRIKĀ (*f.*), Ashes [चारिका]. Ab. 35; Mah. 38; Gog. Ev. 16.

CHĀTAKAM, Famine. Mah. 195, 225. See next.

CHĀTO (*adj.*), Hungry, famished [प्यात = प्या]. Ab. 756; Mah. 49; Dh. 166, 202; Att. 205.

CHATTADHARO, Parasol bearer, one who holds the royal parasol over the king's head [चत्र + धर]. Mah. 154.

CHATTAM, A parasol or umbrella; the royal parasol or state canopy, one of the insignia of royalty; royal dominion, sovereignty [चत्र]. Ab. 357, 593, 1130. *Chattakāro*, a parasol maker (Mah. 193). A parasol or canopy over a Thūpa (Mah. 200, 201). *Chattatthāya*, to demand the



sovereignty (Mah. 203). *Ekacchattam*, one dominion (see sep.). See *Sitacchattam*.

CHATTAM, A body, a corpse. Ab. 1130.

CHATTAPANNO, Name of a tree [छत्त + पर्ण]. Ab. 555.

CHATTTHO (adj.), Sixth [षष्ठ]. Fem. *chaffhi*, the genitive case viz. *ribhatti*. Mah. 47.

CHATTIMSĀ, and CHATTIMSATI (fem. num.), Thirty-six [षट्त्रिंशत्]. Mah. 8; Dh. 60, 410; Ab. 194.

CHATTIMSATIMO (adj.), Thirty-sixth. Mah. 224.

CHATTIYATI, To treat as a parasol. Alw. I. 15.

CHAVAKO, A corpse [शव + क]. Ab. 1130.

CHAVI (f.), The skin [हवि]. *Chavivanno*, the colour of the skin, the complexion (Dh. 122, 233, 414). B. Lot. 568; Dh. 412.

CHAVO, A corpse [शव]. Ab. 405, 1026; Mah. 249.

CHAVO (adj.), Vile [शव]. Ab. 1026.

CHĀYĀ (f.), Shade; a shadow; reflected image; splendour; pretext, fiction [छाया]. Ab. 953. *Sītāya chāyāya*, in the cool shade (Mah. 177). *Vyañjanacchāyāya attham paṭibhāti*, under the colour of the letter does away with the true meaning (Pāt. 61; Alw. I. 63).

CHECCHATI, see *Chindati*.

CHEDANAKO (adj.), That ought to be torn [छेदन + क]. Pāt. 19.

CHEDANAM, Cutting, severing; destruction, loss, expenditure [छेदन]. Ab. 909. *Chedanam* or *dhanacchedanam*, expense, waste (Dh. 93, 213).

CHEDĀPETI (caus. *chindati*), To cause to be cut off or cut down. Ras. 83; Mah. 218.

CHEDETI (caus. *chindati*), To cause to be cut off [छेदयति = छिद्]. Mah. 128, 218, 227.

CHEDO, Cutting, severing; loss, destruction, waste [छेद]. *Sisacchedo*, decapitation (Mah. 218). *Dhanacchedo*, expense, waste (Dh. 93). Dh. 308.

CHEJJO (adj.), That ought to be cut off [छेज्]. Pāt. 66; Ab. 737.

CHEKO (adj.), Skilful, expert, clever [छेक]. Ab. 721; Dh. 253, 337, 405.

CHETVĀ, see *Chindati*.

CHIDDAM, A hole, an aperture, a rent, a gap; a defect [छिद्]. Ab. 649; Mah. 59; Dh. 169, 172. Comp. *uddhachiddako*, having an opening at the top (Dh. 169), *jālacchādītachiddako*, having an aperture under water (Mah. 59).

CHIDDAVĀ (adj.), Full of holes [छिद् = वच्]. Ab. 915.

CHIDDITO (p.p.), Perforated [छिद्रित = छिद्]. Ab. 748.

CHIDDO (adj.), Perforated [छिद्]. Dh. 81.

CHIGGALAṆ, A hole. Ab. 650.

CHIJJATI, see *Chindati*.

(CHINDĀPETI (caus. next), To cause to be cut off, or cut down. F. Jāt. 5, 8.

CHINDATI, To cut; to cut off; to cut down; to interrupt, to stop; to remove; to destroy [छिद्]. *Vanaṁ chindatha*, cut down the forest (Dh. 50). *Kee ch.*, to cut the hair B. Lot. 864). *Sisam ch.*, to cut off the head F. Jāt. 4). *Mūlam ch.*, to cut out the root Dh. 60). *Chindāmi taṁ saphalakam*, I'll cut him down, shield and all (Mah. 154). *Taṁ palibodham chinditvā*, having removed this obstacle. *Chinda sotam*, stop the stream (Dh. 60). *Vissasam acchinditvā*, without interrupting their intimacy. Perf. *ciccheda* (Alw. I. 26). Aor. *acchechi* (Dh. 413), *chindi*, *acchindi* (Mah. 39). Fut. *chechati* (Dh. 63). Ger. *chitrā* (Dh. 79), *chetvā* (Dh. 9, 50, 62; Mah. 167), *chinditvā*.—Pass. *chijjati* (Dh. 50). Aor. *chijji* (Dh. 340; Mah. 134). Ger. *chijjitvā* (Das. 8). P.p.p. *chinno*. P. fut. pass. *chejjo*. Comp. *Acchindati*.

CHINDETI (caus. last), To cause to be cut. Mah. 57.

CHINNO (p.p.p. *chindati*), Cut off; cut down; interrupted, stopped, destroyed, removed [छिन्न = छिद्]. Dh. 60. *Chinnahirottappo*, deprived of shame and fear of sin (Dh. 371). *Chinniriyápatho*, a cripple, lit. "from whom the iriyápathas are removed" (Ab. 319).

CHUDDHO (adj.), Mean, contemptible [चुद्]. Dh. 8, 202.

CHUPANAM, Touching [कुप + अन]. Pāt. 94.

CHUPATI, To touch [कुप]. Aor. *chupi* (Dh. 156). *Acchupitvā*, without touching (ditto).

CHURIKĀ (f.), A knife [कुरिका]. Ab. 387, 392.

CICCIṬAM, The splash of the sea, the bubbling of boiling water. Alw. I. 13; Man. B. 444.

CICCIṬĀYATI, To splash, to hiss, to bubble. Alw. I. 13.

CIHANAM, A mark, a sign [चिह्न]. Ab. 879, 1020, 1064, 1105. See also *Cinham*.

CIKICCHATI, To cure [चिकित्सति = कित]. Alw. I. 26. See *Tikicchati*.

CIKKHALLAM, Mud, swamp [चिखल + य]. Ab. 663.

CINAPITTHAM, Red lead [चीन + पिष्ट = पिष्]. Ab. 494.

CINARATTHAM, China [चीन + राट्र].

CINĀTI, To heap up; to collect, to gather [चि].

Dh. 209, 380; Ras. 36. Caus. *cindpeti* (Mah. 107, 223). P.p.p. *cito*.

CINĀ (f.), The tamarind tree [चिन्ना]. Ab. 562.

CINGULAKAM, A mimic windmill made with palm leaves.

CINHAM, A mark or sign [चिह्न]. Ab. 55. See *Cihanam*.

CINNO (p.p.p. *carati*), Performed, practised [चीर्ण = चर्]. F. Jāt. 11; Pāt. 6; Dh. 126.

*Cinṇam*, a deed, a good deed (F. Jāt. 13, 14).

CINTĀ (f.), Thought, meditation [चिन्ता]. Ab. 171; Dh. 384.

CINTETI, To think; to think of; to devise; to mind, to regard [चिन्त]. *Ko jāndti kim p' esa karissatīti cintetod*, thinking to himself, "Who knows what this fellow will do?" (F. Jāt. 12). *Kasmīram cintehi*, think of Cashmere (Alw. I. xliii). *Itthakattham cetiyassa rājā cintesi*, the king has been thinking how to get bricks for the cetiya (Mah. 166). *Acintayitod*, disregarding (Mah. 168). *Mā cintayi*, never mind, do not grieve (Dh. 84, 156, 339, 364). F. Jāt. 4, 18; Mah. 165, 260; Dh. 325.

CINTITO (p.p.p. *last*), Thought, thought of [चिन्तित]. Alw. I. xliii; Dh. 301. *Amhehi cintitacintitam sabbam deti*, gives us everything we think of (Dh. 165, 199). Neut. *cintitam*, thought (Mah. 165).

CIPITO (adj.), Flattened, stumpy [चिपिट]. Ras. 20.

CIRAKRIYO (adj.), Dilatory [चिर + क्रिया]. Ab. 727.

CIRAM, Bark, fibre [चीर]. Ab. 985.

CIRANTANO (adj.), Old, ancient [चिरंतन]. Ab. 713.

CIRAPPABHUTI (adv.), Since long, "depuis long-temps" [चिर + प्रभृति]. Mah. 69.

CIRARATTAM (adv.), A long time [चिर + राट्र]. Dat. *cirarattāya*, for a long time (Ab. 1136). *Cirarattapīṭa*, long oppressed (B. Lot. 350).

CIRASSAM (adv.), For a long time, long since. Dh. 135, 314; Ab. 1136. *Cirassam parihīnam*, long fallen into decay (Mah. lxxvii). Comp. *cirassa* under *Cira*.

CIRASSUTO (adj.), Not heard of for a long time [चिर + सुत = सु]. Dh. 107.

CIRATARO (adj.), Longer, slower [चिर + तर].

*Ciratarām* (adv.), a longer time, less soon (Alw. I. xlii).

*Ciratarena* (adv.), less soon (Dh. 125).

CIRATTHITI (f.), Lasting long, perpetuation [चिर + स्थिति]. Mah. 11. *Cirattit-attham dhammassu*, for the sake of the perpetuation of religion (Mah. 207).

CIRATTHITIKO (adj.), Lasting, enduring, perpetual [चिर + स्थिति + क].

CIRĀYATI, To tarry [चिराय]. Dh. 224, 304.

CIRĪ (f.) A cricket [चीरी]. Ab. 646.

CIRIKĀ (f.), A cricket [चीरी + का]. Att. 209.

CIRO (adj.), Long, continued, lasting [चिर]. The acc. *ciram*, instr. *cirena*, dat. *cirāya*, gen. *cirassa*, are used adverbially. *Ciram*, long, for a long time (Alw. I. x; Ab. 1136; Dh. 44). *Ciram jvantu noñātī*, long may our kinsmen live (Kh. 11). *Cirena*, after a long time (Ab. 1136; Alw. I. xliii). *Cirāya*, for a long time (Dh. 61). *Na cirass' eva*, ere long, very soon (Dh. 313; Att. 196). *Na ciren' eva kālēna*, ere long (Ras. 15). *Cirappavasi* long exiled (Dh. 39). *Cirattito*, long past (Ab. 1194). *Cirapabbajito*, having long given up the world, a priest of some standing.

CITĀ (f.), A funeral pile or pyre [चित]. Ab. 405.

CITAKĀ (f.), A funeral pile [चित + का]. Mah. 4, 233.

CITAKO, A funeral pile [चित + क]. Ab. 405; Mah. 125, 199.

CITO (p.p.p. *cindti*), Heaped up, heaped or pressed together [चित = चि]. Mah. 38, 178.

CITRAKATHĪ (adj.), Eloquent [चित्र + कथा + र्ण].

CITRO, see *Citto*.

CITTĀ (f.), Name of a Nakkhatta [चित्रा]. Ab. 59, 838.

CITTĀBHOGO, Consciousness, sensitiveness [चित्त + आभोग]. Ab. 159.

CITTĀGĀRAM, A theatre (?) [चित्र + अगार]. Pāt. 107, 115.

CITTAJO (adj.), Sprung from the heart, mental [चित्त + ज]. Man. B. 402.

CITTAKĀ (f.), A woven woollen counterpane of many colours [चित्र + का]. Ab. 312.

CITTAKAM, A sectarian mark on the forehead [चित्रक]. Ab. 300.

CITTAKĀRO, A painter [चित्रकार]. Ab. 508; Mah. 193.

CITTAKATO (adj.), Variegated, painted [चित्र + कृत = कृ]. Dh. 27.

**CITTAKKHEPO**, Madness [चित्त + केप]. Dh. 25, 301.

**CITTAKO**, The plant Plumbago Zeylanica [चित्रक]. Ab. 580.

**CITTAKŪTO**, Name of a mountain in Bundelcund [चित्र + कूट]. Ab. 607.

**CITTALATĀ** (f.), Name of one of Indra's gardens [चित्र + लता]. Ab. 23.

**CITTAM**, A painting (see *Citto*).

**CITTAM**, The heart; the mind; a thought, an idea; will, intention [चित्त]. Ab. 152, 838. *Sarirassa me issaro na pana cittassa*, you are lord of my body but not of my mind (Dh. 159). *Cittakiriya*, operation of the mind (Att. 107, 216). *Cittam pasādeti*, to have faith in, lit. to cause the heart to rejoice in (Mah. 70: with loc.). *Cittappasādamattena*, by faith alone (Mah. 177). *Abhijānāhi cittācāraṃ*, ascertain how his mind is disposed (Mah. 246). *Theyyacittena*, with thievish intent (Kh. 29). *Santutṭhacitto*, having a contented mind (Att. 212). *Na jānāsi cittam etassa*, do not you see his object? (Mah. 260). *Maccheracittānaṃ sahaṣsaṃ*, a thousand sordid thoughts. *Rajjalābhāya cittam pi anuppadetvā*, without giving a thought to receiving the kingdom (Att. 196). *Ahaṃ bhikkhu-saṅghaṃ pariharissāmi pāpakaṃ cittam uppadetvā*, having conceived the sinful thought, "I will. . ." (Dh. 143, comp. 134). *Uparājavadh-atthāya jātacittā niranantaraṃ*, continually forming the project of assassinating the sub-king (Mah. 130). *Saddhivihāriko upajjhāyamhi pitucittam upatṭhapessati*, the pupil shall look upon his master as a father, lit. "entertain towards his master the idea of father" (Pāt. xx). Gogerly says that as a psychological term "cittāni, thoughts, differ from cetanā, which are thoughts on external objects, whereas the cittāni appear to be occupied with internal impressions, and are identical with the fifth khandha or consciousness" (Friend, Oct. 1838, p. 68). B. Lot. 866; Dh. 3, 8, 66; Mah. 32; Man. B. 406.

**CITTAPIḬĀ** (f.), Swooning [चित्त + पीडा]. Ab. 173.

**CITTAVIBBHAMO**, Madness [चित्ति + विभ्रम]. Ab. 172.

**CITTETI**, To paint, to variegate [चित्र]. Mah. 193.

**CITTĪKĀRO**, Consideration, respect [चित्ती + कार]. Mah. 255. Comp. *Cittikato*, respected (Pāt. 83).

**CITTO**, Name of a month [चित्र or चित्र]. Ab. 75; Mah. 4.

**CITTO**, and **CITRO** (adj.), Shining; variegated, painted; various; beautiful; wonderful [चित्र]. Ab. 99, 838. Fem. *cittā*, one of the Nakkhattas (Ab. 59). Neut. *cittam*, a picture or painting (Ab. 338). *Etha passath' imam lokam cittam*, come behold this glittering world (Dh. 31). *Manicitto*, studded with jewels (Dh. 412). *Nānāratana-citto*, spangled with various gems (Mah. 112). *Katvā puññāni citrāni*, having performed manifold good works (Mah. 253, comp. 242). *Citrataṇḍulā* (f.), name of a plant (Ab. 586). *Citraṇḍani*, an ornamental fan (Dh. 168). Mah. 163.

**CĪVARAṆI**, The tattered dress of a mendicant; the dress or robes of a Buddhist monk [चीवर]. E. Mon. 114. The three robes of the Buddhist priest (*ticivarāṇi*), are *saṅghāṭī*, *uttarasāṅgo* and *antararāsako*.

**CĪYATI** (pass. *cināti*), To be heaped up [चीयते = चि].

**CODAKO**, One who rebukes or exhorts [चोदक].

**CODANĀ** (f.), Rousing, inciting; rebuke, reproof; accusation, complaint [चोदना]. Mah. 237; Kh. 21; Pāt. 63, 89.

**CODANĀVATTHU** (n.), Ground or cause for accusation [चोदना + वत्तु]. There are three, having seen the offence committed, having heard of it, and suspecting it.

**CODĀPETI** (caus.), To cause to be rebuked, or urged. Pāt. 72.

**CODDASA** (num.), Fourteen [चतुर्दश]. Cl. Gr. 66. See also *Cuddasa*, and *Catuddasa*.

**CODDASO** (adj.), Fourteenth [चतुर्दश]. Alw. I. xvi.

**CODETI** (caus.), To urge, to rouse, to exhort; to rebuke, to reprove; to complain, to accuse; to draw a person's attention, to remind; to speak to, to warn [चोदयति = चुद्]. *Karuṇābalacodito*, impelled by the force of mercy (Mah. 88). *Codito*, stung, nettled, urged to emulation (Mah. 251). *Evam codito thero*, the elder thus exhorted (Mah. 13). Pāt. 72; Dh. 68; Kh. 21. Pass. *codiyati* (Pāt. 9, 63).

**COLĀ** (n. plur.), Name of a people [चोल]. *Coladeso*, and *Colarattham*, the Cola country (Mah. 128).

**COLIKO** (adj.), Belonging to the Cola country [चोल + इक]. Mah. 232.

**COLO**, Cloth [चोल]. Ab. 290; Pāt. 86; Mah. 219.

**CORETI**, To steal [चोरयति = चुर]. Alw. I. 20.  
**CORIKĀ** (f.), Theft [चौरिका]. Ab. 522. *Corikam karoti*, to commit theft or robbery (Alw. I. 72).  
**CORO**, A thief, a robber, a bandit, an outlaw, a felon [चोर]. *Ccraḡeham*, jail (Dh. 158). Fem. *cori* (Pât. 97). Ab. 522; Dh. 170; F. Jât. 5; Kh. 13; Mah. 202, 235; Alw. I. 99.  
**CUBUKAM**, The chin [चुबुक]. Ab. 262.  
**CUCCŪ** (f.), A radish [चुचू]. Ab. 598.  
**CUCUKAM** A nipple [चूचुक]. Ab. 270.  
**CUDDASA** (num.), Fourteen [चतुर्दश]. Cl. Gr. 66; Dh. 76, 205; Mah. 173, 204, 208. See also *Catuddasa*, and *Coddasa*.  
**CUDDASO** (adj.), Fourteenth [चतुर्दश]. Fem. *cuddasi*, fourteenth day of the lunar half month (Mah. 118; Alw. I. xvi).  
**CULĀ** (f.), A single lock of hair left on the crown of the shaven head; a top-knot, the hair knotted up at the back of the head; a crest, diadem [चूडा]. Ab. 258, 864. Peacock's crest (Ab. 634).  
**CULĀMAṆI** (m.), A jewel worn in a crest or diadem [चूडा + मणि]. Ab. 283; Mah. 203, 258.  
**CULIKĀ** (f.) Root of an elephant's ear [चूलिका]. Ab. 363. *Kaṇṇacūlikā* (Dh. 461).  
**CULLĀSĪTI** (fem. num.), Eighty-four (a contracted form of *caturdaśti*).  
**CULLI** (f.), A fire-place [चुली]. Ab. 455.  
**CULLO**, **CULO**, and **CŪLO** (adj.), Small [चुल]. Ab. 705, 1119. *Cullapitā*, and *cūlapitā*, a father's younger brother, an uncle (Dh. 162, 170, 216). *Cullamāṭṭā*, an aunt. *Cūlasīlāṇ* and *cullasīlāṇ* (see *Sīlāṇ*). *Cullapaṭṭhāko*, and *cūl-*, a page (Alw. I. 80; Dh. 140). *Cūlavaggo*, name of one of the divisions of the Vinaya (E. Mon. 8, 168). The spelling *cūla* sometimes occurs, e.g. Dh. 126, 140, 170, 238, and see the Index, at p. 456.  
**CUMBAKO**, A load-stone, magnet [चुम्बक]. Att. xxii.  
**CUMBATAM**, and **CUMBATAKAM**, A circular roll of cloth used as a stand for a vessel carried on the head; a coil, circlet, hoop; a stand, rest, support, pillow. Ab. 458. *Pattam pūrāpayitvāna karetvā vatthacumbatam dāpesi sabbasaṅghassa*, filling the vessel (with melons), and putting a cloth support under it, he handed it to all the priests (Mah. 215). *Pupphacumbajakam*, a wreath or coil of flowers. *Bkam sise cumbajakam katvā*, having coiled one of the snakes upon his head like

a cumbataka (Dh. 143). See Att. xvi and foll., Mah. 229, 250, 259.

**CUMBATI**, To kiss [चुम्ब]. Dh. 128.

**CUNDAKĀRO**, A turner [कुन्द + कार]. Ab. 509, comp. 1121.

**CUNNAKAM**, Aromatic powder [चूर्ण + क]. Ab. 1021.

**CUNNAM**, Aromatic powder for the toilet [चूर्ण]. Ab. 1021. *Candanacunṇāni*, sandal powder. *Hari-candanacunṇam* (Mah. 99).

**CUNNETI**, To grind, to crush, to pulverize [चूर्ण]. *Cunṇetvā tesam aṭṭhīni*, grinding their bones to powder (Mah. 143). Mah. 153. P.p.p. *cunṇito* (Mah. 169; Dh. 194).

**CUNNO**, Dust, powder; chunam or lime cement [चूर्ण]. Ab. 395, 1021. The chunam or quick lime mixed with betel for chewing (Mah. 219; Pât. 83).

**CUTI** (f.), Disappearance, vanishing, death; leaving one world to be born in another [च्युति]. Dh. 74.

**CUTO**, see *Cavati*.

**CŪTO**, The mango tree, *Mangifera Indica* [चूत]. Ab. 557.

**CUTŪPAPĀTO**, and **CUTUPPĀTO**, Vanishing and reappearance, leaving one world and being born in another [च्युति + उपपात and उत्पात]. B. Lot. 866; Dh. 118, 183. *Cutūpapāṭaṇṇam* or *cutupāṭaṇṇam* is one of the three *Vijjās*, and means the power of seeing by the dibbacakkhu beings leaving one world and being reborn in another.

## D.

**DABBAṆ**, Object, thing; material, substance; a fit object; wealth, property; fuel [द्रव्य]. Ab. 485, 913. *Mahāvihārassa dabbāni*, the materials of which the M. was built (Mah. 235, see Errata). *Dabbavidāsu*, learned, expert (Ab. 229).

**DABBHO**, Kuṣa grass [दर्भ]. Ab. 602, 1079. At F. Jât. 57, 58, we have *dabbatiṇa*.

**DABBĪ** (f.), A spoon [दर्वी]. Ab. 458, 1112; Dh. 12. *Dabbimukhadvijo*, name of a bird (Ab. 637).

**DĀBBĪ** (f.), Name of a plant [दावी]. Ab. 586.

**DADĀTI**, **DETI**, and **DAJJATI**, To give, to grant; to give up; to allow [दा]. *Aggim d.*, to set fire to (Dh. 175). *Yuddham d.*, to give battle (F. Jât. 5). *Paḥraṇ d.*, to strike (Mah. 50; Dh. 294). *Phalaṇ d.*, to bear fruit (F. Jât. 6). *Ovādam d.*, to admonish. *Jvitam me dehi*, save my life (F.

Ját. 12. *Maggañ dehi rañño*, make way for the king. *Rathassa okāsañ dehi*, make room for the carriage. *Vipikāñ d.*, to produce results (Dh. 293). *Datvāna dakkhiṇaṃ dāsañ*, assigning to him the southern division (Mah. lxxxvii). *Diyyamānañ na icchi*, refused the proffered reward (Mah. 139). *Sādhukārañ d.*, to applaud. *Tesañ mama vijjitañ parisutañ na dassāmi*, I will not allow them to enter my kingdom (Dh. 109, comp. Dh. 238, 405). *Vohārikānañ denti*, they hand the prisoner over to the vohārikas (Alw. I. 99). —The following are the principal forms belonging to the root DĀ, many of them are highly irregular. Pres. 1st pers. *dammi*, *dadāmi*, *demi*, *dajjāmi* (Alw. I. 33, 38; Mah. 25, 48, 85), pl. *damma* (Alw. I. 35; 3rd pers. *daddāti*, *detti*, *dajjati*). Opt. *dajjā*, *dadeyya*, *dajjeyya* (Dh. 40; Kh. 12; Alw. I. 38). Imperat. *detu* (F. Ját. 5); 2nd pers. *dehi*, *dadāhi* (Mah. 48; F. Ját. 12; Sen. K. 269); 2nd pers. pl. *detha*, *dadātha* (Dh. 231; Mah. 162). Fut. *dassati* (Mah. 63, 231; Dh. 89). Fut. Ātm. 1st pers. *dassam* (Mah. 69). There are two aorist forms in common use, *adā* (Mah. 23, 214, and *adūsi* (Dh. 107; Mah. 103; F. Ját. 6); there appears also to be a form *dadi*, but I have only met with it once, at Dh. 238; aor. 3rd pl. *adum*, *adamsu* (Mah. 6, 175; F. Ját. 5). P.pr. *dadam*, *dadanto*, *dadamāno* (Dh. 175, 292, 294). Ger. *datvā*, *-dāya*, *daditvā*. Inf. *dātum* (F. Ját. 3; Dh. 208). Pass. *dīyati*, *diyyati* (Alw. I. 39; Dh. 229). Pass. imperat. *dīyatu*, *diyyatu* (Dh. 229; Cl. Gr. 131). Pass. aor. *dīyittha* (Dh. 237). Adj. *dītabbo*, *deyyo*. P.p.p. *dinno*. Caus. *dāpeti*. Des. *dicchati*. See sep. the forms *Deti*, *Dajjati*.

DADDALLATI, To blaze, to shine brilliantly [वाज्ज्वति = ज्वल्]. Alw. I. 25; Das. 29.

DADDARĪ (m.), A sort of drum [comp. दर्दर]. Ab. 144.

DADDARĪKO, A sort of drum [दर्दरीक]. Ab. 140.

DADDARO, Name of a mountain [दर्दर]. F. Ját. 45, 47.

DADPHO (p.p.p. *ḍahati*), Burnt, scorched, consumed by fire [दग्ध = दह]. Dh. 25; Kh. 28. *Daddha-divaso*, day of cremation (Mah. 155).

DADDU (m.), A kind of cutaneous eruption [दद्दु].

DADDURO, A frog [दर्दुर]. Ab. 675.

DADHĀTI, and DAHATI, To put, to hold, to bear [धा]. Alw. I. 25. Inf. *dhātum* (Dh. 372).

*Cittañ dahati*, to fix the mind upon (with loc.).

DADHI (n.), Milk curds [दधि]. Ab. 501; F. Ját. 3, 5. *Dadhimandañ*, whey (Ab. 500).

DADO (adj.), Giving [दद]. *Amatāṇḍado*, giving Nirvāṇa. *Sabbakāṇḍado*, giving every wish.

DĀHAKE (adj.), Setting on fire [दाहक]. Dh. 301.

DAHANAM, Burning, consuming by fire [दहन]. Mah. 151.

DAHANO, Fire [दहन]. Ab. 33.

DAHARO (adj.), Young [दहर]. Ab. 253; Dh. 68; B. Lot. 410.

DAHATI, To burn, to consume by fire; to torment [दह]. Dh. 13, 25, 195, 196, 261, 301; Mah. 38. Pass. *ḍayhati*, to be burnt, to be consumed, to be in torment (Dh. 66, 195, 422; Gog. Ev. 52, 53). The usual spelling is *ḍah-*, I have met with *dah-* only at Att. 192, 208: at Mah. 125 the Ind. Office MS. has *ḍayhati*.

DAHO, A lake [दह]. Ab. 678; F. Ját. 5; Mah. 2.

DĀHO, and DĀHO, Burning, conflagration; suffering, torment, grief [दाह]. *Kilesadūho*, the fire of the passions (B. Lot. 332). *Jūtadūho*, in anguish of mind (Mah. 40).

DAJJĀ, see *Dadāti*.

DAJJATI, To give. According to Kaccāyana (Alw. I. 38), a root DAJJ may be substituted for DĀ throughout the whole conjugation; the examples given are *dajjāmi* and *dajjeyya*. *Dajjāmi* occurs at Mah. 48. The origin of this singular conjugation is obscure. It is possibly due to the false analogy of the opt. *dajjā*, Sansk. ददात्. A pres. ददते is given by the Sansk. grammarians, but being a passive form (from the redupl. root दद), it can hardly be the source of *dajjati*. I am inclined to think it possible that *dajjati* was originally a future (comp. the form *dakkhissasi* from दृश्, which shows that the fut. *dakkhati* must have come to be used as a present). At Mah. 48 we find *dajjāmi*, where either a future or a present is required, and at Mah. 63, in a parallel passage, we find *dajjam*, which cannot be a present, but might be a fut. Ātmane, unless we take it as the opt. 1st pers. from DĀ (ददा).

DAKAM, Water [दक]. Ab. 661. *Dakarakkhaso*, a water-sprite (Dh. 303, 304). *Dakasitalikam*, the white water-lily (Ab. 689).

DAKKHATĀ (f.), Skill [दक्षता].

DAKKHATI, see *Passati*.

DAKKHINĀ (f.), A gift; a present to a Buddhist

priest; an offering to a peta [दक्षिणा]. Ab. 986; Kh. 12. *Aldsi therānam rājā vihāradakkhiṇaṃ*, the king made the priests a present of the monastery (Mah. 103).

DAKKHIṆAGGI (*m.*), One sort of sacred fire, that which is taken from the domestic fire and placed to the south [दक्षिण + अग्नि]. Ab. 419.

DAKKHIṆAMBU, Same meaning as *Dakkhiṇodakam*, which see [दक्षिण + अम्बु]. Mah. 165.

DAKKHIṆĀPATHO, The southern country [दक्षिणा + पथ]. Dh. 347; Alw. I. 93.

DAKKHIṆATO (*adv.*), On the south; on the right hand [दक्षिणतस्]. Mah. 86, 206.

DAKKHIṆĀVATTO, and -TTO (*adj.*), Turning to the right [दक्षिण + आवर्त]. *Dakkhiṇāvatto sankho* a chank or conch shell with its spiral turning to the right instead of the left: these shells from their excessive rarity were greatly prized, and used for the water of consecration at a king's inauguration (Mah. 69). B. Lot. 632.

DAKKHIṆĀVISUDDHI (*f.*), Purity of a gift [दक्षिणा + विशुद्धि]. Saṅgīti S. says there are four, when the offering is pure on the giver's side and not the receiver's, when it is pure on the receiver's side only, when on neither side, when on both sides. Clough in his Dict. has "Dakshipavisuddhiya, pure offerings, such as can only be offered to the priests on religious occasions." See E. Mon. 80, and comp. 83.

DAKKHIṆĀYANAM, The half of the year when the sun moves to the south of the equator [दक्षिणा + यन]. Ab. 80.

DAKKHIṆEYYO (*adj.*), Worthy of offerings [comp. दक्षिणीय]. Ab. 726; Alw. I. 78; Mah. 105; Kh. 7. Saṅgīti S. enumerates seven *Puggalā dakkhiṇeyyā*, the *ubhatoḥhāgavimutto*, *paññāvimutto*, etc.

DAKKHIṆĀM, Kindness, affability [दाक्षिण्य]. Att. 41.

DAKKHIṆO (*adj.*), Right (dexter); southern; dexterous [दक्षिण]. Ab. 986. *Dakkhiṇakkhako*, the right collar-bone (Mah. 105). *Dakkhiṇā diśā*, the south (Kh. 20). *Dakkhiṇapabbā diśā*, the south-east (Cl. Gr. 82). *Dakkhiṇadvarā*, south gate (Mah. 154).

DAKKHIṆODAKAM, Water of donation [दक्षिणा + उदक]. "Water poured into the right hand of a priest as a ratification of an offering of value that

has either been made or is yet to be made" (Clough Sinh. Dict.). Mah. 86, 160; Dh. 244.

DAKKHINTI, see *Passati*.

DAKKHO (*adj.*), Clever, skilful [दक्ष]. Ab. 721.

ḌĀKO, and ḌĀKAM, A vegetable, a potherb [शाक]. Ab. 453. Comp. *Sāko*.

DALAM, A leaf [दल]. Ab. 543.

DĀLETI (*caus.*), To split, to break [दालयति = दल].

DALHAYATI, To make firm [द्रढय् or दृढय्, see B. and R.]. Alw. I. 17.

DALHĪKAMMAṀ, and DALHĪKARAṆAM, Making firm, strengthening, confirmation [दृढी + कर्मन् and करण]. Ab. 790; Dh. 175, 369.

DALHO (*p.p.p.*), Hard, firm, strong, excessive [दृढ = दृह]. Ab. 41, 714; Dh. 60. *Dalham bandhanam*, a strong fetter (Dh. 62). *Manasā dalhena*, with steadfast mind (Kh. 8). *Dalhapa-rakkamo*, making strenuous exertions (Dh. 5). *Dalhamitto*, a firm friend (Ab. 346). *Dalham* (*adv.*), strongly, firmly (Dh. 55; Ras. 24). *Dalhataram* (*adv.*), more firmly (Att. 210).

DALIDDO, and DALIDDO (*adj.*), Poor, needy [दरिद्र]. Ab. 739; Dh. 218, 243.

DĀLIMO, The pomegranate tree [दालिम]. Ab. 570.

DAMAKO, One who practises self-mortification by living on the remnants of offered food [दम + क]. Ab. 467.

DĀMAM, A rope, a string, a wreath [दामन्]. Ab. 499. *Pupphadāman*, a wreath of flowers (Mah. 198). Dh. 233; F. Jāt. 6.

DAMANAM, Subduing [दमन]. Mah. 118.

DAMATHO, Self-control, self-command; subjugation [दमथ]. Ab. 758; Alw. I. 93; Dh. 7.

DAMBHO, Deceit [दम्भ]. Ab. 177.

DAMETI (*caus. dammati*), to tame, to subdue, to overcome; to convince [दमयति = दम्]. Dh. 15, 54, 273; B. Lot. 376. *Dametum vaṭṭati*, I ought to convert him (Mah. 250).

DAMILO, A Dravidian, a Tamul, a Malabar [द्रविड]. Mah. 4, 127. Fem. *damiḷi* (Mah. 253; Alw. I. cvii). *Damiḷabhāsā*, the Tamul language (Alw. I. cvii).

DĀMILO (*adj.*), Dravidian, Tamul [द्राविड]. Fem. *dāmiḷi* (Mah. 154).

DAMITO (*p.p.p. dameti*), Tamed, subdued [दमित = दम्]. Ab. 749.

DAMMATI, and DAMYATI, To be tamed or subdued [दम्]. Alw. I. 18. P.p.p. *danto*.

DAMMI, see *Dadāti*.

DAMMO (*adj.*), To be tamed [दम्य = दम्]. *Dam-mo*, a steer, a young bullock (Ab. 496). Dh. 148, 339; B. Lot. 862; Alw. I. 77.

DAMO, Self-command, subjugation of the senses, self-restraint, abstinence; long-suffering; punishment, discipline; temperance, sobriety [दम्]. Ab. 349, 758, 847; Dh. 2, 46; Kh. 13.

DAMSO, A gad-fly [दंश]. Ab. 645; Cl. Gr. 83.

DĀNAM, Purification [दान from दे]. Ab. 1014.

DĀNAM, Cutting or breaking off [दान from दा to cut]. Ab. 1014.

DĀNAM, Giving; a gift, a donation; almsgiving, charity, liberality [दान]. Ab. 420, 1014. *Oṇadadānam*, admonition. *Balidānam*, giving offerings (Mah. 89). *Dānapati*, a noble giver, one who gives much and keeps little, or gives the good and keeps the bad; *dānasahāyo*, one who gives away property similar to what he keeps; *dānadāso*, one who gives little and keeps much, a sordid giver (E. Mon. 81). The two dānas are *dhammadānam* and *āmisa-dānam*, gift of spiritual and gift of temporal blessings (Mah. 196; E. Mon. 136). Great virtue is attached by Buddhism to the practice of alms-giving. See *Pāramitā*, and *Saṅgahavatthu*. E. Mon. 79-90; Dh. 32; Kh. 13.

DĀNAM, The fluid that flows from an elephant's temples when in rut [दान]. Ab. 1014, 1128.

DĀNAMAYO (*adj.*), Consisting of or connected with almsgiving [दान + मय].

DĀNĀRAHO (*adj.*), Worthy of gifts [दान + चाह]. Ab. 726.

DĀNASOṆO (*adj.*), Profusely liberal, munificent [दान + शौण्ड]. Ab. 723.

DĀNAVATTHU (*n.*), Cause for giving; object for a gift [दान + वस्तु]. *Saṅgīti* S. enumerates ten motives for almsgiving, such as fear, gratitude, the hope of reward, etc. There are ten objects suitable for gifts, *annam pānam vattham yānam mālāgandhavilepanam seyyāvasathapadīpeyyam*, food, drink, clothing, vehicles, flowers, perfumes, unguents, bedding, dwellings, lights (comp. Ab. 422).

DĀNAVO, An Asura [दानव]. Ab. 14, 83.

DANḌAKAMMAṀ, Atonement, penance, penal discipline, ecclesiastical punishment [दण्ड + कर्मण]. Mah. 28, 150, 201; Das. 4.

DANḌAKO, A stick, a staff [दण्डक]. F. Jāt. 4, 12, 18; Mah. 89; Dh. 106.

DANDANĪTĪ (*f.*), The science of criminal justice [दण्ड - नीति]. Ab. 113.

DANDETI, To punish [दण्ड]. Cl. P. Verbs, 13.

DANDHO (*adj.*), Idle, slothful, slow, heavy, foolish [तन्द्र]. Dh. 21, 124, 172. It is also explained by "*Ummāṇa, jamma*" Dh. 262.

DANDHĪ (*m.*), One who carries a staff, a mendicant [दण्डिन्]. Cl. Gr. 94.

DANDHIKO, One who carries a staff [दण्डिक]. Cl. Gr. 94.

DANDHO (*adj.*), Punishable [दण्ड्य]. *Sutam dandho*, amenable to a fine of a hundred pieces Mah. 234.

DANDO, A staff, a pole; a handle; a stalk or stem; punishment, penalty; violence, cruelty [दण्ड]. Ab. 349, 686, 1044. *Sajjhudandam setacchattam*, a white umbrella with a silver handle (Mah. 164). *Dandam papeti*, or *karoti*, to inflict a punishment (Dh. 55; Alw. 66). *Dandadipikā*, a torch. Dh. 24, 72; Mah. 234.

DĀNĪ (*adv.*), Now [इदानीम्]. Dh. 42, 384; Kh. 23; F. Jāt. 3. With the original final *m* revived for euphony: *handa dānim assāhaṇ*. See also *Idāni*.

DANTACCHADO, The lip [दन्त + छद्]. Ab. 930

DANTADHĀVANO, The tree Acacia Catechu [दन्त + धावन]. Ab. 567.

DANTAJO (*adj.*), Dental [दन्त + ज]. The dental letters are *t*, *th*, *d*, *dh*, *n*, *l*, and *s* (Cl. Gr. 2).

DANTAKATTHAM, A tooth-brush, a piece of wood used for cleaning the teeth [दन्त + काष्ठ]. Ab. 442; Mah. 22.

DANTAMAYO (*adj.*), Made of ivory [दन्त + मय]. Alw. I. 78; Mah. 242.

DANTAPONO, A tooth-cleaner [दन्त + पवन]. Ab. 442; Pāt. 14.

DANTASATHO, The lime or lemon [दन्त + शठ]. Ab. 553.

DANTĀVARAṆAM, The lip [दन्त + आवरण]. Ab. 262.

DANTI (*f.*) Self-control [दान्ति]. Ab. 758.

DANTĪ (*m.*), An elephant [दन्तिन्]. Ab. 360.

DANTO, A tooth; an elephant's tusk; ivory [दन्त]. Ab. 261; Kh. 18; Mah. 151, 210. *Dantakhacito*, inlaid with ivory. *Dantavijani*, an ivory fan (Mah. 164). *Dantasippam*, art of carving on ivory (Mah. 242).

DANTO (*p.p.p. dammati*), Tamed, subdued; trained,



broken ; self-controlled, temperate [दान = दम्].  
Ab. 749 ; B. Lot. 376 ; Dh. 7, 26, 57.

DANTOṬṬHAJO (*adj.*), Dental-labial, the letter  
८ is so called [दन्त + ओष्ठ + ज]. Cl. Gr. 2.

DANU (*f.*), Name of the mother of the Asuras  
[दनु]. Ab. 83.

DĀNUPPATTI (*f.*), Re-birth of an almsgiver  
according to his wish [दान + उत्पत्ति]. E. Mon.  
83. There are eight dānuppattis, re-birth as a  
wealthy khattiya, a wealthy brahmin, a wealthy  
householder, a Tusita angel, etc.

DĀPETI (*caus. dadāti*), To cause to be given  
[दापयति = दा]. Mah. 27, 135, 202 ; Dh. 237.  
*Aggim dāpeti*, to cause fire to be applied, to set on  
fire (Dh. 176, 299).

DAPPANO, A mirror [दर्पण]. Ab. 316.

DAPPAVĀ (*adj.*), Proud [दर्प + वल्]. Mah. 152.

DAPPO, Pride [दर्प]. Ab. 860.

DĀRĀ, see *Dāro*.

DĀRAKO, An infant, a child, a boy, a son [दारक].  
Ab. 253 ; Alw. I. xiv ; Mah. 45 ; Dh. 155. *Gā-  
madārakkā*, the village children (F. Jāt. 17).

DĀRAṆAM, Cleaving [दारण]. Ab. 393.

DARATHO, Oppression, suffering, pain [दर + थ].  
Ab. 1111 ; Dh. 425 ; Das. 33. *Divādaratho*,  
oppression caused by the heat of the sun.

DARĪ (*f.*), A cave, a grotto [दरी]. Ab. 609.

DĀRIKĀ (*f.*), A girl, a young woman [दारिका].  
Alw. I. xiv ; Mah. 222 ; Dh. 223.

DĀRITO (*p.p.*), Torn asunder : divided [दा-  
रित = दृ]. Ab. 748.

DARO, Fear ; pain, suffering [दर]. Ab. 1111 ;  
F. Das. 33. *Mahāddaro*, anguish (Mah. 261).  
In *uiddaro* (Dh. 37), and *vitaddaro* (Dh. 69),  
*daro* is taken by the commentator in the sense of  
"suffering."

DĀRO, and DĀRĀ (*f.*), A wife [दार]. Ab. 237.  
*Sakena darena ca homi tuṭṭho*, and remain content  
with my own wife (Dh. 97). Loc. sing. *dāre*  
(Ab. 1000). Loc. pl. *dāresu* (Dh. 62 ; here it is  
possible that *dāresu* should be rendered "a wife,"  
not "wives," comp. the Sansk. use of the word).  
*Dārābhāraṇaṇa*, maintaining a wife. *Putta-  
dāraṇa*, wife and child (Kh. 5). *Puttadārā* (*plur.  
masc.*), wife and child, or wives and children  
(Dh. 412).

DĀRU (*m.*), Wood [दारु]. Ab. 548. Pl. *dārūni*,  
firewood (F. Jāt. 2, 56). *Dāruhatthi*, a wooden

elephant (Dh. 158). *Patodadūrūni*, sticks to make  
a goad of (Mah. 167).

DĀRUHALIDDĀ (*f.*), Name of a plant [दारु +  
हरिद्रा]. Ab. 586.

DĀRUJO (*adj.*), Made of wood [दारु + ज]. Dh. 62.

DĀRUKAM, Wood, a log [दारु + क]. Dh. 392.

DĀRUMAYO (*adj.*), Made of wood, wooden  
[दारुमय]. Dh. 90, 158.

DĀRUṆO (*adj.*), Harsh, severe ; terrible, dreadful  
[दारुण]. Ab. 167 ; Dh. 25 ; Mah. 235.

DASA (*num.*), Ten [दश]. Instr. and abl. *dasahi*.  
Gen. and dat. *dasannaṃ* (Dh. 25). Loc. *dasasu*.

DASĀ (*f.*), The skirt or border of a garment ; con-  
dition, state ; period, age [दशा]. Ab. 294, 1127.  
*Dasākaṇṇo*, the edge of the skirt (Dh. 234).  
*Odātāni vatthāni dīghadasāni*, white garments  
with long skirts.

DASABALAM, Ten forces, see *Balaṃ*. Man. B. 380.

DASABALO, One who possesses the ten Balas, a  
Buddha [दशन + बल]. Ab. 1 ; Dh. 84 ; Cl.  
Gr. 81 ; Mah. 11, 118. *Kassapadasabalo*, Kassapa  
Buddha (Ras. 24).

DASADHĀ (*adv.*), In ten ways [दशधा]. Mah. 155.

DASADHAMMAṀ, Ten objects [दस + धर्म].  
According to Hardy these are the four Maggas,  
the four Phalas, Nirvāṇa, and the Scriptures  
(E. Mon. 194).

DASADISAM, Ten directions, see *Disā*. Att. 142.

DASĀHAM, Ten days [दशन + अह]. Pāt. 10.

DASAMO (*adj.*), Tenth [दशम]. Mah. 67. Fem.  
*dasamī*, the tenth day of the lunar half month  
(Mah. 117).

DASANAM, Biting [दशन].

DASANO, A tooth [दशन]. Ab. 261. *Dasana-  
cchado*, the lip (Ab. 262).

DASANTO, The border of the skirt [दशा + अन्त].  
Alw. I. 101.

DASASATANAYANO, Thousand-eyed, a name of  
Indra [दशन + शत + नयन]. Ab. 19.

DASASILAM, The ten precepts or Sikkhāpadas  
[दशन + शील].

DASATI, To take hold of with the teeth ; to bite  
[दश]. *Mukkena d.*, to seize in the mouth (F.  
Jāt. 3). Dh. 223 ; Mah. 244 ; Ras. 72 ; F. Jāt.  
17, 53. P.p. *daṭṭho*. Caus. *Daṇḍakam kaccha-  
pena dasāpetvā*, having made the tortoise take the  
stick in his mouth (F. Jāt. 17).

DASAVAGGO (*adj.*), Consisting of ten individuals

दशन + वर्ग]. *Dassavagga saṅgaho*, a chapter of ten priests. Pār. xl.

DĀSAVYĀM, Slavery, servitude. *Dassavya, dassavā*, a servant or slave. Ab. 515.

DĀSIDĀSAM, Maid-servants and man-servants दासी + दास]. Dh. 242.

DĀSO, A slave, a servant [दास]. Ab. 514; Alw. I. xiv. Fem. *dāsi*, a female slave, a maid-servant (Ab. 236; Mah. 162).

DASSAM, see *Dadāti*.

DASSANAM, Seeing, sight; meeting or associating with; opinion, doctrine, belief; knowledge; *sotāpatti*, or the knowledge gained by one who is walking in the first path; an eye; showing, illustrating [दर्शन]. Ab. 161, 775, 888. *Tasmā dassanam pi anicchanti*, disliking the very sight of them (Dh. 300). *Ariyasaccānaṃ dassanam*, discernment of the sublime truths (Kh. 6). *Bhikkhūnaṃ dassanam*, the presence of the priests. Mah. 150. *Micchādasanam*, false doctrine (Dh. 306). *Dassaniyopagacchunto mitu deriyā*, going to see his princess-mother (Mah. 24). With acc. *Taṃ bhagavantaṃ dassaniya*, to see the Blessed one (Alw. 92, 93). Alw. I. xiv; Dh. 37, 38, 48, 290.

DASSANĪYO, and -NEYYO (adj.), Beautiful [दर्शनीय = दृश्य]. Alw. I. 74; B. Lot. 407; Dh. 314; Mah. 225, 235.

DASSATI, see *Dadāti*.

DASSĀVĪ (adj.), Seeing. *Bhayadassāvī*, seeing danger.

DASSETI (caus. *passati*), To show; to point out; to show oneself [दर्शयति = दृश्य]. *Raṇṇo kumārāṃ dassesun*, they presented the prince to the king (Mah. 45). *Mahāsattābhīmukhe attānaṃ dassesi*, presented himself before the Bodhi-atta (Ras. 19). *Āsānāni na dassesi*, rendered the seats invisible (Mah. 31). *Attānaṃ adassetvā*, without allowing myself to be seen (Dh. 314). *Parāḍarasavānyānaṃ dosānaṃ dassento*, pointing out the sinfulness of adultery (Dh. 395). *Naccagītaṃ dassayamānā*, exhibiting her dancing and singing (Dh. 307). *Sumane kūṭe pādaṃ dassesi*, left an impression of his foot on Adam's Peak (Mah. 7). *Sunakhopamaṃ dassayitvā*, comparing him to a dog, lit. pointing out his resemblance to a dog (Mah. 227). *Dassesi sonirūpeṇa paricārikayakkhinaṃ*, a menial yakkhinaṃ showed herself under the form of a dog (Mah. 48). *Godhārūpeṇa dassesi luddakānaṃ bhummadevatā*, the devatā of the spot presented

himself to the hunt-man under the form of an iguana. Mah. 166. F. Jāt. 419; Ras. 25; Mah. 59, 162, 176; Dh. 15.

DASSI, DASSITHA, etc., see *Passati*.

DASSĪ (adj.), Seeing; showing [दर्शिन]. *Dighadassi*, far-seeing (Dh. 219). *Bhayadassī*, seeing danger. Dh. 36. *Vajjadassī*, pointing out what is to be avoided. Dh. 14. Dh. 2.

DASSITO (p.p.p. *dasseti*), Shown, exhibited [दर्शित = दृश्य]. B. Lot. 310.

DASSIVĀ (adj.), Having seen [दर्शिवस्]. *Bhayadassivā*, having seen danger. Dh. 6j.

DASSIYATI (pass. *dasseti*), To be shown. *Angulipāḍassiyamānaṃ*, being pointed at with the finger (Dh. 109).

DĀTĀ m., A giver [दातृ]. Sen. K. 340.

DĀTABBO (p.f.p. *dadāti*), To be given, that must be given [दातव्य = दा]. *Bhaddaratanāṃ dātabbāṃ bhassati*, food and fees will have to be given him (Dh. 93). Mah. 220.

DĀTHĀ f., A canine tooth, a tusk, a fang [दंष्ट्रा, दाढा]. Ab. 261; B. Lot. 500. Tusk of an elephant (Mah. 152), of a Rakkhasa (Ras. 20). *Suppadūṭhā*, fang of a snake (Ab. 655).

DĀTHĀDHĀTU m., Tooth relic [दाढा + धातु]. An eye-tooth of Buddha brought from Kalinga in 310 A.D. and enshrined by the reigning king Sirimeghavajña: it is now at Kandy in Ceylon.

DĀTHĪ (adj.), Having tusks or fangs [दंष्ट्रिन]. (I. Gr. 2).

DĀTO (p.p.p.), Cut [दात = दो]. Ab. 752.

DĀTTAM, A sickle [दात्र]. Ab. 448; Cl. Gr. 133.

DATTHABBO (p.f.p. *passati*), To be seen [द्रष्टव्य = दृश्य]. *Na kho paṇ'etaṃ evaṃ datthabbaṃ*, this matter must not be viewed thus (B. Lot. 402). *Ayaṃ paṇṇākiro nagaramajjhe amaccādi-paritena datthabbaṃ*, this present is to be examined by him in the midst of the city surrounded by his ministers and other officers (Alw. I. 74). *Datthabbaṃ*, let it be known, it must be observed, or considered, or borne in mind (Kh. 21).

DATTHO (p.p.p. *ḍasati*), Held or seized in the mouth or teeth; bitten [दृष्ट = दृश्य]. *Datthattānato daṇḍakāṃ vassajjettvā*, having let go the stick from the place he held it by, lit. from the bitten place (F. Jāt. 17; Dh. 412). F. Jāt. 42.

DATTHUM, see *Passati*.

DATTI f., Offering [दत्ति].

DATTIMO (*adj.*), Received by donation [दत्तिम].  
 DATTU (*adj.*), Stupid. Ab. 721.  
 DĀTUM, DATVĀ, see *Dadditi*.  
 DĀTYŪCHO, A gallinule [दात्यूह]. Ab. 644.  
 DAVANAṂ, Burning, heat.  
 DAVATHU (*m.*), Burning, heat, inflammation [दवधु]. Ab. 328.  
 DAVO, Quick motion; sport, amusement [द्रव]. Ab. 176, 1126. Comp. *Dravo*.  
 DAVO, Burning, inflammation; a forest [दव]. Ab. 1126.  
 DĀVO, A forest [दाव]. *Dāvaggi*, a burning forest (Dh. 195). See *Dāyo*.  
 DAYĀ (*f.*), Mercy, compassion [दया]. Ab. 160.  
 DĀYĀDO, A kinsman; an heir [दायाद]. Ab. 1046; Mah. 36; Kh. 13. *Gopānam dāyādo*, one who inherits oxen (Sen. K. 345).  
 DĀYAJJAM, Inheritance; dowry [दायाज]. Mah. 51; Alw. I. xlv.  
 DĀYAKO (*adj.*), Giving, a giver, a benefactor [दायक]. Fem. *dāyikā* (Dh. 252). Mah. 36, 176; Kh. 11; Dh. 103.  
 DAYĀLŪ (*adj.*), Compassionate, merciful [दयालु]. Ab. 727. *Dayālu* (Mah. 231).  
 DĀYANAM, Reaping [from दो]. Dh. 126.  
 DAYĀPANNO (*adj.*), Compassionate [दया + आपन्न = पद].  
 DAYĀPARO (*adj.*), Compassionate [दया + पर]. Mah. 226.  
 DAYATI, To give, to allot; to protect [दय]. Cl. P. Verbs, 9. With gen. *Telassa dayati*, he allots oil (Cl. Gr. 145). Dh. 398.  
 DĀYATI, To give [दाय]. Mah. 222.  
 DAYHATI, see *Dahati*.  
 DĀYI (*adj.*), Giving [दायिन्]. Sen. K. 502.  
 DAYITO (*p.p. dayati*), Beloved [दयित = दय]. Ab. 697. Fem. *dayitā*, a woman (Ab. 230).  
 DĀYO, A gift; separate property of a wife [दाय]. Ab. 355, 898; Dh. 120.  
 DĀYO, A forest, a wood [दाव]. Ab. 536, 898.  
 DEPPUBHO, An Amphibæna, a kind of lizard without legs [दुप्पुभ]. Ab. 651; Mah. 244.  
 DEHANI (*f.*), A threshold [देहनी]. Ab. 219.  
 DEHI (*m.*), An animal, a creature [देहिन्]. Ab. 93.  
 DEHO, and DEHANI, The body [देह]. Ab. 151. *Dehapatissajjhāne*, on the place where his body fell, i.e. on the spot where he was killed (Mah. 155). *Antimadehahārī*, wearing his last body; i.e. in

his last existence (B. Lot. 350). Alw. I. xxxiv; Ras. 21; Mah. 178.  
 DENDIMO, A kind of drum [दिण्डिम]. Ab. 143; B. Lot. 478.  
 DESAKO, A district [देश + क]. Mah. 61.  
 DESAKO (*adj.*), Showing, teaching, a teacher [देशक]. A priest confessing an offence to another is called *desako* (Pāt. 27). *Desako*, a preacher (Mah. 196). *Dhammadesako*, one who teaches the Law (Ras. 18).  
 DESANĀ (*f.*), Instruction; preaching; a sermon or discourse; showing [दिशना]. Mah. 2, 173; B. Lot. 436. *Vatthudesanā*, consecrating a site for a building (Pāt. 4).  
 DESĀPETI, To cause to be pointed out. Pāt. 72.  
 DESETI (*caus.*), To point out; to teach; to show; to preach; to expound; to confess [देशयति = दिश]. *Vatthum d.*, to consecrate a site, viz. to mark it out with certain ceremonies (Pāt. 4, 71). *Dhammam d.*, to preach the truth, to teach religion, to preach a sermon (Kh. 9; Ras. 22; Dh. 119). *Kassa nu kho ahaṃ paṭhamam dhammam deseyyam*, whom shall I first teach the truth (Dh. 119). *Suttam desetuṃ*, to preach the (Ratana) Sutta (Mah. 240). *Aññaṃaṇṇam accayan desetvā* having confessed their fault to each other (Dh. 105). Alw. I. lxix. Pass.p.pr. *desiyamāno* (Dh. 125).  
 DESIKO, One who shows or teaches [देशिक]. *Magghadesiko*, a guide (Dh. 124, 158).  
 DESITAVĀ (*adj.*), Having preached or taught [देशित + वल्]. Cl. Gr. 126.  
 DESITO (*p.p. deseti*), Shown, pointed out, taught, preached [देशित = दिश]. Dh. 50.  
 DESIYO (*adj.*), Belonging to a country [देशीय]. *Coladestyo*, belonging to the Cola country.  
 DESO, A place; a region, a district; a country; a part, a side [देश]. Ab. 186. *Sabbadesesu*, in all the provinces (Mah. 35). *Purā pubbuttare dese*, on the north-east side of the city (Mah. 166). *So deso sammajjitabbo*, the place must be swept (Pāt. xx).  
 DETI, To give. Whether this form is the Sanskrit दयते from दय, or whether it is due to the false analogy of *detu*, the imperat. from DĀ, I am not able to determine. The present occurs very frequently (*demi, desi, deti, dema, detha, denti*), and I have met with a part. pres. *dento* (see Dh. 374). *Detu* belongs of course to *dadditi* (which see).  
 DETI, To fly [दयते = उ].

DEVA, see *Devo*.

DEVADĀRU (n.), The Deodar pine, *Pinus Deodora* [देव + दार]. Ab. 568.

DEVADATTO, A name used to denote a person in general; name of a cousin of Buddha who was his enemy and rival [देवदत्त]. Cl. Gr. 131.

DEVADEVO, Angel of angels, highest of celestial beings, an epithet of Buddha [देव + देव]. Ab. 3; Ras. 27.

DEVADHAMMO (*adj.*), Of celestial nature, godlike [देव + धम्म]. Those are so called who are endowed with shame, fear of sinning, and piety (Dh. 304; Das. 41).

DEVADHĪTĀ (*f.*), A female deva, a goddess or angel [देव + दुहितृ]. Dh. 226, 364. Comp. *Devaputto*.

DEVADUNDUBHI (*m.*), Thunder [देव + दुन्दुभि]. Brahmajāla S. Aṭṭhakathā says *sukkhavalūha-kagajjanam*.

DEVADŪTO, A messenger from the gods [देव + दूत]. This term is applied to the three devas who took the forms respectively of an old man, a leper and a corpse, to warn Siddhatta of the vanity of human pleasures (Man. B. 155). Dh. 117.

DEVAKHĀTAKAM, A natural pond [देव + खात = खन + क]. Ab. 680.

DEVAKULAM, A (non-Buddhist) temple; a family of royal blood [देव + कुल]. Mah. 67, 115.

DEVAKUSUMAM, Cloves [देव + कुसुम]. Ab. 303.

DEVĀLAYO, A Hindu temple [देव + आलय]. Mah. 237.

DEVALOKO, The world of devas or angels, the god-world, heaven; a deva heaven, a heaven, a god-world [देव + लोका]. Ab. 10. There are six devalokas, *Cātummahārājikadevaloko*, *Tāvātimsadevaloko*, *Yāmadevaloko*, *Tusitadevaloko*, *Nimmānaratidevaloko*, *Paranimmitavasavattidevaloko*. Of these the first extends above the four Mahādīpas, from the Yugandhara rocks to the Cakkavālapabbata, the second is on the summit of Mount Meru, and the remaining four rise one over the other above Meru. Their inhabitants are called *Cātummahārājikā devā*, *Tāvātimsā devā*, etc. The devas of the devalokas are superhuman beings or angels, living a life of happiness exempt from the ills of humanity. They are inferior to the Brahma angels, being subject to Kāma, or the pleasures of sense. The six devalokas are called

collectively *devaloko* or "heaven." The term *devaloko*, "angel-world," is also applied to the six devalokas and the twenty brahmalokas collectively, and each of these twenty-six worlds is also called *devaloko*, "a heaven" (see Dh. 434). *Devalohasiri*, the bliss of heaven (Dh. 117). Man. B. 5, 24, 25; B. Int. 202, 603 and foll.; Mah. 178; Kh. 14; Alw. I. cvii.

DEVANAM, Sport; custom; desire to win; praise [देवन]. Ab. 889.

DEVAPUTTO, A deva [देव + पुत्र]. The inhabitants of the Devaloka are called *devā*, but the sing. *deva* occurs but very rarely. In its place *devatā* is used, or, if it is intended to particularize sex, *devaputto* and *devadhītā*. *Devaputto* therefore means simply a male deva, and *devadhītā* a female deva. At Mah. 182 the Tāvātimsā gods are called *devaputtā*, and at Gog. Ev. 25 the moon (*candimā*) is called *devaputto*. At Dh. 117 the term is applied to Vissakamma, the celestial architect, and at Dh. 94 the son of the Brahman Adinappubba is called d. when reborn in the Tāvātimsā heaven.

DEVARĀJĀ (*m.*), King of the devas, viz. Indra; a deva-king [देव + राज]. Ab. 18; Dh. 153.

DEVARAJJAM, Sovereignty over the devas [देव + राज्य]. Kh. 14.

DEVARO, A husband's brother, a brother-in-law [देवर]. Ab. 247.

DEVASIKAṀ (*adv.*), Daily [दिवस + इक + म]. Dh. 95, 128, 212, 265.

DEVATĀ (*f.*), A deva, a celestial being, an angel, a deity [देवता]. Ab. 12. This word has the same meaning as deva, and the sing. *deva* being little used, *devatā*, "a deva," generally takes its place (comp. *Devaputto*). At Dh. 99 a Tāvātimsā deva is called both *devatā* and *devaputto* (comp. Mah. 178). *Devatūhi upaṭṭhiyamāno*, ministered to by the angels (Dh. 265). *Devatūbali*, offering to a deva (Mah. 89). *Kuladevatānam bhikkhūnam*, to the priests who are the tutelary deities of our race (Mah. 136). *Chattamhi devatā*, the deity who guarded the royal parasol (Mah. 165). Kh. 4. *Rukkha-devatā*, a tree nymph (see Ras. 83). *Nagara-devatāyo*, guardian devas of a town (Kh. 28). *Bhummā devatā*, a deva who inhabits the earth or a particular spot (Mah. 166).

DEVATĀDO, The grass *Lipeocercis serrata*

[देवताड]. Ab. 578. Clough has *devatāṇḍa* both in his dict. and in his edition of *Abhidhānaṇṇapadīpikā*.

DEVATAM, A deva [देवत]. Ab. 12.

DEVĀTIDEVO, The deva who is over all devas, i.e. Buddha [देवातिदेव]. Mah. 5; Dh. 148.

DEVATTAM, Devaship [देवत्व].

DEVATTHANAM, A holy place, a cetiya; celestial abode [देव + स्थान]. Dh. 349; F. Jāt. 58.

DEVAYONI *adj.*, Of celestial origin [देव + योनि]. Pl. *devayoniyo*, demigods (Ab. 13).

DEVĪ (*f.*), a female deva, a nymph, a goddess, a queen [देवी]. Alw. I. 97; Dh. 99, 154; Mah. 85; Das. 45.

DEVINDO, King of the devas, Indra [देव + इन्द्र]. Mah. 47.

DEVITTAM, Queenship [देवीत्व]. Mah. 25.

DEVITTHI (*f.*), A female deva, a goddess or nymph [देव + स्त्री]. Ab. 25.

DEVO, A deva, a god, a celestial being, an angel; a cloud; a king; the sky, the air; death [देव]. Ab. 11, 46, 47, 842. The devas or angels are superhuman beings of various classes or orders. The term is applied to the inhabitants of the twenty Brahmālokas and the six Devalokas (see *Devaloka*). But there are also devas who are tutelary deities to certain towns or families, some are tree nymphs, some reside in rocks or are the genii of a particular locality, others make their home in the air or the cloud (see *Devatā*).—*Samiddhiramano nāma devo*, the deva named S. (Mah. 5). *Devo uppalavaṣṇo*, Vishṇu (Mah. 47). *Devamanussā* (*pl.*), gods and men (Dh. 267; Kh. 14). *Devānam indo*, king of the devas, viz. Indra (Ras. 24; Dh. 185). *Devakaññā*, a celestial nymph. *Devo rassati*, it rains, lit. "the cloud, or the cloud deva rains" (Mah. 129). *Devo paṭhamayāmanā vassitrā*, rain having fallen during the first watch (Dh. 88). *Devamātiko deso*, a district watered by rain (Ab. 188). *Tam devo payirupāsatu*, let Your Majesty attend upon him. Voc. *deva*, Sire, Your Majesty. *Sukkoma deva*, we are able, Your Majesty (Alw. I. 73; F. Jāt. 6; Mah. 85). Man. B. 39-44. There are said to be three sorts of devas, *sammāsidevā*, *uppatidevā*, *visuddhidevā*, kings, angels, arāhats (Das. 45).

DEYYADHAMMO, A gift, an offering [देय + धर्म]. Dh. 132, 267, 434; B. Int. 42.

DEYYO (*adj.*), To be given [देय = दा]. Neut. *deyyaṇ*, an offering. *Buddhadeyyaṇ*, an offering to Buddha (Cl. Gr. 79). *Brahmadeyyaṇ*, a present made to a brahmin (F. Jāt. 10).

DHAJĀLŪ (*adj.*), Adorned with flags [ध्वज + आलु]. Ab. 733.

DHAJAVĀ (*adj.*), Adorned with flags [ध्वजवन]. Ab. 733.

DHAJĪ (*adj.*), Having flags [ध्वजिन]. Cl. Gr. 29. Fem. *dhajinī*, an army (Ab. 381).

DHAJO, A flag; a mark or symbol [ध्वज]. Ab. 397, 1064; Mah. 99. *Tambapanniddhajā gurū*, teachers who are the standards of Ceylon (Alw. I. xv).

DHĀMAM, Light, splendour; dignity [धामन].

DHAMANĪ (*f.*), A vein; a nerve [धमनि]. Ab. 279; Dh. 71.

DHAMANO, A reed [धमन]. Ab. 601.

DHAMATI, To blow [ध्मा]. *Saṅkham d.*, to blow a conch (Mah. 143, 154). *Dhameti* (F. Jāt. 15).

DHAMMABHAṆḍĀGĀRIKO, Treasurer of the Law, a name of Ānanda [धर्म + भाण्डागारिक]. Ab. 436.

DHAMMĀBHIŚAMAYO, Comprehension of the truth [धर्म + अभि + समच]. This term means the attainment by an unconverted man of one of the four paths. *Caturāśītiyā pāpasahassānaṃ dhammābhiśamayo ahoṣi*, the conversion of eighty-four thousand beings took place (Dh. 130). B. Lot. 432; E. Mon. 292; Mah. 3, 73; Dh. 144, 350; Kamm. 28.

DHAMMACAKKAM, Dominion of the Law [धर्म + चक्र]. The well-known phrase *dhammacakkaṃ pavatteti* is usually rendered "to turn the wheel of the Law," but that this was its original meaning I consider extremely improbable. *Pavatteti* (which see) does not mean "to turn" so much as "to set going," "to set on foot," "to establish," "to begin," "to make," and cakka is probably used in its sense of "domain" or "dominion." Thus *dhammacakkaṃ p.* should be rendered by some such expression as "to inaugurate the reign of Religion," "to set on foot the dominion of the Law." It is most important to bear in mind that this famous phrase is used not of the whole period of Buddha's ministry, but *only of his first sermon*, in which he "began" or "set on foot" his religion by imparting the knowledge of it to the five brahmins. Turnour's rendering is "proclaimed

the sovereign supremacy of his faith" (Mah. 2, comp. the Index and Glossary). In Buddhaghosa's comment on Brahmajāla Sutta, the word dhammacakka occurs in a different connexion; when the priests inform king Ajātasattu of their wish to hold a general council, he replies *sādhū bhante, visatthā karotha, mayham āpācakkam tumhikāṃ dhammacakkam hotu, āpāpetha kiṃ karomī*, which I would translate as follows, "It is well, venerable men, you may rely upon me, let mine be the domain of temporal authority, yours the domain of religion, command me what to do." *Dhammacakkappavattanasuttaṃ*, the sermon called "The Establishment of the Truth" (Mah. 101, 74). *Dhammacakkappavattitapadeso*, the spot where the Law was first preached (Kh. 20). Man. B. 187; B. Lot. 299, 335, 387; Dh. 78, 119. In his Sinh. Dict. Clough explains Dharmacakra as "The laws contained in the whole of the sacred and moral discourses delivered by Buddha."

HAMMACAKKHU (n.), The eye of the Law [धर्म + चक्षुस्]. The following phrase is of frequent occurrence, *Tassa virajam vitamalam dhammacakkhum udapādi yam kiñci samudayadhammam sabbaṃ tam nirodhadhammam*, he received the pure and spotless Eye of the Law, (which is the knowledge) that whatsoever is in the condition of having an origin is also in the condition of having an end, i.e. that whatsoever is brought into existence must one day perish. *Dhammacakkhum visodheti*, to make clear the eye of the Law, i.e. to purify the mental insight so as to obtain the knowledge called dhammacakku (Mah. 73).

HAMMACĀRĪ (adj.), Living according to the Law, virtuous [धर्म + चारिन्]. Dh. 31, 126. Fem. *dhammacārīnī* (Cl. Gr. 40).

HAMMACARIYĀ (f.), Religious life, piety [धर्म + चर्या]. Kh. 5.

HAMMACĀRO (adj.), Pious [धर्म + चार].

HAMMADĀNAM, Gift of the Law, viz. imparting to others a knowledge of the Truth [धर्म + दान]. Dh. 64; E. Mon. 196; Pāt. xxii. *Dhammadānaṃ mahantaṃ ti sutvā āmisodānato*, hearing that the gift of religion is a greater gift than the gift of alms (Mah. 196).

HAMMADASSĪ (m.), Name of one of the twenty-four Buddhas [धर्म + दर्शिन्]. Mah. 2.

HAMMADESANĀ (f.), Religious teaching, a

sermon, a discourse [धर्म + देशना]. Dh. 305, 314; F. Jāt. 8; B. Lot. 436, 649.

DHAMMĀDHAMMO, True and false doctrine [धर्म + अधर्म]. *Dhammādhammeu kovido*, skilled in distinguishing true and false doctrine (Mah. 74; Alw. N. 62.)

DHAMMADHARO (adj.), Versed in the Buddhist scriptures [धर्म + धर]. Dh. 46; Mah. 27.

DHAMMĀDHIPATEYYASĪLAM, See *Adhipateyyam*.

DHAMMAJĪVĪ (adj.), Living according to the Law, living righteously [धर्म + जीविन्]. Dh. 5, 30.

DHAMMAKATHĀ (f.), A religious discourse, an exposition of the Scriptures; conversation on religious subjects [धर्म + कथा]. Dh. 135, 231; Alw. I. 78; Pāt. xxii; Mah. 196; Ras. 26. At Dh. 366 it is opposed to *abhidhammakathā*, exposition of metaphysical doctrine.

DHAMMAKATHIKO, One who expounds the Law, one who has the gift of preaching [धर्म + कथा + इक]. Mah. 196; Dh. 259, 384; Pāt. xxii. *Mahādhammakathiko*, mighty in the scriptures (Dh. 405). At Pāt. xvi it is said that to be an efficient dhammakathika a man should be versed in Abhidhamma.

DHAMMAKETU (m.), Standard of the Law [धर्म + केतु]. *Dhammaketum ussāpeti*, to raise the standard of the Law (B. Lot. 323).

DHAMMAKKHANDHO, Branch of doctrine; division of the dhamma or scriptures [धर्म + खण्ड]. The Tipiṭaka is divided into eighty-four thousand dhammakkhanda, "articles" or "sections of the Law." They are divisions according to subject. Buddhaghosa as an illustration of the meaning of this term says that a Sutta or discourse dealing with one subject forms one dh., while a Sutta embracing several subjects forms several. Mah. 26; B. Int. 34; Att. 133. Saṅgīti S. also mentions four dhammakkhanda or "bodies of doctrine," *śīlakkhandho*, *samādhikkhandho*, *paññākkhandho*, *vimuttikkhandho*.

DHAMMAN, see *Dhammo*.

DHAMMĀMATAM, The nectar of the Law [धर्म + अमृत]. Mah. 74.

DHAMMANĪ (m.), A rat-snake. Ab. 652.

DHAMMĀNUDHAMMO, see *Anudhammo*.

DHAMMAPADAM, A religious sentence; name of one of the books of the Tipiṭaka; body or portion

of Dhamma [धर्म + पद]. There are four Dhammapadas, *anabhijjādharmapadam*, *avyāpādharmapadam*, *sammāsādharmapadam*, *sammāsādhidhammapadam* (Dh. 285). At Man. B. 497 Hardy gives another set of four. *Dhammapadam*, "Religious Sentences," is the name of the second book of the Khuddakanikāya (E. Mon. 169).

**DHAMMAPAKKHO**, The side, cause, or party of true religion [धर्म + पक्ष]. Mah. 18.

**DHAMMARĀJĀ** (m.), King of Dhamma, Buddha; king of justice or righteousness [धर्म + राजन्]. Ab. 3; Dh. 89; Mah. 7. At B. Lot. 581 the Cakkavattin is called *dhammarājā*.

**DHAMMĀRĀMO**, One who dwells in the Law [धर्म + आराम]. Dh. 65. The comment says *niśānāññhena samādhavipassanāddhammo ārāmo assēti dhammārāmo*.

**DHAMMARASO**, Taste or sweetness of the Law [धर्म + रस]. Dh. 64.

**DHAMMARATI** (f.), Delight in the Law, pleasure caused by religion [धर्म + रति]. Dh. 64.

**DHAMMASABHĀ** (f.), A religious meeting; a place of religious meeting [धर्म + सभा]. Dh. 300; F. Jāt. 8, 46; Das. 21.

**DHAMMASĀLĀ** (f.), Hall of Dhamma, a place where the Scriptures are read and expounded [धर्म + शाला]. Att. 116.

**DHAMMĀSANAṂ**, A pulpit, a seat in which a priest sat while preaching [धर्म + आसन]. Dh. 402; Mah. 13; F. Jāt. 46.

**DHAMMASAṆGAṆIPPAKKARAṆAṂ**, Name of the first book of the Abhidhamma Piṭaka. E. Mon. 170. See *Saṅgasi*.

**DHAMMASAVANĀṂ**, Hearing the Law, attending the preaching of a sermon or exposition of religious doctrine [धर्म + श्रवण]. *Dhammasavanattham* or *-natthāya*, or *-nāya gacchati*, to go to a church service or sermon (Dh. 79, 336). Dh. *gacchati*, to sound the church call (Dh. 290, 402). *Dhammasavanaggaṇa*, a preaching hall or church (see *Aggaṇa*). F. Jāt. 46; Kh. 5.

**DHAMMASENĀPATI** (m.), Captain of the Faith, a name of Sāriputta [धर्म + सेना + पति]. Ab. 434; Dh. 135.

**DHAMMASSĀMĪ** (m.), Lord of Dhamma, Buddha [धर्म + स्वामिन्]. Ab. 3; Dh. 104; Mah. 252.

**DHAMMATĀ** (f.), Custom, habit; nature [धर्म + ता]. *Attano dhammatāya*, spontaneously, intuitively (Alw. I. cvii; Dh. 301, 403). Dh. 147, 155.

**DHAMMATTHO** (adj.), Just, righteous [धर्म + त्व]. Dh. 39, 46.

**DHAMMAVĀDĪ** (adj.), Speaking according to the Law, orthodox [धर्म + वादिन्]. Dh. 104; Mah. 17.

**DHAMMAVICAYO**, Investigation of doctrine, religious research [धर्म + विचय]. This is one of the Bojjhaṅgas (B. Lot. 798; Man. B. 498).

**DHAMMAVINAYO**, Doctrine and Discipline [धर्म + विनय]. There is a twofold division of the contents of the Tipiṭaka into Vinaya and Dhamma, the latter including the Suttapiṭaka and Abhidhamma (Dh. 104).

**DHAMMĀYATANAṂ**, Ideas, thought, see *Āyatanāṇi*.

**DHAMMENA** (adv.), Justly, righteously [धर्मेण]. Mah. 208, 237; F. Jāt. 5; Dh. 373. *Katham dhammena itṭhakā uppdessāmi*, how can I without oppression obtain bricks? (Mah. 165, comp. 39).

**DHAMMĪ** (adj.), Having the nature or quality of [धर्मिन्]. *Vayadhammā*, subject to decay (Ras. 24; Att. clxxii). Cl. Gr. 29.

**DHAMMĪ, DHAMMIKATHĀ**, see *Dhammo*, 2.

**DHAMMIKO** (adj.), Religious; pious; orthodox; ecclesiastical [धार्मिक]. *Dhammikā isayo*, holy sages (Alw. I. cxxiv). *Dhammikayyā*, orthodox priests (Mah. 18). Mah. 211; Alw. I. 73; Pāt. 18, 76; Das. 10.

**DHAMMILLO**, Braided hair [धम्मिल्ल]. Ab. 257.

**DHAMMISSARATĀ** (f.), Supremacy in religion, lordship of Dhamma [धर्म + ईश्वरता]. Dh. 325.

**DHAMMO**, and **DHAMMAṂ**, Nature, condition, quality, property, characteristic; function, practice, duty; object, thing, idea, phenomenon; doctrine; law; virtue, piety; justice; the law or Truth of Buddha; the Buddhist scriptures; religion [धर्म, and धर्मन्]. Ab. 85, 94, 784. The neuter *dhammaṁ* is rare, I find it only at Cl. Gr. 51, where he says that *dhamma* is masc. and neut., and at Dh. v. 82, *dhammāni suttā*, "having heard religious truth or doctrines." *Naradhammavirahito*, bereft of humanity. *Khayadhammā vaye-dhammā sukhā vedanā*, pleasurable sensation is in its nature perishable and transitory. *Evaṁdhammā hi yācandā*, for such is the nature of asking (F. Jāt. 11). *Maricidhammo kāyo*, the mirage-like body (Dh. 9). *Marāṇadhammo bhijjanadhammo*, subject to death, subject to dissolution (Dh. 360). *Macca-*



*dharmo*, having the nature of a man, a mere mortal (Att. 199). *Nibbinadhammo*, the nature of Nirvāṇa (E. Mon. 294). *Yam hiñci samudaya-dhammañ sabbam tam nirōdhadhammañ*, whatever is in the condition of having an origin is in the condition of having an end (see *Dhammacakkhu*). *Diṭṭho dhammo*, the visible condition, the present state of things, this world, this life (B. Lot. 370, comp. *Diṭṭhadhammo*). *Mittadhammo*, friendship (F. Jāt. 13). *Sabbesu dhammesu*, in all conditions, in all things (Dh. 63). *Asekhi dhammā*, attributes or properties of a perfected saint (see *Asekho*). *Buddhadhammā*, attributes of Buddha (Mah. 108). *Sabbassa lokassa saderakassa es' eva dhammo yadidañ aniccañ*, impermanence is the property (or condition) of the whole world including the deva-loka (Att. clxxii). The two dhammas, "conditions" or "qualities," are *samatho* and *vipassanā*, calm and contemplation (Dh. 69, 196, 425). *Vīraḥṣeṭṭho dhammānañ*, Arhatship is the best of conditions or things (Dh. 48). *Sabbe sañkhatūsāñkhatadhammā*, all things material and immaterial (comp. Dh. 382). *Aniccā dhammā*, transitory things (Das. 9, of the eight lokadhammas). *Cattāro dhammā dyu vaṇṇo sukhañ balañ*, four qualities or conditions, age, beauty, happiness and strength (Dh. 20). *Ye keci kusalā dhammā sabbe te appamādamūlakā*, all good conditions or qualities have their origin in diligence (Dh. 179). *Pāpako dhammo*, sin (Sen. K. 322). *Pāpaka dhammā*, and *akusalā dhammā*, evil states, evil ways, sin (Dh. 43, 371; Sen. K. 319, 322). *Pāpadhammo*, sinful, a sinner (Dh. 54). *Purājiko dhammo*, a p. sin (Pāt. 95). *Tayo dhammā jahitā bhavanti sakkāyadiṭṭhi ricikicchitañ ca silabbatañ ca*, three sins or states are cast off (Kh. 9). *Hīnañ dhammañ carati*, to follow a low mode of life (Dh. 31). *Dhammañ sucaritāñ carati*, to live a religious life (ditto). *Nātidhammo*, pious duty to relatives (Kh. 12). *Udake hāsadhammo*, sporting in the water (Pāt. 15). *Kalyāṇadhammo*, virtuous, excellent (Pāt. 4). *Methuno dhammo*, the practice of sexual intercourse. *Vasaladhammo*, low conduct (Sen. K. 322). *Bahunnañ dukkha-dhammānañ purakkhaṭo hoti*, is exposed to many painful circumstances. *Ābhogapaccavekkhana-rahitā ete dhammā*, these organs (the stomach, liver, etc.) are void of reflection and consideration. *Ye dhammā hetuppabhavā*, those things which

proceed from a cause (Att. cxxx.). *Dve dhammā bhūtaṭṭabbā dve d. pariññeyyā dve d. pahātabbā*, two things to be increased, two things to be learnt, two things to be avoided. *Acchariyā abbhutā dhammā*, wonderful and miraculous phenomena. *Kiyāna phoṭṭhabbā phusitrā manasā dhammañ viññāya*, having felt a sensation by the touch, having perceived an idea or phenomenon with the mind. *Yadū hare pītubhavanti dhammā ātāpino jhāyino brāhmaṇassa*, when the Verities dawn upon the striving, the meditating saint (Alw. N. 71). *Buddhalhāsita dhammā*, doctrines uttered by Buddha (Ras. 17; Mah. 25). *Ariyappavedito dhammo*, the doctrine preached by holy men (Dh. 15). *Etassa dhammassa ananubodhā*, from not understanding this doctrine of the Paṭiccasamuppāda. *Tisso saṅgītiyo ūrūhadhammo*, the doctrines or scripture rehearsed at the three Councils (Pāt. 85). The doctrinal portions of the Tipiṭaka, viz. the Sutta and Abhidhamma, are called Dhamma in contradistinction to the Vinaya. Dhamma, "doctrine," is also opposed to Abhidhamma, "metaphysical doctrine" (Dh. 366). *Dhammaṇṇavāyo*, Doctrine and Discipline (Dh. 104). *Ekam dhammañ attassa*, in him who has broken one law (Dh. 32). *Esu dhammo sasantano*, this is an old law (Dh. 2). *Adhikaraṇasamathā dhammā*, rules for settling difficulties. *Cha dhammā*, six rules or precepts, viz. the first six sikkhāpadas (Pāt. 117). *Channa-vuttinañ pāsāṇḍanañ dhammānañ pavarañ*, superior to the doctrines of the ninety-six pāsāṇḍas (Sen. K. 322). *Satañ ca dhammo na jarañ upeti*, but the piety of the righteous suffers not decay (Dh. 28). *Appamādo dhammesu*, diligence in good works (Kh. 5). *Dhammañ carati*, to walk righteously, to live a religious life (Dh. 80). *Dhammañ nātivattati*, does not transgress the bounds of virtue. *Saccañ ca dhammo ca*, truth and righteousness (Dh. 46, 70). *Dhammena*, and *saha dhammena*, justly, righteously (Dh. 373; B. Lot. 403). *Asāhasena dhammena*, with just judgment (Dh. 46). *Passato dhammañ uttamañ*, beholding the perfect Law (Dh. 21). *Cirattāthitthañ dhammassa*, that the Faith may long endure. *Adhammo dhippati dhammo bāhiyati*, false doctrine flourishes and true religion decays. *Dhammañ deseti*, or *bhāṣati*, to preach the truth or the Scriptures (Pāt. xxii; Dh. 315). *Dhammañ suṇāti*, to hear the Scriptures expounded, to hear

a sermon, to go to church (Dh. 308, 366). *Dhamma-sikacchā*, religious conversation (Kh. 5). Three of the five Khandas, viz. Vedanā, Saññā, and Saṅkhāra are collectively termed *dhammā* (plur.), "mental faculties," and in the first verse of Dhammapada the commentator takes the word *dhammā* to mean those three faculties. But this interpretation appears forced and unnatural, and I look upon Dr. Max Muller's translation, "all that we are is the result of what we have thought," as the best possible rendering of the spirit of the phrase *manopubbāṅgamā dhammā*. The meaning evidently is that a man's mental or physical "conditions" or "circumstances" are dependent on the state of his thoughts, or heart, or intentions. Thus, as the verse goes on to say, a man who speaks or acts from a bad heart will be in a condition of suffering or unhappiness. The illustrative stories of Cakkhupāla and Maṭṭakunḍalin in the commentary confirm this view, for Cakkhupāla's blindness was the consequence of his having acted with evil intent, and Maṭṭakunḍalin's blissful state in the Tāvātimsa heaven resulted from his faith (*manopasāda*) in Buddha. B. Int. 41, 42; E. Mon. 5, 167; Dh. 4, 16, 47, 49, 65, 67.

**DHAMMO** (*adj.*), Religious [धर्म]. Fem *dhammī*. *Dhammī kathā*, a religious discourse or exposition. Instr. and loc. *dhammiyā kathāya* (Pāt. xxii). *Dhammī kathā*, is sometimes written as a compound with the *i* shortened, *dhammikathā* (Pāt. xxii; Dh. 107).

**DHAṆSAKO** (*adj.*), Destroying [ध्वंस + अक].

**DHAṆSETI** (*caus.*), To fell; to destroy [ध्वंसयति = ध्वंस]. Alw. I. 111.

**DHAṆSĪ** (*adj.*), Destroying, mischievous, backbiting [ध्वंसिन्]. Dh. 44, 372.

**DHAṆSITO** (*p.p.* *dhaṇseti*), Felled, fallen [ध्वंसित = ध्वंस]. Ab. 751.

**DHĀNĀ** (*f.*), Fried barley [धाना]. Ab. 463.

**DHANACCHEDO**, Expense, waste [धन + छेद]. Dh. 93.

**DHANĀGAMO**, Revenue [धन + आगम]. Ab. 356.

**DHANAKKĪTO**, A slave bought with money [धन + कीत = की]. Ab. 515.

**DHANAM**, Property, wealth, treasure, money [धन]. Ab. 485. *Dhanakoṭi*, ten millions of money (Mah. 26, probably *kahāpapas*). *Koṭisatasahassadhana-pariccāgena*, by an expenditure of treasure amount-

ing to a hundred thousand koṭis (B. Lot. 436). *Saddhādhano*, rich in faith (Alw. I. xiii). The two dhanas are *aviññāṇakadhanam* and *saviññāṇakadhanam* (Dh. 79).

**DHANANJĀNI** (*f.*), Loss of wealth [धन + ज्यानि].

**DHANAVĀ** (*adj.*), Wealthy [धनवन्]. B. Lot. 313.

**DHANI** (*m.*), Sound, noise [धनि]. Ab. 119, 128, 899.

**DHANĪ** (*adj.*), Wealthy [धनिन्]. Ab. 725.

**DHANIKO**, A lender, a creditor [धनिक]. Ab. 470.

**DHANITAM**, Sound, noise [धनित = धन]. Ab. 747; Pāt. 29.

**DHANITTHĀ** (*f.*), Name of one of the Nakkhattas [धनिष्ठ]. Ab. 60.

**DHANKO**, A crow; a sort of crane [धाङ्क]. Ab. 638, 1042.

**DHAÑÑAM**, Grain, corn [धान्य]. Ab. 1007.

*Dhaññakaraṇam*, threshing (Ab. 927). The seven *dhaññas*, or grains, are *sālī*, *vīṭhi*, *yavo*, *godhūmo*, *kaṇṇu*, *varaṇo*, *kudrūso* (Ab. 450; Pāt. 87).

**DHAÑÑAMĀSO**, A certain measure [धान्य + मास]. Ab. 195.

**DHAÑÑAMBILAM**, Sour rice-gruel [धान्य + अन्न]. Ab. 460.

**DHAÑÑO** (*adj.*), Fortunate, lucky [धन्य]. Ab. 722, 1007; Mah. 134, 200. *Dhaññalakkhaṇam*, sign or mark of future good fortune (Mah. lxxxviii).

**DHANU** (*n.*), A bow; a measure of length [धनुस्]. Ab. 388, 811; Mah. 48. *Dhanukālāpam*, bow and quiver.

**DHANUGGAHO**, An archer [धनुस् + ग्रह]. Mah. 155.

**DHARĀ** (*f.*), The earth [धरा]. Ab. 181.

**DHĀRĀ** (*f.*), A torrent, a stream; a shower; the sharp edge of a cutting instrument [धारा]. Ab. 50, 1095. *Tikkhīnadhāraṇaṁ tiṇaṁ*, grass with sharp edges (Dh. 396). Dh. 81; Mah. 108.

**DHĀRĀDHARO**, A cloud [धारा + धर]. Ab. 47.

**DHĀRAKO** (*adj.*), Bearing [धारक]. *Chattadhārako*, carrying a parasol (Mah. 180).

**DHARAMĀNAKO** (*adj.*), Living [धरमाण = धृ + क]. Dh. 241.

**DHARANAM**, Bearing; a weight of ten Palas [धरण]. Ab. 479.

**DHĀRANAM**, Preserving; bearing in mind; bearing, supporting [धारण]. Ab. 1059; Dh. 80. *Sukkhadhāraṇo*, easy to be remembered (Mah. I).

**DHARANĪ** (*f.*), The earth [धरणी]. Ab. 181. *Dharanīpati*, and *dharanīpālo*, a king (Mah. lxxxviii, 85). *Dharanītalam*, the ground.

**DHARATI**, To live [धृ]. *See vattho dhareyya*, if the Teacher were living. *Dharamaṃ pi parivāṇa*, even in Buddha's lifetime (Mah. 10, 36). *Dharaṇto*, living (Dh. 333; Mah. 222).

**DHĀRETI** (caus. last.), To bear, to carry, to hold, to keep; to wear; to possess; to restrain; to bear in mind, to know by heart [धारयति = धृ]. *Chattam Tathāgatassa matthake dhārayanto*, holding a parasol over the Buddha's head (Dh. 133, comp. Mah. 5). *Devadattassa surappachattam dhārayate*, he holds a golden parasol over D. (Sen. K. 326). *Chattam dhārayati*, to raise the royal umbrella as a symbol of sovereignty (Mah. 63, 104). *Telapajjotam dh.*, to hold a lamp. *Sokaṃ dhāretuṃ asakkontū*, being unable to bear their sorrow (Das. 4). *Puppham dh.*, to wear a flower (Dh. 230). *Vattham dh.*, to wear clothes (Dh. 114). *Pattam dh.*, to carry a bowl (Pat. 10). *Silam dh.*, to keep the precepts (Att. 200). *Buddhasāsanam dhārehi*, keep the commandment of Buddha (Dh. 82). *Pañcannam hatthānam balaṃ dhārenti*, possess the strength of five elephants (Dh. 154). *Upāsakaṃ maṃ bhavaṃ Gotama dhāretu*, let the lord Gotama receive me as a disciple. *Surappam me dhārayate*, he owes me gold (Sen. K. 327). *Manasā dh.*, to bear in memory, to know by heart. *Buddhavadānaṃ dhārento*, bearing in his heart the word of Buddha. *Tiṇi piṭakāni dhāremi*, I am versed in the three Piṭakas (Dh. 384). *Evam dhāretha jātakaṃ*, so understood the Jātaka (Dh. 417). *Evam etaṃ dhārayāmi*, thus I receive your decision, thus I understand your wish (Kamm. 8; Pāt. 3). *Kodham dh.*, to restrain anger (Dh. 40).

**DHĀRI** (adj.), Bearing; wearing; keeping in mind [धारिन्]. *No vesadhāriṇo*, to one who wears our robe (Mah. 29). *Piṭakattaya-dhāri*, versed in the three Piṭakas (Mah. 19). Mah. 118.

**DHĀRIYATI** (pass. dhāreti), To be carried, worn, etc. Alw. I. 75.

**DHARO** (adj.), Bearing; wearing; possessing; keeping in mind, knowing by heart [धर]. *Dhutadharo*, keeping a dhutaṅga precept. *Pattapakkadharo*, bearing leaves and fruit (Mah. 87). *Pamsukūladharo*, wearing sordid raiment. *Devarajjasirīdharo*, possessing the splendour of celestial rule (Dh. 87). *Tiṭṭhakadharo*, versed in the Tiṭṭhaka (Dh. 168). Dh. 338.

**DHĀTAKĪ** (f.), The shrub *Grislea Tomentosa* [धातकी]. Ab. 5-9.

**DHĀTARATTHO**, Name of one of the four Mahārjjas; a sort of goose [धृतरात्र]. Ab. 31, 647; Man. B. 24.

**DHĀTĪ** (f.), A nurse; a woman servant [धात्री]. Ab. 244; Mah. 216; Dh. 328.

**DHĀTŪ** m. and f., Primary or elementary substance; principle, element, material; a property of a primary substance, as colour, taste, sound; an organ of sense; a bodily principle or humour of which there are three, phlegm, wind and bile; a constituent of the body, as flesh, blood, bones; the remains of a body after cremation; a sacred relic; a fossil; a metal [धातु]. Ab. 278, 817. The two dhātus are *sāṅkhatadhātu* and *asāṅkhatadhātu*, the conditioned and the unconditioned, or the material and the immaterial. The three dhātus are *kāmadhātu*, *rūpadhātu*, *arūpadhātu*, the element or region of Desire, of Form, and of absence of Form (B. Lot. 315, 516, 507). Another classification of three is *rūpadhātu*, *arūpadhātu*, *nirodhadhātu*. Form, absence of Form, and Annihilation. A third is *hīnadhātu*, *majjhimadhātu*, *paññādhātu*. The four dhātus are *pañcharīdhātu*, *āpodhātu*, *tejjodhātu*, *vīryodhātu*, the elements of earth, water, fire and air (Gog. Ev. 59; E. Mon. 193: they are the four Mahābhūtas). The six dhātus are *pañcharīdhātu*, *āpodhātu*, *tejjodhātu*, *vīryodhātu*, *ākāśadhātu*, *viññāṇadhātu*, the elements of earth, water, fire, air, space and intelligence (B. Int. 496, 497; B. Lot. 514). The eighteen dhātus are *cakkhadhātu*, *rūpadhātu*, *cakkhaviññāṇadhātu*, *sotadhātu*, *saddhadhātu*, *sotaviññāṇadhātu*, *ghānadhātu*, *gandhadhātu*, *ghānaviññāṇadhātu*, *jīhādadhātu*, *rasadhātu*, *jīhāviññāṇadhātu*, *kāyadhātu*, *phoṭṭhabbadhātu*, *kāyaviññāṇadhātu*, *manodhātu*, *dhammadhātu*, *manoviññāṇadhātu*, the eye, form, vision, the ear, sound, the hearing, the nose, odour, the smell, the tongue, flavour, the taste, the touch, contact, feeling, the mind, ideas or objects, thought (B. Lot. 511; Man. B. 432; B. Int. 449).—The remains of Buddha's body after his cremation were called *dhātuyo*, "relics," they were distributed among different princes and preserved as sacred objects. The *dāṭhādadhātu*, or tooth relic, is still venerated in Ceylon. The *dakkhiṇakkhadhātu*, or right collar-bone of Buddha, was brought to Ceylon in the reign of Devānaṃ Piyatissa, and

enshrined in the Thūpārāma Dāgoba. The term dhātu is also used, more comprehensively, of any relic of Buddha; in this sense there are three sorts of dhātu, *sārirīkadhātu*, *uddesikadhātu*, *pāribhogikadhātu* (see sep.).—Pl. *dhātuyo* (Dh. 309; Mah. 104). *Dhātubhājanam*, distribution of Buddha's relics after his cremation. *Dhātukiccaṃ*, duties to be performed to do honour to a relic of Buddha (Mah. 11, 107). *Dibbā sotadhātu*, the dibbasota, or divine hearing. *Bhū-dhātu*, the verbal root BHŪ (Sen. K. 318). Comp. *Kusaladhātu*, *Akusaladhātu*.

**DHĀTUGABBHO**, A relic-receptacle or shrine, the inner room of a Thūpa, in which the sacred relic was deposited [धातु + गर्भे]. Mah. 179, 211. In modern Sinhalese the word *Dāgaba* applies to the whole Thūpa.

**DHĀTUKATHĀPAKARANAM**, Name of the third book of the Abhidhamma [धातु + कथा + प्रकरण]. E. Mon. 170.

**DHĀTUKO** (*adj.*), This word frequently occurs as the last part of a compound word with the meaning "affected with." *Paṇḍurogadhātuko*, ill with jaundice (F. Jāt. 3). *Anattamanadhātuko*, melancholy (Dh. 121). *Thokaṃ badhiradhātuko*, slightly deaf (Dh. 217). Dh. 177.

**DHĀTULOKO**, World of dhātus, the aggregate of the different elements [धातु + लोक]. B. Lot. 511; Das. 44.

**DHĀTUM**, see *Dadhāti*.

**DHAVALO** (*adj.*), White, glistening [धवल]. Ab. 95; Cl. Gr. 126.

**DHĀVANAM**, Running, going; washing [धावन]. Ab. 1087. Comp. *Dhovanam*.

**DHĀVATI**, To run, to go [धाव्]. Mah. 63, 78. *Baṇḍhanam eva dhāvati*, rushes back into bondage (Dh. 61). P.p.p. *dhāvito*, running (Dh. 234). Caus. *dhāveti*, to cause to run (Mah. 142).

**DHAVO**, A husband; the shrub *Grislea tomentosa* [धव]. Ab. 240, 1041.

**DHENU** (*f.*), A milch cow [धेनु]. Ab. 498; Dh. 238.

**DHENUKĀ** (*f.*), A milch cow [धेनुका]. Mah. 128.

**DHEVATO**, Name of one of the notes of the Hindu gamut [धैवत]. Ab. 132.

**DHEYAM**, Realm, region [धेय = धा]. See *Māradheyam*, *Maccudheyam*.

**DHI**, and **DHĪ** (*interj.*), Fie! Shame! Woe! [धिक्]. Ab. 1160, 1201; Cl. Gr. 71. With foll.

acc. *Dhī brāhmaṇassa hantāram*, shame on him that strikes a brahmin (Dh. 70). Dh. 340.

**DHĪ** (*f.*), Knowledge, intellect [धी]. Ab. 152.

**DHĪMĀ** (*adj.*), Wise [धीमन्]. Ab. 228; Mah. 253; Alw. I. xiii.

**DHĪRATTAM**, Fortitude [धीर + त्व]. Ab. 1059.

**DHĪRO** (*adj.*), Wise; resolute, firm, brave [धीर]. Ab. 229, 1072; Kh. 14; Dh. 5, 46.

**DHĪTĀ** (*f.*), A daughter [दुहितृ]. Ab. 241. Acc. *dhīturaṃ* (Mah. 36). Inst. *dhītuyā* (Mah. 54). Gen. and dat. *dhītu*, *dhītāya*, *dhītuyā* (Dh. 162; Mah. 34, 36, 259). Plur. *dhītū*, *dhītaro* (Ab. 44; Mah. lxxxviii). Gen. and dat. pl. *dhītūnam* (Mah. lxxxviii). Dh. 189, 193. Comp. *Duhitā*.

**DHITI** (*f.*), Wisdom; fortitude, energy, courage [धृति]. Ab. 1059.

**DHĪTIKĀ** (*f.*), A daughter [दुहितृ + का]. Mah. 236.

**DHITIMĀ** (*adj.*), Courageous, firm [धृतिमन्]. Ab. 1072.

**DHĪVARO**, A fisherman [धीवर]. Ab. 670.

**DHĪYATI**, and **DHIYYATI** (*pass. dadhāti*), To be contained [धीयते = धा]. Dh. 197.

**DHORAYHO**, A beast of burden, an ox [धुर + वाह + य]. Ab. 496; Dh. 358. *Dhorayhasilo*, patient, enduring (Dh. 38).

**DHOTO** (*p.p.p. dhovati*), Washed, cleansed, clean [धोत = धाव्]. *Dhoteti pādehi*, with unsoiled feet (Mah. 213). Comp. *Yathādhoto*.

**DHOVANAM**, Washing [धावन]. Mah. 133. Comp. *Dhovanam*.

**DHOVATI**, To wash, to cleanse [धाव्]. Mah. 87, 210; Dh. 102. Pass. *dhoviyati* (Dh. 102). Caus. *dhovāpeti* (Mah. 65).

**DHŪLI** (*f.*), Dust [धूलि]. Ab. 395.

**DHŪMAKETU** (*m.*), Fire; a comet [धूम + केतु]. Ab. 34, 987.

**DHŪMO**, Smoke; cremation of a dead body [धूम]. *Dhūmasikho*, fire (Ab. 34). *Mama dhūmakāle āgantvā*, returning at the time of my cremation (Das. 2). Dh. 354.

**DHŪMYĀTO**, The fork-tailed shrike [धूम्याट]. Ab. 644.

**DHUNANAM**, Shaking off.

**DHUNĀTI**, To shake [धु]. Alw. I. 20.

**DHŪPATI**, and **DHŪPĀYATI**, To fumigate; to spit smoke [धूप]. Mah. 72, 152.

**DHŪPITO** (*p.p.p.*), Suffering pain [धूपित]. Ab. 751.

**DHŪPO**, Incense [धूप]. Ab. 958; Alw. I. 79.

**DHURANDHARO** (*adj.*), Bearing a burden [धुरंधर]. Used metaphorically of a priest who is a supporter or pillar of religion (Mah. 13, 36).

**DHURO**, and **DHURAM**, A yoke; a burden; an office, charge, trust; a chief, leader; the front. the head [धुर]. Ab. 375, 1004; Dh. 80, 91, 134, 219. *Dhure*, in front (Dh. 173). *Dhuravādhī*, a beast of burden (Ab. 496). *Dhuracchattam*, the parasol or pinnacle surmounting a thūpa (Mah. 211).

**DHĪSARO** (*adj.*), Grey [धूसर]. Ab. 96.

**DHUTAṅGAṂ**, and **DHĪTANGAṂ**, The thirteen Dhutaṅgas are certain ascetic practices, the observance of which is meritorious in a Buddhist priest. It is not intended that all should be kept at the same time, but of course the more are kept the greater the merit. The word represents the Sanskrit धुत or धूत + चक्र, and is explained to mean "precept by which the passions are shaken or quelled." The dhutaṅgas are as follows, *paṃsukūlikāṅgaṃ*, *teṭṭavarikaṅgaṃ*, *piṇḍapātikaṅgaṃ*, *sapadānacārikaṅgaṃ*, *ekāsānikaṅgaṃ*, *pattapiṇḍikaṅgaṃ*, *khalupacchābhāttikaṅgaṃ*, *āraṇṇākaṅgaṃ*, *rukṅhamūlikaṅgaṃ*, *abbhokāsikaṅgaṃ*, *sośānikaṅgaṃ*, *yathāsanthātikaṅgaṃ*, *nesajjikaṅgaṃ* (see each sep.). E. Mon. 9, 73, 97, 98, 99; B. Int. 304 and foll. *Nāpī ssa kiñci dhutaṅgaṃ atthi*, and he does not keep a single dhuta precept (Dh. 229). Dh. 151, 348.

**DHUTO**, and **DHĪTO** (*p.p.* *dhundti*), Shaken; removed [धुत, धूत = धू]. Ab. 744. *Dhūta-dhammo* and *dhūtagaṇo* are other names for dhutaṅga (Dh. 381, 407). *Dhūtavatam*, practice of the dhutaṅgas (Dh. 379, 429).

**DHUTTO** (*adj.*), Fraudulent; a gamester [धूर्त]. Ab. 531, 737; Dh. 127.

**DHUVATI**, To go [धु]. Cl. P. Verbs, 18.

**DHUVO** (*adj.*), Firm, stable; continual, permanent; fixed, certain [धुव]. Ab. 41, 709, 893. Neut. *dhuvam*, permanence, stability (Dh. 27), also Nirvāṇa (Ab. 7). *Marapaṇaṃ nāma dhuvam*, death is certain (Dh. 131). *Dhuvanāhānam*, constant bathing (Alw. I. 93). *Dhūvayāgu*, continued distribution of rice gruel (Att. cii). *Dhuvādasatthāya*, for permanent occupation (Pāt. 87). *Dhuvam* (*adv.*), firmly, constantly. *Dhuvam appamatta*, steadily diligent (F. Jāt. 11).

DI-, see *Dvi*-.

**DIBBACAKKHU** (*n.*), Divine eye, supernatural vision [दिव + चक्षुस्]. See Dh. 87. This is one of the six Abhiññās or supernatural faculties. It is the power of seeing all that is taking place in the whole universe, e.g. the death and re-birth of different beings in the different worlds or heavens, etc. E. Mon. 4, 284, 285; Man. B. 179; B. Lot. 794, 821, 866; Dh. 87.

**DIBBACAKKHUKO** (*adj.*), Possessing the heavenly eye [दिव + चक्षुस् + क]. Dh. 142; Das. 43.

**DIBBAMAYO** (*adj.*), Celestial [दिव + मय]. *Dibbamayehi gandhamāldādhī pūjetvā*, making offerings to him with heavenly perfumes and flowers (Ras. 24, 26).

**DIBBASOTAM**, Divine ear, supernatural hearing [दिव + श्रोत्र]. One of the six Abhiññās, the faculty of hearing every sound in all the universe. E. Mon. 284; B. Lot. 821.

**DIBBATI**, To play, to sport [दिब्]. Alw. I. 18. P.p.p. *jūto*.

**DIBBO** (*adj.*), Celestial, heavenly, angelic, divine [दिव]. *Dibbam sukham*, celestial bliss, the pleasures of the deva-loka (Mah. 195). *Dibbā kāmā*, celestial pleasures (Dh. 34). *Dubbattabhāvo*, celestial shape, the form of a deva (Ras. 24). *Dibbapupphāni*, flowers used by the devas (Dh. 266). *Dibbam cakkhu*, supernatural vision (Dh. 87, B. Lot. 866, see *Dibbacakkhu*). Dh. 42, 74. Masc. *dibbo*, a deva (Ab. 12). *Devarajjam dibbesu*, celestial rule among the angels (Kh. 14).

**DICCHATI** (*desid.* *daddti*), To wish to give, to give [दित्सति = दा].

**DICCHATI**, To see [दिक्षु]. Alw. I. 42. The grammar Nāsa refers this form to "*DISA pekkhane*."

**DIDDHO** (*p.p.p.*), Smeared [दिग्ध = दिह]. Ab. 746. *Diddho*, a poisoned arrow (Ab. 390).

**DĪDHITI** (*f.*), Ray, light [दीधिति]. Ab. 64.

**DIGACCHĀ** (*f.*), Another form of *jighacchā* (Dh. 354, 355).

**DIGAMBARO** (*adj.*), Naked [दिग्म्बर]. Ab. 734. *Digambaro*, a naked ascetic (Ab. 440).

**DIGGHIKĀ** (*f.*), An oblong pond, a moat [दीर्घिका]. Ab. 205.

**DĪGHABHĀNAKO**, see *Bhāṇako*.

**DĪGHADASO** (*adj.*), Having a long fringe or border [दीर्घ + दश].

**DĪGHADASSĪ** (*adj.*), Far-seeing, prophetic [दीर्घ दर्शिन]. Dh. 219; Mah. 172.

**DĪGHAJĪVĪ** (*adj.*), Long-lived [दीर्घ + जीविन्].  
**DĪGHAKĀLAM** (*adv.*), For a long time [दीर्घ + काल]. Alw. I. x.

**DĪGHAKE** (*adj.*), Long [दीर्घ + क]. *Soḷasahatthadīghako*, sixteen palms in length (Mah. 141).

**DĪGHANIKĀYO**, Long collection [दीर्घ + निकाय]. This is one of the divisions of the Buddhist Scriptures, it is the first book of the Suttapīṭaka, and contains thirty-four Suttas (E. Mon. 168; Alw. I. v).

**DĪGHAPITṬHIKO**, A snake [दीर्घ + पृष्ठ + इक]. Ab. 654.

**DĪGHARATTAM** (*adv.*), For a long time [दीर्घ + रात्र]. Kh. 12; Ras. 18, 21.

**DĪGHASO** (*adj.*), In length, lengthways [दीर्घ + शस्]. Cl. Gr. 142; Sen. K. 322.

**DĪGHASUTTO** (*adj.*), Slow, dilatory [दीर्घ + सूच]. Ab. 727.

**DĪGHATĀ** (*f.*), Length [दीर्घता]. Ab. 295.

**DĪGHATO** (*adv.*), In length [दीर्घ + तस्]. *Dīghato soḷasahatthā ahesum*, in length they were of sixteen palms (Alw. I. 75).

**DĪGHATTAM**, Length [दीर्घत्व]. Ab. 875.

**DĪGHAVANTO**, The tree *Calosanthos Indica* [दीर्घ + वृन्त]. Ab. 572.

**DĪGHĀYUKO** (*adj.*), Living a long time, long-lived [दीर्घ + आयु + क]. Dh. 76, 143; Gog. Ev. 31; Alw. I. 108.

**DĪGHO** (*adj.*), Long [दीर्घ]. Ab. 707. *Dīghā jāgarato ratti*, the night is long to him who keeps vigil (Dh. 11). *Dīgho saro*, a long vowel (Alw. I. xvii). *Dīgho*, a snake (Ab. 654; Ras. 31). Dh. 73; Kh. 15.

**DIGU** (*m.*), A grammatical term, one of the Samāsas [दिगु]. Cl. Gr. 78.

**DIGUCCHATI**, Another form of *Jigucchati* (Dh. 420).

**DIGUṆO** (*adj.*), Two-fold, double, twice as many [दि + गुण]. Mah. 26, 75; Dh. 168. *Diguṇam karoti*, to double (Dh. 291).

**DIJO**, see *Drijo*.

**DIKKHĀ** (*f.*), Sacrifice; worship, devotion [दिक्खा]. Ab. 1104.

**DINAKARO**, The sun [दिन + कर]. Ab. 62.

**DINAM**, Day [दिन]. Ab. 67. *Dine dine*, every day (Mah. 22, 231). *Sattadinam*, a week (Mah. 69).

**DINAPATI** (*m.*), The sun [दिन + पति]. Ab. 63.

**DINDIBHO**, Name of a bird [टिट्ठिभ?]. Ab. 643.

**DINNĀDĀYĪ** (*adj.*), Taking what is given, honest [dinna = दत्त + आदायिन्].

**DINNO** (*p.p.* *dadāti*), Given (Sansk. दत्त = दा). *Dinnasūwiko*, one to whom tribute is given, a king (Cl. Gr. 81). *Mayā na dinnapubbam dānam*, a gift never before given by me (F. Jāt. 56). Given in marriage (Mah. 5). *Dinnāni*, gifts (Kh. 7). Sometimes followed by loc. of the recipient: *Saṅghe dinnam mahapphalaṃ*, offerings bestowed on the priesthood have great reward (Sen. K. 349; comp. Kh. 7).

**DĪNO** (*p.p.*), Poor, wretched [दीन = दी]. Ab. 739.

**DIPĀDAKO** (*adj.*), Biped [द्वि + पाद + क].

**DĪPADĪPO**, Lamp or light of the island, viz. of Ceylon [दीप + दीप]. Mah. 102, 231.

**DIPADO**, A biped; a man [द्वि + पद]. Dh. 48; Ras. 25.

**DIPADUTTAMO**, Greatest of men, Buddha [द्विपद + उत्तम]. Ab. 1.

**DĪPAKO**, An island [दीप + क]. Mah. 46; F. Jāt. 3; Att. xxviii.

**DĪPAKO** (*adj.*), Illuminating; expounding, illustrating; publishing [दीपक]. Dh. 285. *Dīpadīpako*, enlightening the land (Mah. 88). Fem. *dīpikā* (Alw. I. cxxiv).

**DĪPANAM**, Expounding, explaining, illustrating [दीपन]. *Tadatttham dīpanatthāya*, to explain this matter (Mah. 130).

**DĪPAṆKARO**, Name of one of the twenty-four Buddhas [दीपंकर]. Man. B. 94; Mah. 1.

**DĪPANO** (*adj.*), Explaining, proclaiming, illustrating [दीपन]. *Suttam yāgānisamsadīpanam*, a discourse illustrating the merit of giving rice gruel in charity (Mah. 229). Fem. *dīpanī*. *Sakalattha-samavahayadīpani yaṃ*, this work sets forth the names of all objects (Alw. I. ix).

**DĪPATṬHO** (*adj.*), Staying in the island, living in Ceylon [दीप + स्थ]. Mah. 171.

**DĪPAVAṆSO**, Royal dynasty of Ceylon [दीप + वंश]. This is the name of the oldest extant history of Ceylon in the Pāli language. Also according to Turnour another name for the Mahāvamsa (Mah. 257).

**DĪPETI** (*caus. dīpāti*), To kindle; to illuminate; to throw light on, to illustrate, to explain, to expound; to show, to point out, to announce, to declare, to publish [दीपयति = दीप]. Si-

*rajjasam dipayatum*, to point out the way of happiness (B. Lot. 332). *Buddhariddhadiipayam*, declared it to be Buddha's doctrine (Mah. 39). *So laññatthassa dipesi*, he pointed him out to the people (Mah. 176). *Dipetum diparāṇaṇaṃ*, to make public the D. (Mah. 257). Dh. 65, 115, 163, 179; Alw. I. 54; Mah. 15, 124.

DĪPI (m.), A panther [दीपिन]. Ab. 372; Mah. 22; F. Jāt. 15.

DĪPI (adj.), Teaching, proclaiming [दीप + इन्]. Mah. 19.

DĪPIKĀ (f.), A lamp; a torch [दीपिका]. Ab. 795. *Dāḍadīpikā*, a torch (Dh. 175). See *Dīpaka*.

DĪPITO (p.p. *dipeti*), Manifested, declared, etc. [दीपित = दीप]. Mah. 262.

DĪPO, A car covered with a panther's skin [comp. दीप]. Ab. 372.

DĪPO, A lamp [दीप]. Ab. 316, 909. *Dīpatelam*, lamp oil (Mah. 196). *Dīpamūlā*, row or festoon of lamps (Mah. 213). *Dīpasikhā*, flame of a lamp (Dh. 89). *Dīpaṇ jāleti*, to light a lamp (F. Jāt. 6). Buddha is called at Mah. 11 *dīpo lokassa*, the light of the world.

DĪPO, and DĪPAM, An island; one of the four continents; a resting-place, shelter, refuge; Nirvāna [दीप]. Ab. 6, 664, 872, 999. For the four continents see *Mahādīpo*. *Laṅkādīpo*, the island of Ceylon (Mah. 195; Att. 8). Sinhalese writers frequently use the word *Dīpa* for the island of Ceylon, as being to them the island par excellence, e.g. *dīparasī*, an inhabitant of Ceylon (Mah. 207), *dīpe aggadhanuggaḥo*, the first archer in the island (Mah. 155), *dīpabhāṣā*, the Sinhalese language (Mah. 83; Ras. 7). Dh. 5, 42.

DIPPATI, To shine; to be illustrious; to prosper [दीप]. Alw. I. xxix; Kh. 20. P.p. ditto.

DIRATTAM, Two nights, or two days [द्वि + रात्र]. Pāt. 12; Sen. K. 405.

DISĀ (f.), A quarter, or point of the compass; a region of the earth, a country, a foreign country [दिश, and दिशा]. The *catuddisā*, or four cardinal points are *puratthimā disā*, *dakkhiṇā disā*, *pacchima disā*, *uttarā disā*, the east, the south, the west, the north (comp. Ab. 21). The *chaddisā* or six directions are the above four, with the addition of *hetthimā disā* and *uparimā disā*, the nadir and the zenith. The ten *disās* are these six, with the addition of the four *anudisās* or *vidisās*, viz. *pubbuttarā disā*, *pubbadakkhiṇā disā*, *pacchi-*

*muttarā disā*, *pacchimaḍḍakhiṇā disā*, the north-east, the south-east, the north-west, the south-west. *Disamūḍhā*, having lost their bearings (Att. 8). *Saṭṭhiṃ bhikkhū disaṃ pesetvā*, having sent sixty priests into different countries (Dh. 119). *Asaṭṭhā disā*, the yet unapproached region (Dh. 57). *Sabbā disā sappurisa parāti*, the fragrance of the righteous man pervades every place (Dh. 10). *Disaṃ bhikkhitarakkhūṇā*, with wandering eyes (Att. 195). *Obhiventi dūḍa sabbā*, shedding light on every side (Dh. 99).

DISĀBHĀGO, A region, quarter [दिश + भाग]. *Purattimadisaḍḍha*, on the east side (Mah. 173, comp. 179). *Dakkhiṇasammā disābhūge*, on the south (Mah. 235).

DISĀGAJO, One of the elephants at the eight points [दिश - गज]. Their names are *Erūḍaḥo*, *Puṇḍarika*, *Vimāṇo*, *Kumudo*, *Añjano*, *Pupphadanto*, *Sabbabhummo*, *Suppatika* (Ab. 30).

DISAMPATI (m.), A king [दिश + पति]. Ab. 334; Mah. 144.

DISANTARAM, A foreign country [दिश + अन्तर].

DISANTO, End of the earth, a great distance [दिश + अन्त]. Att. 89.

DISĀPĀMOKKHO (adj.), Eminent, famed far and wide. Pāt. xv; F. Jāt. 32. See *Pāṃmokkha*.

DISĀVĀSĪ (adj.), Living in a foreign country or at a distance, foreign [दिश - वासिन्]. Dh. 88, 107.

DISĀVĀSIKO (adj.), Living in a foreign country [दिश + वासिन् + क]. Dh. 114, 115.

DISO, An enemy [द्विष]. Ab. 345; Dh. 8, 29; Ras. 35.

-DISO, Appearance, resemblance [दृश्य]. As the last part of a compound, see *Khandhūdiso*, *Amhūdiso*, *Mādiso*, *Tūdiso*, etc.

DISSAKO (adj.), Visible [दृश्य + क]. Dh. 96.

DISSATI, DISVĀ, see *Passati*.

DITTHĀ, This is an exclamation expressive of joy, Thank heaven! [दिष्टा]. Ab. 1151.

DITTHADHAMMIKO (adj.), Belonging to this world, temporal [दृष्ट + धर्म + इक]. Ab. 85; Att. 193. Opposed to *Samparāyiko*.

DITTHADHAMMO, The visible condition, the present state of things, this world, this life, this state of existence [दृष्ट + धर्म]. *Ditthadhammanibbānāvādo*, holding the heretical doctrine that there can be extinction of suffering in the present state of existence, i.e. that there may be extinction



of suffering without extinction of being. *Diṭṭha-dhammasukkhavihāro*, I think this phrase means "living a life of worldly ease" (Dh. 143). The diṭṭhadhamma of each being is his present state with its surroundings. Thus the d. of a deva is his devaship and the devaloka, while a man's d. is this world. B. Lot. 370.

**DITṬHADHAMMO** (*adj.*), One who has seen the Truth [दृष्ट + धर्म].

**DITṬHANTO**, Example, illustration [दृष्ट + अन्त]. Ab. 115. Clough says that this term is especially applied to "the apologues introduced in the Arthakathās."

**DITṬHAPADO**, One who has seen Nirvāṇa, a Sotāpanna [दृष्ट + पद]. Kh. 9.

**DITṬHAPUBBO** (*adj.*), Seen before; having formerly seen [दृष्ट + पूर्व]. Na *diṭṭhapubbo*, and *adiṭṭhapubbo*, never seen before (Dh. 141, 301). *Therā diṭṭhapubbā tathāgataṃ*, elders who had formerly seen Buddha (Mah. 19; Alw. I. 55).

**DITṬHI** (*f.*), Sight, view, the eye; religious belief, doctrine; false doctrine, heresy [दृष्टि]. Ab. 161. *Diṭṭhi pāpikā*, sinful views, false doctrine (Dh. 30). *Diṭṭhivissuddhi*, purity of doctrine (E. Mon. 193). *Sassatādikā diṭṭhi*, the heresies of which the Sassata heresy is the first, viz. the sixty-two heresies (Mah. 42). *Dvāsatti diṭṭhiyo*, and *dvāsatti diṭṭhigatāni*, sixty-two heretical doctrines (these are enumerated in the Brahma Jāla Sutta, see Man. B. 388 and Dh. 428). *Diṭṭhi*, "heresy," is one of the Anusayas, of the Oghas, of the Yogas, of the Upādānas.

**DITṬHO** (*p.p. passati*), Seen; met with, found [दृष्ट = दृष्ट]. Ab. 1078; F. Jāt. 9. *Gahakāraka diṭṭho'si*, I have found thee, O architect (Dh. 28). *Jinadiṭṭhā si*, saints by whom Buddha had been seen.

**DITṬHO** (*p.p.*), Hatelul, hostile [दृष्टि = द्विष्ट]. *Diṭṭho*, an enemy (Ab. 345, 1078).

**DITṬI** (*f.*), Splendour, light [दीप्ति = दीप]. Ab. 64.

**DITTO** (*p.p. dipati*), Blazing, radiant [दीप्ति = दीप]. Ab. 1075. *Dittaggi*, flaming fire (Ras. 20).

**DITTO** (*p.p.*), Proud, arrogant [दृप्त = दृप्]. Ab. 1075.

**DIVĀ** (*adv.*), By day [दिवा]. Ab. 1147; Mah. 160; Dh. 44, 52, 69; Kh. 6. *Divābhāgo*, day-time (Mah. 255). *Divāvihāro*, rest during the heat of

the day (Mah. 89). *Divāttānāṃ*, resting-place during the day (Dh. 198, 344, 389). *Divādaratho*, oppression caused by the sun's heat. *Divāsoppaṇi*, sleeping by day.

**DIVADḌHO**, see *Diyaḍḍho*.

**DIVĀKARO**, The sun [दिवा + कर]. Ab. 62.

**DIVASABHĀGO**, Day-time; time of day [दिवस + भाग]. Dh. 307; Kamm. 8.

**DIVASO**, and **-SĀM**, A day [दिवस]. Ab. 67. Loc. *divase divase*, day after day, every day (Dh. 258). *Ekadivasaṃ*, one day (Mah. 27; F. Jāt. 2). *Divasassa tikkhattuṃ*, thrice a day (Mah. 212).

**DIVO**, The sky, the heavens; the devaloka, heaven [दिव]. Ab. 10, 1119. *Divāṃ agā*, went to the world of devas (Mah. 209).

**DIVOKO**, A deva [दिवोक्]. Ab. 11.

**DIYADḌHO**, and **DIVADḌHO** (*adj.*), One and a half [द्वितीय + अर्ध]. Ab. 478; Sen. K. 407. *Diyaḍḍhasatani*, a hundred and fifty (Mah. 66). *Diyaḍḍham sahaṣsaṃ*, one thousand five hundred (Mah. 75). *Diyaḍḍhayaḍḍhanasatiko*, a hundred and fifty yojanas long (Dh. 190).

**DIYATI**, see *Dadāti*.

**-DO** (*adj.*), Giving [द]. *Janasukhaddo*, giving happiness to the people (Mah. 71). *Madhudo*, giving honey (Mah. 25). *Nissayado* (Ab. 410). See *Abhayado*, *Kāmodo*.

**DOHAḌINĪ** (*f.*), A pregnant woman [दौहदिनी].

**DOHAḌO**, The longing of a pregnant woman; desire, longing [दौहद]. Ab. 163; Mah. 133, 134; Dh. 219.

**DOHATI**, To milk [दुह]. *Gāvaṃ d.*, to milk a cow. (Sen. K. 336). Pl. *duhanti* (Sen. K. 333). Pass. *duyhati*. P.p.p. *duddho*.

**DOLĀ** (*f.*), Aswing; a palanquin [दोला]. Cl. Gr. 38.

**DOMANASSAṂ**, Dejection, gloom, melancholy, grief [दौर्मनस]. *Yaṃ dukkhaṃ cetasiḍḍhaṃ idāṃ domanassaṃ*, mental suffering is called grief (Alw. I. 107). Das. 24.

**DOMANASSO** (*adj.*), Sorrowful, dejected. Das. 24.

**DONĪ** (*f.*), A trough; a coffin; a tub; a dhoney, or trough-shaped canoe with an outrigger to steady it [द्रोणी]. Ab. 668; Mah. 124; Dh. 273. *Piṇḍa doṇī*, body of a lute (Ab. 138).

**DONO**, and **DONAM**, A droṇa, a measure of capacity = four Ālhakas [द्रोण]. Ab. 482. According to Clough the droṇa is equal to 7 lbs. 11 oz. *Donadhātu*, a droṇa of relics (Mah. 97). *Taṇḍaladoṇo*, a droṇa of rice (Dh. 401). Sen. K. 350.

DOSAÑÑC (*adj.*), Skilled, expert, wise [दोष + ञ].  
Ab. 220.

DOSINO (*adj.*), *Dorinā ratti*, is explained to mean  
"clear, spotless night."

DUSO (*adv.*), By night [दोषा]. Ab. 1147.

DOSO, Defect, blame; offence, guilt, sin, crime;  
injury, damage [दोष]. Ab. 766, 1125; Mah. 157.  
*Vajjitāṃ tēhi dosāhi*, freed from these defects  
(Mah. 1.). *Vinā dosena*, though she was innocent  
(Mah. 259). *Parādīrasecāṇḍya dosaṃ dassento*,  
pointing out the sinfulness of adultery (Dh. 395).  
*N'atthi ettha sīhacammaṣṣa doso*, this was no fault  
of the lion's skin (F. Jāt. 16). *Kulasāṃsaṭṭha-*  
*dosena*, for the offence of associating with the laity  
(Mah. 207). *Tiṇadoso*, spoilt with weeds (Dh. 64).  
*Dosadoso*, spoilt by hatred (ditto). *Dosakkhayaṃ*  
*patto*, having obtained the destruction of sin,  
freed from human corruption (Mah. 20).

DOSO, Anger, hatred [द्वेष]. Ab. 164, 1125; Dh.  
4, 36, 45, 66; Man. B. 417; E. Mon. 153. *Doso*  
is one of the Agatis, of the Aggis, of the Akusala-  
mūlas.

DOVACASSAṂ, Abusiveness, unruliness [दौ-  
र्वचस].

DOVACASSATĀ (*f.*), Abusiveness, unruliness  
[दौर्वचस + ता].

DOVĀRIKO, A gatekeeper, warder, porter [दौवा-  
रिक्]. Ab. 341; Mah. 117, 218.

DRAVO, Liquid [द्रव]. Ab. 804, 900. Comp. *Davo*.  
DU-, see *Dri*-.  
DU-, and before a vowel DUR-, A prefix implying  
badness, difficulty, etc. [दुस्]. Ab. 1169.

DUBBĀ (*f.*), The grass *Panicum Dactylon* [दूर्वा].  
Ab. 599.

DUBBACATTĀM, Unruliness [दुर्वचस + त्व].  
Mah. 39.

DUBBACO (*adj.*), Abusive, unruly, violent [दुस् +  
वचस]. Pāt. 5.

DUBBALAKO (*adj.*), Weak [दुर्वच + क]. *Cakkhu-*  
*dubbalaḥ itthi*, a woman with weak eyes (Dh. 89).

DUBBALATTĀM, Weakness [दुर्वच + त्व]. Mah.  
193.

DUBBALO (*adj.*), Weak [दुस् + वच]. Dh. 2.

DUBBALYĀM, Weakness [दुर्वच + य]. Pāt. 3, 100.

DUBBANNO (*adj.*), Ill-favoured, ugly [दुस् +  
वर्ण]. B. Lot. 866; Pāt. 10, 16.

DUBBHAGO (*adj.*), Unfortunate [दुस् + भग].

DUBBHĀSITO (*adj.*), Ill-spoken [दुस् + भाषित  
= भाष]. F. Jāt. 50. *Dubbhāsitaṃ vacanaṃ*,  
wicked language (Mah. 11).

DUBBHIKKHĀM, Famine, want [दुस् + भिक्षा].  
Kh. 13.

DUBBHIKKHO (*adj.*), Ill provided with food  
[दुस् + भिक्षा].

DUBBINITO (*adj.*), Miscreant, a scoundrel [दुस् +  
विनीत = नी]. Dh. 209.

DUBBUTTHI (*f.*), Drought [दुस् + वृष्टि]. Mah.  
91, 229. *Dubbūtthi* (Mah. 230).

DUCCARITO (*adj.*), Ill-conducted, bad [दुस् +  
चरित = चर]. Dh. 31. Neut. *duccaritaṃ*, mis-  
conduct, sin (Ab. 54; Dh. 43). There are three  
*duccaritas*, or modes of sinning, *kāyaduccaritaṃ*,  
*vacāduccaritaṃ*, *manoduccaritaṃ*, sins of deed,  
word and thought (Dh. 41, 42).

DUCCHANNO (*adj.*), Ill-covered, badly roofed  
[दुस् + कन = कद्]. Dh. 3.

DUDDAMO (*adj.*), Difficult to tame [दुस् + दम].  
Dh. 29.

DUDDASO (*adj.*), Difficult to see; difficult to per-  
ceive or understand; ugly [दुस् + दृश्]. Dh. 45,  
185; Gog. Ev. 6; Ab. 998.

DUDDHO (*p.p.*), Milked [दुग्ध = दुह]. Neut.  
*duddham*, milk (Ab. 500).

DUDDINĀM, A cloudy day [दुस् + दिन]. Ab. 50.

DUDDITTHO (*adj.*), Foolish, misguided [दुस् +  
दृष्ट = दृश्]. Dh. 60.

DUGGAHITO (*adj.*), Badly grasped; deluded  
[दुस् + गृहीत = ग्रह]. Dh. 55; Mah. 17.

DUGGAMO (*adj.*), Difficult to pass, said of a bad  
road [दुस् + गम]. Ab. 192.

DUGGANDHI (*adj.*), Ill-smelling [दुस् + गन्धि].

DUGGANDHO (*adj.*), Ill-smelling, stinking [दुस्  
+ गन्ध]. Ab. 146; Dh. 102, 381.

DUGGATI (*f.*), Distress, suffering, state of punish-  
ment [दुस् + गति]. Ab. 656; Dh. 3, 56; B.  
Lot. 866.

DUGGATO (*adj.*), Distressed, wretched, poor [दुस्  
+ गत = गम]. Ab. 739; B. Lot. 866; Mah. 197.

DUGGO (*adj.*), Difficult to pass [दुग्]. *Duggo*  
*sāmsāro*, the thorny road of transmigration (Dh.  
73). *Duggaṃ*, a strong-hold (Ab. 350), a difficult  
road (Ab. 1107). Dh. 58.

DŪCHARO (*adj.*), Difficult to take away [दुस् + हर].

DUHAYATI, To injure [दुह]. With dat. *Duhayati*  
*disānaṃ megho*, the storm spreads havoc in all

directions, lit. does harm to the various regions [Sen. K. 327].

DUHITĀ *f.*, A daughter [दुहितृ]. Ab. 241; Mah. 259. See also *Dhītā*.

DUJJANO, A bad man [दुस + जन]. Pl. *Dujjanā*, bad men, the wicked [Sen. K. 327].

DUJJARO *adj.*, Not easy to wear out, imperishable [दुस - जरस]. Ab. 840.

DUJJIVAM, Hard to live, a hard life [दुस + जीव]. *Hirimatī dujjivam*, life is hard to the modest man [Dh. 44].

DUJJIVIKĀ (*f.*), Hard life [दुस + जीव + इक]. Att. 206.

DUJJIVITAM, Hard life, wretched life [दुस + जीवित]. Pāt. 3.

DUKAM, A pair, two [द्विक].

DUKKARO (*adj.*), Difficult [दुस + कर]. Dh. 30, 291; Mah. 242.

DUKKATAM, and DUKKATAM, An offence, a sinful act, sin [दुस + छत = छ]. Ab. 84; Dh. 55, 70; Cl. Gr. 119. There is a class of priestly offences called *dukkata*, requiring confession and absolution.

DUKKHAKKHAYO, Cessation of suffering, Nirvāṇa [दुःख + खय]. Ab. 8.

DUKKHĀPETI, To cause to suffer, to afflict. Mah. 260. Comp. *Dukkheti*.

DUKKHAPPATTO (*adj.*), Grieved, suffering [दुःख + प्राप्त = आप]. Ras. 34.

DUKKHATĀ (*f.*), Suffering [दुःख + ता]. There are three sorts of D., *dukkhadukkhatā*, *sankhāra-dukkhatā*, *viparināmadukkhatā* (Alw. I. 108). *Gharāvāsassa d.*, the painfulness of a householder's life (Dh. 392).

DUKKHĪ (*adj.*), Sorrowful, suffering [दुःख + इन्]. Das. 24.

DUKKHITO (*adj.*), Afflicted, suffering, grieved; sick, ill; in difficulty or distress [दुःखित]. *Mahāvihārasamhi dukkhitā*, grieved at the destruction of the Great Monastery (Mah. 236). *Bandhagāranivāsena dukkhito*, suffering from his imprisonment (Mah. 260). Ras. 32; Dh. 95, 359; Pāt. 114.

DUKKHIYATI (*pass.*), To be afflicted [pass. दुःख]. Dh. 258.

DUKKHO (*adj.*), Painful, grievous, unpleasant, difficult [दुःख]. Neut. *dukkham*, pain, suffering, trouble (Ab. 99). *Dukkho pāpassa uccayo*, the

accumulation of evil deeds is attended with suffering (Dh. 22). *Abhiramitum dukkham*, difficult to feel enjoyment (Dh. 392). *Dukkhogadho*, difficult to ford, deep. *Dukkhasamphasso*, rough. *Duvidham dukkham kāyikañ ca cetasikañ ca*, suffering is twofold, bodily and mental (Alw. I. 107). *Sokadukkham*, the pains of sorrow (Das. 7). *Kim te samma dukkham*, friend, what ails you? (F. Jāt. 12). *Haṭṭhīmaṃ me vasena dukkham uppajjati*, I am sorely troubled by the elephants (F. Jāt. 3). *Dukkham icchati*, to wish ill to (with dat., Kh. 16). *Dukkham viharati*, to live ill at ease, or in sorrow (Dh. 104). *Amhe dukkham nisīdāpetvā*, making me sit in suffering (Dh. 159). Instr. *dukkhena*, with difficulty, painfully (Dh. 105). As a noun meaning "pain" or "sorrow," *dukkha* appears to be sometimes masc. (Dh. v. 203, 221); and Mr. Fansboll tells me he has even met with a fem. form *dukkhā* (*dukkhāya kāyaci*, "to any suffering"). Sometimes written *dukkha* metri causā, the analogy of *sukha* not being without its influence (Dh. 15, 34, 37, 53). Mah. 1, 2, 245; F. Jāt. 49; Alw. I. 100, 101, 106; Dh. 24, 28, 37, 49.

DUKKHŪPASAMO, Cessation or destruction of suffering [दुःख + उपशम]. Dh. 35.

DUKŪLAM, Fine cloth [दुकूल]. Ab. 291; Mah. 139, 182; Att. xxiv.

DULLABHO (*adj.*), Difficult to obtain, or to find, rare, few and far between [दुर्लभ]. B. Lot. 305, 352; Dh. 29.

DUMATTO (*adj.*), Two, about two [द्वि + मात्र]. *Dumattāni yojanasatāni*, about two hundred yojanas (Alw. I. xliii).

DUMBARIKĀ (*f.*), The opposite-leaved fig-tree. Ab. 572.

DUMINDO, King of trees, monarch of the forest [दुस + इन्द्र]. Mah. 117.

DUMMANO (*adj.*), Sad [दुस + मनस्]. Ab. 723; Dh. 256.

DUMMATI (*adj.*), Foolish; evil-minded, wicked [दुस + मति]. Das. 31; Mah. 39, 235.

DUMMEDHĪ (*adj.*), Foolish [दुस + मेध + इन्]. Dh. 5.

DUMMEDHO (*adj.*), Foolish [दुस + मेध]. Dh. 12, 25, 29, 64.

DUMMOCAYO (*adj.*), Difficult to undo [दुस + caus. मुच् + य]. Dh. 412.

DUMMUKHO (*adj.*), Foul-mouthed, scurrilous; sad [दुस + मुख]. Ab. 735.

DUMO, a tree [दुम]. Ab. 28, 540.

DUMUPPALO, The plant *Pteropermum Aceri-folium* [दुम + उत्पल]. Ab. 570.

DUNDUBHI (m.), A kettle-drum [दुन्दुभि]. Ab. 143; Ras. 27.

DUNNĀMAKAM, Hemorrhoids [दुर्नामक]. Ab. 327.

DUNNAYATĀ (f.), Wrong drawing out, mis-under-standing. [दुस् + नय + ता]. Sen. K. 200.

DUNNIGGAHO (adj.), Difficult to restrain [दुस् - नियह]. Dh. 7.

DUNNIVATTHO (adj.), Wrongly or badly dressed (see *Nivattho*).

DUNNIVĀRAYO (adj.), Difficult to hold back [दुर्निवार्य = वृ]. Dh. 7.

DUPHASSO (adj.), Rough [दुस् + स्यस्]. Ab. 967. Masc. *duphasso*, name of a plant (Ab. 582).

DUPPABBAJJAM, The hard life of a mendicant friar [दुस् + प्रव्रज्य]. Dh. 53.

DUPPAMUNCO (adj.), Difficult to loose [दुस् + प्र + मुच]. Dh. 62.

DUPPAÑÑO (adj.), Foolish [दुस् + प्रज्ञ]. Dh. 20, 25.

DUPPASAHO (adj.), Difficult to master or excel [दुष्प्रसह].

DUPPATIMANTIYO (adj.), Difficult to argue with [दुस् + प्रति = मन्त् + य].

DUPPATIPAJJO (adj.), Difficult to walk in or follow [दुस् + प्रति + पद् + य]. Dh. 390.

DUPPATIVIJJHO (adj.), Difficult to penetrate or comprehend [दुस् + प्रति + व्याध = व्यध].

DUPPAVESO (adj.), Difficult to enter [दुस् + प्रवेश]. Mah. 153.

DUPPCRO (adj.), Difficult to fill, or to fulfil [दुष्पूर]. Dh. 392.

DURĀ, see *Dūro*.

DURABHIRAMO (adj.), Difficult to enjoy, irksome [दुस् + अभिरम]. Dh. 53.

DURACCAYO (adj.), Difficult to overcome [दुस् + अत्यय]. Dh. 60.

DURAGĀMĪ (adj.), Going far [दूर + गामिन्]. Ab. 145.

DURAKKHĀTO, and DURĀKHYĀTO (adj.), Ill preached or shown [दुस् + आख्यात = ख्या]. Sen. K. 224.

DURAKKHO (adj.), Difficult to guard or watch [दूरक्ष]. Dh. 7.

DURAMAM, Absence of enjoyment, irksomeness [दुस् + रम]. Dh. 16.

DURANGAMO (adj.), Going far [दूरंगम]. Dh. 7.

DURANNAYO (adj.), Difficult to follow [दुस् + अन्वय]. Dh. 17.

DURANUBODHO (adj.), Difficult of comprehension [दुस् - अनु + बोध]. Gigg. Ev. 6.

DURĀSADO (adj.), Difficult to approach or to equal [दुरासद्]. Alw. I. 54.

DURATO (adv.), From afar [दूरतस्]. *Dūrato dāsi*, having seen him from afar (Mah. 246). *Dūrato 'ra āgato 'mhi*, I have come from a very great distance (Dh. 153, comp. 39).

DURATTAM, Two nights [द्वि + रात्र]. Sen. K. 405 (Comp. *Davatam*).

DURĀVĀSO (adj.), Disagreeable to live in [दुस् + आवास]. Dh. 53.

DURITAM, Sin [दुस् + इत = इ]. Ab. 84; Ras. 7.

DŪRO (adj.), Far, distant, remote [दूर]. Ab. 706. *Dūro pabbato*, the mountain is a long way off (Mah. 84). *Dūrajanapado*, a distant country (Att. 205). Instr. *dūrena*, afar. Abl. *durā*, from afar (Ab. 1157). Loc. *dūre*, afar (Dh. 53; Kh. 16).

DURUTTO (adj.), Ill spoken; abusive; badly pronounced [दुस् + उक्त = वच्]. Pāt. 29, 59.

DŪSAKO (adj.), Defiling; injuring, destroying [दूषक]. B. Lot. 445; Pāt. 6, 72, 74. *Rāgādī-dūsako*, destroying lust and other passions (Alw. I. 33).

DŪSANAM, Defilement [दूषण]. Ab. 1013.

DŪSETI (caus. *dussati*), To pollute; to spoil, to injure, to ruin [दूषयति = दुष्]. Alw. I. 36, 111; F. Jāt. 15; Dh. 340; Pāt. 30, 72. P.p.p. *dūsito*. (Ab. 1077).

DUSSAHO (adj.), Insupportable, violent [दुस् + सह]. Mah. 46.

DUSSAM, Cloth. Ab. 290; Dh. 175, 236, 324; Alw. I. 75. *Dussapīṭham*, a chair covered with white cloth in honour of a priest or great man (Mah. 82).

DUSSATI, To offend, to wrong [दुष्]. With gen. (Dh. 23, 25). Dh. 115. P.p.p. *duṭṭho*.

DUSSĪLO (adj.), Immoral, wicked, impious [दुस् + शील]. Dh. 20, 54, 57; Mah. 158.

DUSSĪLYAM, Wickedness, impiety [दुस् + शील + य]. Dh. 29, 425.

DUSSUTO (adj.), Imperfectly heard [दुस् + श्रुत = श्रु]. Dh. 217.

DŪTAKO, A messenger [दूतक]. Fem. *dūtikā* (Pāt. 105).

DŪTEYYO (adj.), Suited to a messenger [दूत + एय].

**DUTĪ** (*f.*), A female messenger [दूती]. Ab. 236.  
**DUTIYAKO** (*adj.*), Second [द्वितीय + क]. Mah. 210.  
**DUTIYO** (*adj.*), Second [द्वितीय]. Fem. *dutiya*, a wife (Ab. 237, 987), also the inflection of the accusative case (Cl. Gr. 17, *vibhatti* is understood). *Dutiye attabhāve*, in your last existence, viz. second from this (Mah. 195). *Dutiyam* (*adv.*), a second time, again (Kh. 2). *Dutiyantaṃ nāmaṃ*, a noun in the accusative case. *Dutiye divase* or *dutiya-divase*, next day (Mah. 31; Dh. 212).  
**DŪTO**, A messenger, an emissary [दूत]. Ab. 347. *Dūtakammaṃ*, doing errands (Dh. 181). Mah. 228.  
**DUTTARO** (*adj.*), Hard to cross [दुस् + तर]. Dh. 16.  
**DUTTHO** (*p.p.p. dussati*), Corrupt, wicked, depraved; bearing ill-will, angry [दुष्ट = दुष्]. *Dutthā cetakā*, wicked slaves (F. Jāt. 17, comp. Dh. 168). *Dutthacora*, you rascally thief! (Dh. 290). At Dh. v. 399 the comment explains *aduttho* by *akuddhamānaso*. Dh. 412; Pāt. 5, 72.  
**DUTTHU** (*adv.*), Ill, badly [दुस् + ख]. Ab. 1154.  
**DUTTHULLO** (*adj.*), Wicked, lewd. *Dutthullā dāpatti*, a grave offence (Pāt. 16, 85). Pāt. 4, 12, 18, 42, 69, 91; Sen. K. 396. Probably दुष्ट + ख + य.  
**DUVĀRAM**, A door [द्वार]. Mah. 203. See *Dodraṃ*.  
**DUVE**, see *Dve*.  
**DUVIDHO** (*adj.*), Two-fold, of two sorts [द्वि + विधा]. Alw. I. 75.  
**DUVUPASANTO** (*adj.*), Ill-calmed, imperfectly tranquillized [दुस् + उपशान्त = शम्]. Sen. K. 224.  
**DUYHATI**, see *Dohati*.  
**DVĀCATTĀLĪSA** (*fem. num.*), Forty-two [द्वाचत्वारिंशत्]. Mah. 250.  
**DVĀDASA** (*num.*), Twelve [द्वादश]. Mah. 171; Dh. 76. Gen. and dat. *dvādasannaṃ* (Mah. 208). Nom. *dvādasam* (Mah. 8).  
**DVĀDASĀKĀRO** (*adj.*), Having twelve aspects, twelve-fold [द्वादश + आकार].  
**DVĀDASAMO** (*adj.*), Twelfth. Mah. 257.  
**DVANDAM**, A couple [द्वन्द्व]. Ab. 628.  
**DVANDO**, Name of one of the Samāsas [द्वन्द्व]. Cl. Gr. 77; Sen. K. 376.  
**DVAṄGULAM**, Two finger-breadths, two inches [द्वि + अङ्गुल]. *Dvaṅgulamatto*, two inches long (B. Lot. 864). *Dvaṅgulakappo*, the "two-inch" rule, viz. a rule extending the allotted time for the

morning meal to two inches of shadow after mid-day (Mah. 15; Alw. I. 53).  
**DVĀPARAM**, Name of one of the Yugas or great periods [द्वापर]. Man. B. 7.  
**DVĀRABĀHĀ** (*f.*), Door-post [द्वार + बाह्य]. Ab. 219; Kh. 11.  
**DVĀRABANDHANAM**, The terrace before a house [द्वार + बन्धन]. Ab. 218.  
**DVĀRAKOTṬHAKO**, The towers or battlements of a town-gate; a gate [द्वार + कोष्ठ + क]. Ab. 204; Dh. 373; Mah. 5.  
**DVĀRAM**, A door, a gate; an entrance, an aperture [द्वार]. Ab. 219, 1110. *Dvārapālako*, a door-keeper (Ab. 341). *Guhādvāraṃ*, mouth of a cave (F. Jāt. 47; Mah. 45). *Ekasmim gāmadvāre*, at the entrance of a village (F. Jāt. 15). *Gharadvāraṃ*, house door (F. Jāt. 52). The three dvāras, or avenues of good or evil, are *kāyadvāraṃ*, *vacīdvāraṃ*, *manodvāraṃ*, the body, the speech, the mind; or deed, word and thought (Man. B. 494). There are also six dvāras, which I think are the six senses, the eye, the ear, the nose, the tongue, the touch, the mind (see Dh. 265, 410; Man. B. 403; comp. *Chadvāraṃ*).  
**DVĀRATṬHO**, A door-keeper, porter [द्वार + ख]. Ab. 341.  
**DVĀSATṬHI** (*fem. num.*), Sixty-two [द्वाषष्टि]. Ab. 441; Alw. I. 104. *Dvāsattṭhi dīṭṭhiyo*, the sixty-two heresies (see *Dīṭṭhi*).  
**DVĀSĪTI** (*fem. num.*), Eighty-two [द्वाशीति].  
**DVATṬIKKHATTUM** (*adv.*), Two or three times [द्वा + त्रि + छत्तस्]. Dh. 301; Mah. 252.  
**DVATTIMSA**, and -SĀ, and -SATI (*fem. num.*), Thirty-two [द्वाविंशत्]. Dh. 221, 291; Mah. 8, 26, 182. *Dvattimsākāraṃ*, the thirty-two constituents of the body (Kh. 3, Dh. 165, see *Ākāro*). See also *Battimsa*.  
**DVATTIMSATIMO** (*adj.*), Thirty-second. Mah. 200.  
**DVĀVĪSATI** and **DVĀVĪSA** (*fem. num.*), Twenty-two [द्वाविंशति]. Mah. 8. See also *Bāvīsati*.  
**DVAYO** (*adj.*), Of two sorts, two [द्वय]. Dh. 69, 123; Mah. 252; Sen. K. 263. Neut. *dvayaṃ*, a pair, a couple. *Māsadvayaṃ*, two months (Mah. 209). *Dvayaṃ nigacchati*, incurs two things (F. Jāt. 11).  
**DVE**, and **DUVE** (*num.*), Two [द्वि]. Sen. K. 263. Instr. and abl. *dvāhi* (F. Jāt. 9). Gen. and dat. *dvānaṃ* (F. Jāt. 8). Loc. *dvāsu* (Dh. 237). For

*dure* see Mah. 8, 127, 171, 234, Ab. 195: gen. *durinnam* (Sen. K. 263). *Dve tayo*, two or three (Dh. 372). The bases used in composition are *dri-*, *di-*, *du-* (see *Dri-*, *dre-* (comp. *drecattāḷsa*, *drenarutī*, *drebhāro*), *drā-* (comp. *drarisati*, *drī-satthi*), and *bā-* (comp. *bīrasa*, *battimsa*, *bīrasati*). In words like *drenarutī* and *drebhāro*, *dre-* is probably due to the false analogy of words like *drebhūmakko*, *deepakkho*.

**DVEBHĀGO** (*adj.*), Broken in two, sundered [दि + भाग + क]. F. Jāt. 17; Pāt. 90.

**DVEBHĀVO**, Doubling [दि + भाव]. Sen. K. 213, 443.

**DVEBHĀMAKO** (*adj.*), Having two stories [दि + भूम + क]. Dh. 249.

**DVEBHĀCTO** (*adj.*), Doubled [दि + भूत]. Sen. K. 444.

**DVECATTĀḷISA** (*fem. num.*), Forty-two (comp. *Dvecattāḷsa*).

**DVEDHĀ** (*adv.*), In two parts [दिधा]. *Dvedhā bhinnō*, broken in two (F. Jāt. 17; Kam. 10). *Dvedhā parisam katvā*, making his way through the crowd, lit. dividing the crowd (Mah. 61). *Dvedhāpatho*, a double or branching road (Dh. 50).

**DVEJJHAM**, Duplicity [द्विध]. *Advejjho*, without guile, sincere.

**DVEKOTTHĀSO** (*adj.*), Divided into two parts (see *Kotthāso*). Dh. 103; Pāt. 80.

**DVELHAKAM**, Doubt [द्विध + क]. Ab. 170.

**DVENAVUTI** (*fem. num.*), Ninety-two [दानवति]. Dh. 127.

**DVEPAKKHO** (*adj.*), Divided into two parties [द्विपक्ष]. Dh. 103.

**DVI-**, and **DI-**, and **DU-**, Two. This is the crude base of *dve* used in composition [दि]. Comp. *Drisakassam*, *Drikkhattam*, *Dirattam*, *Diguṇo*, *Dijo*, *Dipadako*, *Dvidho*, *Durattam*, *Dukam*. For other bases not representing Sansk. दि, see *Dre*.

**DVIBHĀVO**, Doubling [दि + भाव]. Sen. K. 494.

**DVIBHŪMAKO** (*adj.*), Two-storied [दि + भूम + क]. Att. 138.

**DVICCHA**, Twelve [दि + षष्]. Ab. 195.

**DVIDHĀ** (*adv.*), In two ways, of two kinds [दिधा]. Sen. K. 414; Ras. 7. *Deidhā bhijjati*, to be broken in two, to separate into two (Alw. I. 64; comp. Mah. 247). *Dvidhūthito*, double (Dh. 425).

**DVĪHAM**, Two days [दि + अह्न]. *Dvīhattham*, two or three days (F. Jāt. 4).

**DVIHATTHO** (*adj.*), Two cubits long [दि + हत्त]. Pāt. 87.

**DVIJIVHO** (*adj.*), Double-tongued; treacherous [दि + जिह्व]. Ab. 1068. *Drijirho*, a snake (Ab. 654).

**DVIJO** (*adj.*), Twice born; oviparous; proceeding from one cause [द्विज]. Ab. 1047; Man. B. 403.

**DVIJO**, and **DIJO**, A brahmin; a bird; a tooth [द्विज]. Ab. 261, 408, 416, 624, 1047. *Drija-mahāsilo*, a wealthy brahmin (Ab. 339, see *Brihmanmahāsilo*). *Dijo*, a brahmin (Mah. 31, 62, 63). *Dijapoto*, a young bird (Mah. 128).

**DVIKAM**, Two, a pair [द्विक]. Sen. K. 412. Comp. *Dukanā*.

**DVIKKHATTUM**, Twice [दि + छत्तस्]. Mah. 212; Sen. K. 520.

**DVIPANCA**, Ten [दि + पञ्च]. Mah. 259.

**DVIPO**, An elephant [द्विप]. Ab. 360.

**DVIRADO**, An elephant [द्वि + रद]. Ab. 360.

**DVISAHASSAM**, Two thousand [द्वि + सहस्र]. Ras. 18.

**DVISATAM**, Two hundred [दि + शत]. Alw. I. 104.

**DVITTI-**, Two or three [दि + त्वि]. Pāt. 87.

**DVIYĀSĪTI** (*fem. num.*), Eighty-two [द्वि + अशीति].

## E.

**EDHATI**, To prosper, to increase [एध्]. *Sukham edhati*, prospers (Dh. 35).

**EDHO**, Firewood [एध]. Ab. 36.

**EDĪ** (*adj.*), Such [इदम् + इध्]. Sen. K. 525.

**EDIKKHO** and **ERIKKHO** (*adj.*), Such [इदम् + इध्]. Sen. K. 525, 526.

**EDISO** and **ERISO** (*adj.*), Such [इदम् + इध्]. Mah. 24, 133; Alw. I. 92; Pāt. 93; Sen. K. 525.

**EHI**, Imperat. 2nd pers. sing. from *Eti*. Also abl. and instr. plur. from *Ayam*.

**EHIPASSIKO** (*adj.*), Inviting. Alw. I. 77. This compound is formed by adding the termination *-इव* to the imperatives *ehi*, *passa*, "come and see."

**EHISĀGATAVĀDĪ** (*adj.*), One who says "Come and be welcome," a cordial friend [ehi + स्वागत = गम + वादिन्].

**EHISI**, **EHITĪ**, see *Eti*.

**EJĀ** (*f.*), Desire, lust. Ab. 162. *Anejo*, free from desire (Dh. 73, 74, 432).

**EKĀBADDHO** (*adj.*), Contiguous; continuous [एक + आबद्ध + बन्ध]. Mah. 142.

**EKABHATTAM**, One meal a day [एक + भक्त]. Alw. I. 92.

**EKABHATTIKO** (*adj.*), Having one meal a day [एक + भक्त + इक]. Alw. I. 92. Buddhist priests were forbidden to eat between noon and sunset, but, according to the comment on Brahma Jāla, they might eat ten times between sunrise and noon and yet be *ekabhattika*.

**EKACARIYĀ** (*f.*), Walking alone, solitude [एक + चर्या]. Dh. 12.

**EKĀCARIYO** (*adj.*), Having the same teacher [एक + आचार्य]. Dh. 153.

**EKACARO** (*adj.*), Walking alone, solitary [एक + चर]. Dh. 7.

**EKACCHANDO** (*adj.*), Unanimous [एक + छन्द]. Dh. 298.

**EKACCHATTAM**, A single dominion [एक + छत्त]. *Ekakcchattam* or *ekacchattena karoti*, to reduce under one dominion, to become sole sovereign of (Mah. 155, 159; Att. 200). See *Chattam*, and comp. *Ekūtapattam*.

**EKACCO** (*adj.*), One, a certain [एकतर]. Ab. 718. *Ekacco kula, utto*, a young man of family (Das. 43, comp. Dh. 90). Pl. *ekacce*. *Rājāno pi ekacce nindanti ekacce pasāṇisanti*, kings however some blame and others praise (Dh. 367). Pāt. 6.

**EKACITTO** (*adj.*), Having the same thought, of one mind [एक + चित्त]. Mah. 261.

**EKACĪVARO** (*adj.*), Wearing a single garment [एक + चीवर]. Das. 39.

**EKADĀ** (*adv.*), One day, once; on the same day [एकदा]. Mah. 35, 254.

**EKĀDASA** (*num.*), Eleven [एकादशन्]. Dh. 143; Sen. K. 405, 489; Mah. 144.

**EKĀDASAMO** (*adj.*), Eleventh [एकादशम्]. Cl. Gr. 96; Mah. 71.

**EKĀDASĪ** (*f.*), The eleventh day of the half month [एकादशी]. Sen. K. 402; Cl. Gr. 96.

**EKADESO**, A part, a portion [एक + देश]. Mah. 128; Alw. I. 63. Instr. *ekadesena*, partly, partially, briefly. Alw. I. 77; Dh. 213.

**EKADHĀ** (*adv.*), In one way [एकधा].

**EKADHĪTIKĀ** (*f.*), An only daughter [एक + दुहितृ + का]. Mah. 222.

**EKADIVASAM**, One day, on a certain day [एक + दिवस]. F. Jāt. 17; Mah. 27; Dh. 212, 366.

**EKĀGĀRIKO**, A thief; a robber [एकागारिक]. Ab. 522.

**EKAGGATĀ** (*f.*), Tranquillity of the mind, abstrac-

tion of the mind, contemplation [एकाग्र + ता]. Ab. 155, 858; Man. B. 408; B. Lot. 519.

**EKAGGO** (*adj.*), Calm, tranquil [एक = अग्र]. Ab. 1035. *Ekaggamānaso*, having a tranquil mind. According to Ab. 1035 *ekaggo* is also a noun meaning tranquillity or abstraction of the mind.

**EKAGHANO** (*adj.*), Solid [एक + घन]. Dh. 15.

**EKĀHANĪ**, One day [एक + अह + म्]. Mah. 174. *Ekdham jīvitaṃ*, life for one day (Dh. 20).

**EKĀHENA**, In one day [instr. एक + अह]. Mah. 150.

**EKAJĀLĪBHAVATI**, To become one mass of flame [एक + ज्वाल + ई + भू]. Gog. Ev. 15.

**EKAJJHAM** (*adv.*), In the same place, in conjunction, together [एकाग्र्यम्]. Pāt. xv. *Ekajjham karoti*, to unite (Mah. 135).

**EKAJJHĀSAYATĀ** (*f.*), Unanimity [एक + अधि आश्रय + ता]. Dh. 121.

**EKAJO** (*adj.*), Proceeding from one cause [एकज]. Man. B. 403.

**EKĀKĪ** (*adj.*), Alone, solitary [एकाकिन्]. Ab. 718. Fem. *ekākinī* (Mah. 43).

**EKAKKHANE**, At the same moment [एक + loc. चण]. Dh. 90, 155.

**EKAKKHATTUM** (*adv.*), Once [एक + छत्तस्]. Cl. Gr. 122; Sen. K. 529.

**EKAKKHĪ** (*adj.*), One-eyed [एक + अक्ष + इन्]. Dh. 140.

**EKAKO** (*adj.*), Alone, solitary [एकक]. Ab. 718; Dh. 108, 391; B. Lot. 332.

**EKAMĀNASO** (*adj.*), Unanimous [एक + मानस]. Mah. 46.

**EKAMANO** (*adj.*), Unanimous [एक + मनस्]. Alw. I. 112.

**EKAMANTAM**, On one side, apart [एक + अन्त + म्]. *Ekamantaṃ tiṭṭhati*, to stand on one side of a person, at a short distance, in token of respect (Kh. 4). *Ekamantaṃ nisīdati*, to seat oneself near a person (F. Jāt. 2). *Ekamantaṃ upāvisi*, went to one side (Mah. 260). Att. 50.

**EKAMANTE**, On one side [एक + अन्त loc.]. Dh. 109.

**EKAMANTIKAM**, On one side [एक + अन्त + इक]. *Bhaṇḍum neto' ekamantikam*, having drawn Bhaṇḍu aside (Mah. 80).

**EKAMEKO** (*adj.*), Each [एक + एक]. Das. 35; Ras. 85.

**EKAMIDĀHAM**, see *Idam* (2).



**EKAṂSAM**, On one shoulder [एक + अंस]. Occurs frequently in the phrase *ekaṁsaṁ utturisaṁsaṁ karoti*, having adjusted his upper robe so as to leave one shoulder bare, or so as to cover one shoulder, lit. "having put his upper robe upon one shoulder." Buddhist priests were required to leave one shoulder bare when they appeared in public. At Gog. Ev. 8 Mahābrahman when he approaches Buddha is represented as loosing his robe from one shoulder in token of respect. *Ekaṁ situkāṁ ekaṁsaṁ pārupitvā*, having put on one of the garments so as to cover one shoulder (Dh. 165). *Ekaṁ āsirisāṁ ekaṁsaṁ karitvā*, having put one snake over one shoulder (Dh. 143).

**EKAṂSIKO** (adj.), Certain [एक + अंश + इक]. Das. 8.

**EKAṂSO**, This word is a compound of एक and अंश, but answers in meaning to the Sansk. एकान्त. As the first part of a compound it implies "certainty," "absoluteness." *Ekaṁsavyākaraṇīyo pañho*, a question that can be answered with certainty [see Man. B. 473]. Instr. *ekaṁsena*, certainly, necessarily (Dh. 302). Loc. *ekaṁse*, certainly (Ab. 995, 1140). Ab. 1196.

**EKANINNĀDO** (adj.), Filled with noise [एक + निस् + नाद].

**EKANTO**, and **EKANTAM**, One end, one side [एक + अन्त]. *Ekantalomī*, a woollen coverlet with a fringe at one end (Ab. 313). As the first part of a compound *ekanta* generally implies "completeness," "perfection." *Ekantasantusito*, perfectly happy (Dh. 418). *Ekantaparipuppho*, *ekantaparisuddho*, altogether perfect, altogether pure (Alw. I. 92). *Ekantabālabhāvo*, complete ignorance (Dh. 259).

**EKAPADĪ** (f.), A path [एकपदी]. Ab. 192.

**EKAPPAHĀRENA**, Unanimously, in unison, simultaneously [instr. एक + प्रहार]. *Sabbe ekappa-hūren' eva seṭṭhīṁ garahiṁsu*, they all with one mouth blamed the seṭṭhī (Dh. 240). Dh. 340.

**EKAPUTTO**, and **EKAPUTTAKO**, An only son [एक + पुत्र and पुत्रक]. Dh. 93; Kh. 16.

**EKARAJJAM**, Sole sovereignty [एकराज्य]. Mah. 21, 22; Dh. 32.

**EKĀRAMMAṆO** (adj.), Having the same substratum, basis or object [एक + आलम्बन]. Dh. 90.

**EKĀRASA** (num.), Eleven [एकादश]. Sen. K. 405, 489. See also *Ekādasa*.

**EKĀRO**, The letter *e* [एकार].

**EKĀSANAM**, Sitting apart or alone [एक + आसन]. Dh. 34.

**EKĀSĀNIKANGAM**, Precept enjoining eating at one sitting [एक + आसन + इक + अङ्ग]. This is one of the thirteen Dhutaṅgas. Hardy says, "The fifth of the Thirteen Ordinances is called *Eka-sānikaṅga*, from *eka*, one, and *āsana*, a seat. He who keeps this ordinance may not eat food in two or three different places; he is to remain on one seat until he has finished his repast. When in the refectory he must look out for a proper seat, so that if a superior priest were to come in he may not have to rise in order to give place to him. Chūlābaya, learned in the sacred books, spake thus: It is not proper to rise until the repast be finished; if the priest has sat down, but not begun to eat, he may rise; but if he has begun to eat he may not rise, and if it should be required of him to rise he may not sit down again to eat" (E. Mon. 98, comp. 9). B. Int. 307.

**EKASEYYĀ** (f.), Sleeping or reclining alone or apart; a single couch [एक + शय्या]. Dh. 54; Alw. I. 92 (but here *ekaseyyam* is perhaps an adjective agreeing with *brahmacariyam*, and meaning "allowing only one couch").

**EKASO** (adv.), One by one [एकशः].

**EKĀTAPATTAM**, One dominion, lit. "one parasol" [एक + आतपत्र]. Mah. 153. Comp. *Ekacchattam*.

**EKATO** (adv.), Together; on one side; apart, alone [एकतस्]. *Ekato gacchāma*, let us go together (Dh. 87). *Ekuto bhavissāma*, we shall be together (Dh. 153). *Tena saddhīm ekuto ahesuṁ*, joined themselves to him (Dh. 145). *Sabbe hutvāna ekato*, Having all assembled together (Mah. 216). *Tehi saddhīm ekato na nisidanti*, will not sit together with them (Dh. 109). *Ekato karoti*, to put together, to collect (Mah. 140). *Bahusā ekato gāmaghātakādīkammanīkarontesu*, when a number of men banded together commit crimes such as plundering a village (Dh. 90). *Ekato vasantā*, living together (F. Jāt. 52). *Ekato pabbatapādo ekato nadi ekuto paccantaḡmako ahoṣi*, on one side was the foot of a mountain, on one side a river, on one side a border-village (ditto). *Eka-topaññatti*, an enactment applying to one party in a criminal act. *Ekatolaṣo*, having a fringe on one side.

**EKATTAM**, Unity [एकत्वं].

**EKAṬṬHĀNĀM**, One place, the same place [एक + स्थान]. *Ekaṭṭhāne vasaṇti*, they live together.

**EKAṬṬHĀNĀM**, One word; (in gram.) the singular number [एक + वचन]. *Ekaracanam pi kaṭṭhāna na sakkoti*, is unable to utter a single word (F. Jāt. 8). *Ekaracanena*, as soon as they were spoken to, or at the first summons (Das. 4.).

**EKAṬṬHĀNĀM** (a.), One subject [एक + वस्तु]. Alw. I. 106.

**EKAṬṬHĀNĀM** (adj.), Having the same ground or cause [एक + वस्तु + क]. Dh. 90.

**EKAVIDHO** (adj.), Single [एक + विधा].

**EKĀYANĀM**, The exact meaning of this word (B. एकायन, I am not sure of. Clough in his Sinh. Dict. says that it means "the way of Nirāpa." At Pāt. xvi we have *ekāyana maggo*, which perhaps means "the only true road to salvation." At Mah. 251 Buddhaghosa, after studying the Buddhist Scriptures, says *Ekāyano ayaṃ maggo*, which Turner renders "this is the sole road (to salvation)." "

**EKEKO** (adj.), One by one, each, severally [एकैक]. *Ekekāṃ laddhike bhikkhū pakkosāsa*, summoning the heterodox priests one by one (Mah. 42). *Yodhā dandaṃ ekeko ekaṭṭha*, seek out each of you ten soldiers (Mah. 144). *Ekekāni lomāni lomakūperu jātāni*, the hairs grow singly in the pores (B. Lot. 371). *Ekekāmatato*, successively (Mah. 19, *amatato* = समतस्तु). Fem. gen. *ekēkissā* (Mah. 163). Mah. 179.

**EKIBHĀVO**, Solitude [एकीभाव]. Dh. 357, 407.

**EKO** (adj.), One, single; alone; a, a certain; the same; chief, pre-eminent, unique; general [एक]. Ab. 696, 717, 718, 830. *Eko tumheṃ*, one of you (Mah. 28). *Eken' āno*, deficient by one (Mah. lxxvii, comp. *Ekāno*). *Eko pi āsakkhi*, not one was able (F. Jāt. 5). *Ekam pi pūṭhaṃ vadehi*, speak but a single stanza (Ras. 21). *Ekaṭṭhakkaṃ pi ālokkhitaṃ*, not having received a single mess of boiled rice (Dh. 160). *Nākaṃ aññaṃ ekaṇṇaṃ pi ammanupasaṃsi*, I do not know of any one other sound (Dh. 85). *Ekaṇṇasati*, one and twenty (Dh. 76). *Ekaṇṇasāsaṃ*, fifty-one (Alw. I. 104). *Ekaṭṭhasatima*, and *ekatima*, thirty-first (Mah. 193; Ras. 28). *Ekaṇṇasāsa*, on one side (Ras. 28). *Eko 'va*, all alone (Mah. 39, 194; B. Lot. 332). *Eko ekaṃ raṇaṃ nitaṃ kareyya*, should sit secretly alone with her alone (Kamm. 37;

comp. Pāt. 105 *purisena suddhiṃ eken' ekā*, *Ekassa caritaṃ seyyo*, the life of the solitary is best (Dh. 59). *Ekam upāyaṃ upadhārento*, reflecting on an expedient (F. Jāt. 16). *Ekam amaccam pesāi*, sent a minister (Mah. 39). *Eko uyyānapālo āgato*, a gardener has come (F. Jāt. 6). *Tasmim' kāle eko vāṇijo*, at that time a certain merchant (F. Jāt. 14). Plur. *eke*, some men (Dh. 23; Das. 6). *Ekarūpena*, in the same form (Ab. 710). *Ekaṇṇāharam ahoṣi*, there was a general shout (F. Jāt. 17). *Pabbatam ekaṇṇāharam karoti*, fills the mountain with his roaring (F. Jāt. 47, comp. *ekajālāhāraṇi*). Fem. gen. and dat. *ekissā* (Dh. 85, 402).

**EKODIBHĀVO**, The second Jhāna is said to be *cetaso ekodibhāvo*, which Burnouf renders "unity of the mind"; but that this is the true meaning is very doubtful, as will be seen from the foll. extract sent to me by the Thera Subhūti, *Eko udetitī ekodi, vitakkavicārehi anajjhāruḥhattā aggo seṭṭho hutvā udetitī attho, seṭṭho pi loke eko ti vuccati. Athavā sampayuttadhamma udetitī udi, uṭṭhapetiti attho. Seṭṭhatṭhena eko ca so udi cāti ekodi, samādhiss' etaṃ adhivacanāṃ*. In accordance with this gloss I would be inclined to render *ekodibhāvo* by "predominance" rather than by "unity," but I do not feel competent to give a decided opinion as to its meaning.

**EKUDESŌ** (adj.), Having the same teaching or studies [एक + उद्देश]. Pāt. 5.

**EKUNAKO** (adj.), Deficient by one [एक + ऊन + क]. *Ekunakam satam*, ninety-nine (Mah. 21).

**EKUNO** (adj.), Deficient by one, minus one [एक + ऊन]. *Ekunavisaṃ, ekunavīsati*, nineteen (Mah. 195). *Ekunavīsatiṃ*, nineteenth (Mah. 122). *Ekunavīsatiṃ* and *ekunavīsatiṃ*, twenty-ninth (Mah. 174, 247). *Ekunavīsatiṃ*, ninety-nine (Mah. 195).

**ELĀ** (f.), Cardamoms [एला]. Ab. 591, 1010.

**ELĀ** (f.), Saliva. Ab. 281, 1010.

**ELĀGALO**, The plant Cassia Tora [एलागल]. Ab. 594.

**ELĀKO**, A ram; a wild goat [एलाक]. Ab. 501, 1123; Alw. I. 93; Sen. K. 367. Fem. *elīkā* (Dh. 199).

**ELĀKO**, A threshold. Ab. 220, 1123.

**ELĀLĀUKAM**, A kind of cucumber [एलालूक + क]. Ab. 597. Dh. 193 has *elāluka*, and *elāluka*.

**ELĀM**, Fault, sin [एलम]. Ab. 1010.

ELAMUGO (*adj.*), Deaf and dumb [एलमुक्].  
Ab. 734.

ELIKĀ, see *Eḷako*.

ENA, A pronominal base of which only two or three oblique cases occur. It has the meaning of "this," "it," referring to something that has been already mentioned. It is a substitute for *etad*, as *no* is a substitute for *tad* [एन]. The cases I have met with are acc. *enam*, and instr. *enena*. *Puññaṃ ce puriso kayirū kayirāth' enam punappunam*, if a man do a good work let him do it again and again (Dh. 23; comp. 55). Das. 6.

ENEYYO, A kind of antelope [एण + एय]. Ab. 618.

ENO, A kind of antelope [एण]. Ab. 1050. Fem. *enī* (Ab. 618; B. Lot. 572).

ERANḌO, The castor oil plant [एरण्ड]. Ab. 566; Sen. K. 536.

ERĀVAṆO, Indra's elephant [ऐरावण]. Ab. 22, 30; B. Lot. 637; Dh. 190.

ERĀVATO, The orange tree [ऐरावत]. Ab. 560.

ERISO, see *Ediso*.

ESA, see *Eso*.

ESAKO (*adj.*), Seeking [एष् + अक्]. Dh. 383.

ESAM, ESĀNAM, ESU, see *Ayam*.

ESANĀ (*f.*), Wish, desire [एषणा]. The three *esanas* are *kāmesanā*, *bhāvesanā*, *brahmacariyesanā*, desire for pleasure, for existence, for holiness.

ESATI, To seek, to search, to desire, to strive to obtain [एष्]. *Yuddhe esatha*, try to get soldiers (Mah. 144). P.pr. *esanto* (Alw. I. 112), *esūno* (Dh. 24; Das. 37).

ESI (*adj.*), Seeking, desiring [एषिन्]. *Sukkesi*, seeking good (Dh. 61). *Aññamaññāhitesino*, seeking each others good (Mah. 68). Kh. 16.

ESIKĀ (*f.*), A pillar in front of a city gate. Ab. 204, 1006.

ESIKATTHĀYĪ (*adj.*), Stable as a pillar [*esikā* + स्थायिन्]. B. Lot. 457.

ESO, and ESA (*pron.*), This, this one; that [एतद्]. *Ke nūm' eso*, who is this? (F. Jāt. 47). *Nirupakīro esa amhākaṃ*, this fellow is no use to us (F. Jāt. 3). *Eso mahārāja bhagavā*, that, great king, is Buddha. Sometimes pleonastically joined to a personal pronoun, as *esūhaṃ*, I. Acc. *etam*. Instr. *etena*. Pl. *ete* (Dh. 81). Gen. and dat. pl. *etesam*, *etesānam* (Dh. 90). Fem. *esā* (Dh. 60). Acc. fem. *etam*. Gen. and dat. fem. *etissā*, *etassā* (Dh. 233). Intr. and abl. fem. pl. *etūki* (Dh. 234).

Gen. and dat. fem. pl. *etizām* Dh. 117. Neut. *etam*, and before a vowel frequently *etad*. *Etad arora*, *etad abhara*, said this Dh. 124. For *etad aho*, see *Bharaṭi*. *Kim etam*, what's this? Mah. 39. N' *etam tathā*, it is not so (Mah. 198). No n' *etam*, certainly not (Sen. K. 205). The base in composition is *etad*. *Etadatthāya*, on this account Kh. 19.

ETABBO (*p.f.p. eti*), That ought to go [एतब्ब = इ]. Pāt. 74.

ETAD, see *Ero*.

ETADAGGAM, Chief place, pre-eminence, the chief, the best [एतद् + अगम]. The foll. examples will illustrate the use of this compound. *Atha nam satthā etadaggaṃ bhikkhave mama sāvikanāṃ upāsikānaṃ bahusutānaṃ dhammakathikānaṃ yadidaṃ Khujjuttarā ti etadagge ṭhapesi*, and Buddha gave her the precedence, saying, Priests, the chief of my female disciples who are learned in the scriptures and able to expound them is Khujjuttara (Dh. 163, comp. Alw. I. xxvii). *Etadaggaṭṭhāne ṭhapito*, occupying an eminent position (Alw. I. xxix). *Etadaggaṃ pāricariyānam*, the highest of services (Pāt. 4). *Etadagga-sannikkhepo*, placing in the foremost rank. *Yebhuyyena bhagavatā etadaggaṃ āropitā*, most of whom had been raised by Buddha to the chief place. Buddha frequently singled out one of his disciples as unrivalled in some branch of learning or piety, and the person thus honoured was thenceforward looked up to as the highest authority in that particular branch. Thus Upālī was acknowledged to be the greatest master of Vinaya or ecclesiastical law, Kaccāyana of exegesis, and so on.

ETĀDISO, and ETĀRISO (*adj.*), Such [एतादृश]. Das. 36; Kh. 6; Pāt. xi.

ETAM, see *Eso*.

ETARAHĪ (*adv.*), Now [एतर्हि]. Ab. 1140; B. Lot. 654; F. Jāt. 8; Dh. 41.

ETE, ETESAM, see *Eso*.

ETI, To come; to go; to attain; to undergo [इ]. Imperat. *etu* (Mah. 254), 2nd pers. *ehi*, 2nd pers. pl. *etka* (Dh. 31). Aor. *agā* (Mah. 204), pl. *agum* (Mah. 52, 234). Fut. *essati* (Dh. 16, 66), *ehiti* (Mah. 40), 2nd pers. *ehisi* (Dh. 42, 66, 369), 3rd pers. pl. *ehinti*. P.pr. *ento* (Mah. 45, 134).—*Pāṭivāttaṃ eti*, goes against the wind (Dh. 10). *Gabbhaseyyam eti*, to enter the womb (Kh. 16). *Na catubbāgaṃ eti*, equals not the fourth part

(Dh. 2). *Parasā evanta*, will reach the further shore (Dh. 18). *Evanta pattiṭṭha*, as he came beholding (Mah. 144). *Yathā evaṃ evaṃ eti*, as it is, exactly like (Mah. 246). *Etha pparathā evaṃ evaṃ attama*, come behold this person (Dh. 31). Kh. 16.

ETIHYAM. (adv.) tradition [एतिह्यम्]. Ab. 412.

ETTAKO (adv.). So great, so much, so many.

*Ettavaṃ akkhaṇṭavaṃ*, so much has elapsed (Pat. 1). *Aṇṇa ettavaṃ*, that is enough, lit. "enough with so much" (Dh. 93). *Ettakam eva hotu*, let this suffice (Dh. 123). *Rājjanāṃ taṃ viṇaśatvāṃ cintetvā*, *eva ettakam*, having plotted the death of the king for ever so long (Mah. 246). *Ettakam me dhanaṃ*, this is all the treasure I possess (Mah. 261). *Māta santakam ettakam*, thus much is your mother's portion (Ras. 72). *Ettaka bhikkhū kaṇṭi*, there are so many priests (Pat. 1). Fem. *ettakā*. *Ettikā gāro*, so many cows (Dh. 238). Dh. 121. Comp. the similarly formed adjectives *Kittaka*, *Tattaka*, *Yattaka*. See also *Etto*.

ETTĀVATĀ (adv.). So far, to that extent, thereabouts, thus [iastr. एतावत्]. Ab. 1141; Cl. Gr. 75; Dh. 417.

ETTHA (adv.). Here; herein; now. This adv. corresponds to S. एतच्च. Kaccāyana refers it to *etad* (Sen. K. 302). *Yasāṃ ettha samāgatā*, as many as are assembled here (Dh. 60). *Ettha āpatti*, there is sin in doing this (Dh. 103). *Yathā ca ettha evaṃ vāso pi*, and as in this case so in the others also (Dh. 243). *Tambhikkam ettha kiṃ*, what is that to you? (F. Jāt. 17). *Kiṃ na kho ettha viraṇṇaṃ*, what is the reason of this (F. Jāt. 6). *Ettāya*, in this grammar also (Sen. K. 202). *Appaṃ hi ettha attā*, for this is the meaning of the passage. *Tuṃ heṇ' ettha pappucchissāmi*, I will now question you in turn (Sen. K. 215). *Vakkhāvaṃ ettha*, I will now declare (Alw. I. xvi). *Etta vatare*, within this period, during this interval (Pat. 67). For the termination comp. *Tattha*, *Kattha*, *Attā*.

ETTO (adv.). So great, so much (comp. *Ettako*). *Na saḥkkaṃ puññaṃ saḥkhiṭvā im' ettam api kenaci*, no one is able to measure this his so great merit (Dh. 33, 350).

ETTO (adv.). Hence [इदम् + तस्]. Cl. Gr. 68; Sen. K. 302. *Etto gantvā*, departing hence (Dh. 156). *Na ito vā etto vā kaṇṭi*, are not some in one place and some in another (Dh. 266).

EVA, YEVA. and HEVA (adv.). Just, quite, even, only [एव]. Ab. 1152. *Ājj' eva*, this very day (Mah. 36, Dh. 97). *Ettā' eva*, in this very place (Mah. 89). *Idān' eva*, at this very time (F. Jāt. 16). *Tattakā' eva papphāni*, the very same number of flowers (Mah. 86). *Eko 'va*, quite alone (B. Lot. 332; Mah. 194). *Ānandatheraṃ ekam eva thapetvā*, with the single exception of the therā Ānanda (Dh. 213). *Paṭhamam eva*, first of all (F. Jāt. 4). *Pitū matasāsanāṃ satvā' va*, as soon as they heard their father was dead (Das. 4). *Evam vadante yeva*, while he was in the act of saying these words (F. Jāt. 16). *Attano rasanatthānam eva gatā*, went straight home (Dh. 240). *Puna madhuro 'va ahoṣi*, again became as sweet as ever (F. Jāt. 8). *Āññaṃ eva*, quite a different thing (ditto). *Na bhikkhave Dvādatto idān' eva pubbe pi akataññū yeva*, priests, not only now but in a former birth also was D. ungrateful (F. Jāt. 12, comp. 16). *Palāyati yeva*, continues to flee (Dh. 153). *So punappuna yāci yeva*, he still kept on asking again and again (Dh. 126). *Saḥkkaṃ gehaṃ ajjhāvasanteh' eva puññaṇi kātum*, even those who live at home can do good works (Dh. 80). *Attano 'va katāni*, his own deeds (Dh. 10). *Kaccāyanatherena eva*, by Kaccāyana therā himself (Alw. I. xii). *Aham eva*, I myself (F. Jāt. 19). *So puriso dāso 'va hoti*, that person is a slave also (Alw. I. xlv). *Samakam yeva*, exactly the same (Alw. I. xliii). *Idān' eva gopē yācitum na yuttam*, it would not be proper to ask him for oxen just at this time (F. Jāt. 9). *Sattthari dharamāne yeva*, while the Teacher is still living (Dh. 333). *Mutto bandhanam eva dhāvati*, set free he flies back to his bonds (Dh. 61). *Yam kiñci katvā gāhissāṃ' eva*, by some means or other I am sure to take him (Dh. 158). *Adādhā c'eva dādhā ca*, both the poor and the rich (Das. 5). *N'eva soci na rodi*, neither lamented or wept (Das. 3). The apocopated form 'va is used only after a long vowel, generally o, as *dūrato 'va pattiṭṭho 'va*. The form *yeva* is used after all vowels and m, e.g. *paṭṭhāya yeva* (Dh. 106), *pāpapaṇā yeva* (F. Jāt. 18), *sadisū yeva* (Dh. 153), *piṭṭhito yeva* (Mah. 153), *akataññū yeva* (F. Jāt. 12), *dharamāne yeva* (Dh. 333), *imasmim yeva* (Ras. 19), *tahim yeva* (Mah. 156). The y is a euphonic addition. In the case of a word ending in m being followed by *yeva*, a further euphonic change some-

times takes place, the *my* becoming *mā*, e.g. *saññāya sava* Dh. 84; *saññāya* (Cl. Gr. 13; Sen. K. 215. For *Hera* see separate article.

**EVAM** *adv.*, Thus [एवम्]. Ab. 1142, 1158, 1159. *Evaṃ hotu*, so let it be Mah. 110; Dh. 126. *Ma evaṃ akattāya*, do not do this (Dh. 80, 84). *Evaṃ vadehi*, say as follows (Alw. I. 33). *Upasādhāya evaṃ hoti*, if a priest thinks thus Pā. xxx. see *Bhavati*. *Evaṃ sante*, and *evaṃ vati*, both being the case, this being so, under these circumstances F. Jāt. 7; Dh. 84; Ras. 22; Mah. 90; Alw. I. 191. *Evaṃ bhante*, Yes, lord conap. Dh. 105 *evaṃ āraṇa*. *Evaṃ bho*, ye-, sir B. Lot. 351. *Evaṃ pi*, thus (Ab. 1143). *Evaṃ hi* for *evaṃ hi* (Sen. K. 215; Alw. I. cviii). *Evaṃ* for *evaṃ assa* (Cl. Gr. 14; Sen. K. 221).

**EVAMĀDI** (*adj.*), Beginning thus, such and the like [एवम् + आदि]. *Evaṃādiṃ nāgānaṃ anusāsaṇaṃ katvā*, having given this and similar exhortations to the nāgas (Mah. 6). *Pañcasatāṇ' evamādi vihāre kāresi*, built these and other monasteries to the number of five hundred (Mah. 127). *Evaṃādinā nayena*, in this and similar ways.

**EVAMĀDIKO** (*adj.*), This and the like [एवमादि + क]. *Vihāre evamādi ke karetvā*, having built this and other temples (Mah. 131). Att. 195.

**EVAMĀHĀRO** (*adj.*), Living on such and such food [एवम् + आहार].

**EVAMDHAMMO** (*adj.*), Of such a nature, such [एवम् + धर्म]. F. Jāt. 11.

**EVAMEVA** (*adv.*), In this very way, even thus [एवम् + एव]. Mah. 240; Kh. 12; Alw. I. xliii.

**EVAMEVAM** (*adv.*), In this very way, thus [एवम् + एवम्]. Ab. 1142; Dh. 319, 282.

**EVAMMAHĀNUBHĀVO** (*adj.*), Of such great power [एवम् + महा + अनुभाव]. B. Lot. 836.

**EVAMNĀMO** (*adj.*), Having such and such a name [एवम् + नामन्].

**EVAMSAÑÑI** (*adj.*), Having this thought [एवम् + संज्ञा + इन्].

**EVAMUCCO** (*adj.*), Of such a height [एवम् + उच्च]. Mah. 222.

**EVAMVĀDI** (*adj.*), Saying thus, holding this doctrine [एवम् + वादिन्]. B. Lot. 523; Man. B. 196.

**EVAMVĀDITĀ** (*f.*), Saying thus, adherence to this doctrine [एवम् + वादिन् + ता].

**EVAMVIDHO** (*adj.*), Of such kind, such [एवम् + विधा]. Att. 202, 211.

**EVAMVIPĀKO** (*adj.*), Having such and such a result [एवम् + विपाक].

**EVANGARUKO** (*adj.*), Of such importance or value [एवम् + गुह + क]. Das. 39.

**EVANĠATIKO** (*adj.*), Such, similar, analogous [एवम् + गत + इक].

**EVANĠOTTO** (*adj.*), Of such a family [एवम् + गोत्र].

**EVANHI**, see *Evaṃ*.

**EVANNĀMAKO** *adj.*, Sonamed [एवम् + नामक].

**EVARŪPO** *adj.*, Such, of this sort [एवम् + रूप].

*Evarūpaṃ naṃhi dīṭṭhaṃ meṃā*. I have seen a jewel of such a description (Mah. 168). *Evarūpaṃ pi rakkhaṇa*, even a rakkhaṇa like this (Ras. 21). *Santi te evarūpaṃ bikkhū*, have you any such diseases as these? Kamm. 4. Kh. 18; F. Jāt. 18; Dh. 158, 280, 434.

**EVUMAM**, Anomalous sandhi for *evaṃ imaṃ* (Cl. Gr. 16).

## G.

**GABBHARAM**, A cavern [गड्ढर]. Ab. 603, 1092.

**GABBHĀSAYO**, The womb [गर्भ + आशय]. Ab. 239.

**GABBHASEYYĀ** (*f.*), The womb [गर्भ + शय्या]. Kh. 16.

**GABBHĀVAKKANTI** (*f.*), Entrance of the embryo into the womb, commencement of pregnancy [गर्भ + अवकान्ति]. Saṅgiti S. enumerates four gabbhāvakkantis, or conditions of consciousness in which a being is conceived, carried in the womb, and born. The following is the text of the first, *Idh' āvuso ekacco asampajjāno e'eva mātu kucchismiṃ okkamati, asampajjāno mātu kucchismiṃ gḥāti, sampajjāno mātu kucchismiṃ nikkhamati; ayaṃ paṭhamā gabbhāvakkanti*.

**GABBHINĪ** (*f.*), Pregnant, a pregnant woman [गर्भिणी]. Ab. 239; Mah. 23; Dh. 154.

**GABBHO**, The womb; interior; an embryo, a fetus; a sprout; an inner room, a closet, a private sitting room, a bedroom; the calyx of a flower [गर्भ]. Ab. 214, 271, 943. *Gabbhaṃ upapajjati*, to be born into the womb, to be born as a man (Dh. 23). *Ath' assa bhariyāya kucchiyāṃ gabbho patitṭhāsi*, his wife conceived (Dh. 78, comp. 120). *Gabbhaṃ labhati*, and *gaṇḍhāti*, to become pregnant (Dh. 328; Das. 2). *Gabbhaparihāro*, a ceremony performed when a woman became pregnant (Dh.

75, 120; Dh. 2, 22. *Gabbharaffhama*, child-born (Dh. 155). *Gabbhakamāra*, the unborn infant (Mah. 28). *Am. gabbha*, *gabbha*, will fall into the midst of the coals (F. Jāt. 56). *Sāḷigabbha*, sprout of newly-sown rice (Dh. 126). *Bhūmigabbha*, a subterranean chamber (Mah. 238). *Attinagabbha*, *parivāṇa* *drāma* *piṭṭhāya*, having entered her own chamber and shut the door (Alw. I. 102). *Sarigabbha*, royal chamber or cabinet. *Gabbha* *nirina*, seated in his private room (Dh. 230). *Gabbhasasapāṇi* *paṇḍita* *paṇḍita*, a palace furnished with a thousand apartments (Dh. 250).

**GABHUPPATTI** (*f.*), Conception [गर्भ + उत्पत्ति]. There are nine modes of conception, see Man. B. 443.

**GABBITO** (*adj.*), Proud [गर्वित]. Ab. 1075.

**GABBO**, Pride [गर्व]. Ab. 171.

**GABHIRO** (*adj.*), Deep [गभीर]. Ab. 669. See also *Gambhīro*.

**GACCHĀPETI** (*caus. next*), To cause to go, to send. Pass. *gacchāpiyati*, to be sent.

**GACCHATI**, To go, to go to, to proceed; to depart [गच्छ]. *Vihāraṃ gacchā*, having gone to the monastery (Dh. 22). *Gehaṃ gacchā*, having gone home (F. Jāt. 15). *Sattha santikaṃ gacchā*, having gone to the Teacher (Dh. 128). *Migaraṃ g.*, to go to the chase (Mah. 33). *Tesaṃ upaṭṭhānaṃ gacchānto*, going to their relief (F. Jāt. 2). *Paradāraṃ g.*, to commit adultery. *Paññāsa yojanaṃ gacchati*, marches fifty yojanas (Dh. 100). *Bhayaṅkatāṃ g.*, to live under the evil influence of fear (see *Agati*). *Chandādirasena agantvā*, uninfluenced by lust and the other *Agatis*, lit. not going according to lust, etc. (Ten Jāt. 2). *Gacchante kile*, as time goes on, in course of time (Alw. I. cvii). *Kāyasaṃ g.*, to perish, to cease (Mah. 91). *Saṅkhyasā g.*, to be reckoned. *Imaṃ mārjyā māṃsaṃ khūḍitvā pacchā gantvā*, to kill him, eat his flesh, and then be off (F. Jāt. 4). With dat. *Saggaṃ g.*, to go to heaven (Dh. 32); *Gacchānta g.*, to go for food, to prowl for prey (Mah. 44). With instr. of the mode of proceeding: *Nāḷasaṃ g.*, to go through the air (Mah. 48); *Nāḷasaṃ g.*, to ride on an elephant.—Opt. *gacche*, *gaccheyya* (Dh. 57; Sen. K. 465). Imperat. 2nd pers. *gaccha*, *gacchāhi*, *gama* (F. Jāt. 6; Sen. K. 450, 451, 458). Fut. *gamissati* (F. Jāt. 17; Mah. 150; Dh. 121, 199, 200), *gacchissati* (Sen. K. 428, 464). Aor. *agamā*, *gamā* (Sen. K. 428, 432; Mah. 4, 48,

76), *agamāsi* (F. Jāt. 10, 49; Dh. 200; Mah. 46), *agami*, *gami* (Dh. 219; Sen. K. 449, 465), *agacchi* (Sen. K. 449), *agacchisi* (Mah. 206). Cond. *agamissā*, *agacchissā* (Sen. K. 429, 465). P.pr. *gaccham*, *gacchanto* (Mah. 152; F. Jāt. 4). Ātm. *gacchamāno* (Mah. 116). Inf. *gantvā*, *gamitvā* (Sen. K. 503). Ger. *gantvā*, *gantvāna*, *gantvāna*, *gamma* (Mah. 87; Sen. K. 503). Pass. *gamyate*, *gamiyati*, *gacchīyati*, to be gone to, to be approached (Cl. Gr. 131; Alw. I. 18, 29). P.f.p. *gantvāna*, *gamitvāna*, *gamanīya*, *gamma*. P.p.p. *gato*, *gamito*. Caus. *gāṇeti*, *gamāpeti*, *gacchāpeti*. The aorist *-gacchi* is very frequently spelt *-gañchi* in Sinhalese MSS., e.g. see Ras. 35 (*agañchi*), Dh. 209 (*apagañchi*), Mah. 5 (*upagañchi*). In Mah. Turnour has generally misread it *-gañji*, e.g. *agañjissu* at p. 119, *agañjissu* at p. 141, *agañjissu* p. 206. In one instance I find *-gacchi* in Mah., viz. at p. 236, line 4, where the India Office MS. reads *\*ūgacchi*. That the spelling *-gañchi* is a wrong one I have no doubt, though how it arose it is difficult to say. See *Ghammati*.

**GACCHO**, A shrub [गच्छ]. Ab. 540. *Paduma-gaccho*, a lotus plant (Dh. 191). *Tūlagaccho*, a cocoanut sapling (Mah. 140).

**GADĀ** (*f.*), A club [गदा]. Ab. 32, 394, 1099; Mah. 141, 153.

**GADATI**, To speak [गदा].

**GADDABHANDO**, The tree *Thespesia Populneoides* [गदभाण्ड]. Ab. 562.

**GADDHO**, A vulture [गुध]. Ab. 637. Comp. *Gijjho* and *Giddho*.

**GĀDHATI**, To stand fast; to have a firm footing [गध]. Cl. P. Verbs, 4. *Dhammavinaye gādhati*, stands fast in the Doctrine and the Discipline. *Ettha dā ca paṭhavī ca tejo vāyo na gādhati*, here (in Nirvāṇa) the four elements have no footing, i.e. do not exist (Alw. N. 39; B. Lot. 515).

**GADHITO** (*adj.*), Clinging to, desiring [गध].

**GADITO** (*p.p.p. gadati*), Spoken, said [गदित = गद्]. Ab. 132, 755.

**GADO**, Disease [गद]. Ab. 323, 1099.

**GADRABHO**, An ass [गदम]. Ab. 502; F. Jāt. 14.

**GAGANAM**, The sky [गगन]. Ab. 45, 940; Dh. 246. *Gaganaṃ* at Ab. 1119.

**GAGGARĪ** (*f.*), A churn; a blacksmith's bellows [comp. गर्गर]. Ab. 499, 527.

**GĀHAKE** (*adj.*), Taking, receiving, holding



[गहक]. *Āḍṣagāhaka devī*, devas holding mirror. Mah. 182. *Chattagāhako*, an umbrella-bearer. Mah. lxxvii.

GAHAM, and GAHO, A house [गृह]. Ab. 206, 319; Dh. 28. Comp. *Gharāṃ*.

GAHANAM, see *Gahano*.

GAHANAM, Taking, receiving, holding, grasping, seizing; acquiring, learning, mastering, comprehension; clinging to the world, attachment, desire; an eclipse [ग्रहण]. Ab. 919. *Nāmagahanaṃ*, receiving a name. *Gahanaṃ Jetavanassa*, the receiving of J. by Buddha (Mah. 180). *Cavaddagahanaṃ*, insertion or addition of the word *ca* (Sen. K. 234). *Gahanaṃ* is used like *Ādinam* in the sense of "clinging to the world, attachment, desire," also "wrong views, heresy" (Dh. 110, 137, 398, 399, 413, 425, 434).

GAHANI (f.), The belly; the internal fire promoting digestion [ग्रहणी]. Ab. 271, 972.

GAHANO (adj.), Impervious, tangled, impenetrable [गहन]. Ab. 719. Neut. *gahanam*, a jungle, forest, thicket (Ab. 536). Dh. 70.

GAHAPACCO, The sacred fire kept up by a householder [गृहपत्य]. Ab. 419. See *Aggi*.

GAHĀPAKO (adj.), Causing to take, distributing. Pāt. 62.

GAHĀPANAM, Causing to take.

GAHAPATI (m.), A householder, the head of a household, master of a house [गृह + पति]. Pāt. 8; Dh. 263. Fem. *gahapatāni* (Cl. Gr. 41; Pāt. 11). *Gahapataggi*, the sacred fire maintained by a householder (see *Aggi*).

GAHAPATIKO, A householder [गृहपति + क]. Dh. 234.

GAHAPATIMAHĀSĀLO, A wealthy householder [गृहपति + महा + सार]. Ab. 339 says that the qualification for a G. is forty koṭis of treasure, and a daily expenditure of five ammapas of gold. At Dh. 130 *gahapatimahāsāra*.

GAHĀPETI (caus. *gaṇhāti*), To cause to be taken; to deliver to. *Gāhāpetvāna dhātunyo*, causing the relics to be collected (Mah. 125). *Gāhāpetvā ratanāni imāni*, entrusting them with these precious things (Mah. 69). Dh. 78, 108, 158, 299, 434; Mah. 259; F. Jāt. 10.

GAHATTHO, One who lives in a house, a householder, a layman as opposed to a priest [गृहस्थ]. Ab. 409, 446; Dh. 72, 100.

GAHATI, and GAHETI, To wade, to dive, to enter [गाह]. Sen. K. 499; Mah. 41. Com. *ogahi* (Mah. 152).

GAHETI, and GĀHETI (caus. *gaṇhāti*), To cause to take; to include, to embrace, to hold, to contain; to take, to seize; to obtain, to receive, to acquire, to buy; to inform, to teach; to undergo [ग्राहयति = ग्रह]. *Kāṭṭhāram gāhayitvā*, having caused the state hearse to be removed (Mah. 124). *Rājānam satthu santikaṃ gahetvā*, taking the king to Buddha. *Gahetvā sinehake*, taking with him his friends (Mah. 227). *Āvudhāni gahetvā*, snatching up their weapons (F. Jāt. 15). *Bhikkhū gāhayitvā*, having caused the priests to be arrested (Mah. 232, 216, comp. 204, where *gahetvā* is rendered "putting to death"). *Gocaraṃ gahetvā*, having fed or browsed (Dh. 114, of elephants). *Ekaṃ yugam attano gahetvā*, keeping one pair for himself (Dh. 291). *Imaṃ mayā gahetuṃ vaṭṭati*, I must get possession of this (F. Jāt. 4). *Dehi satasahasāni nekaratthāni gāhiya*, having bought a great number of clothes with two lacs of money (Mah. 228). *Upaddhadhātum gāhetvā*, having taken half the relics (Mah. 125). *Gāhayitvā amaccena*, having assigned to a nobleman, lit. having caused to be taken by a nobleman (Mah. 172). *Micchāditthigāhapaṇaṃ gahetvā*, laying hold of or embracing false doctrine (Dh. 137). *Khayaṣayakammaṭṭhānaṃ gahetvā*, having obtained or learnt from Buddha the Kh. meditation (Alw. I. xxi, comp. Dh. 210). *Mahantaṃ atthaṃ gahetvā*, containing great significance (Dh. 179). *Vinayavādiṃ mayam rāja iti gāhiya*, having informed him, O king, we profess the Vinaya (Mah. 234). In prose the form *gaheti* is the usual one.

GĀHI (adj.), Taking, receiving, seizing, catching [ग्राहिन्]. *Baliggāhi*, receiving offerings (Mah. 129). *Piyaggāhi*, grasping at pleasure (Dh. 38). *Vind pupphaṃ phalaggāhiṃ rukkhe*, a tree that gets its fruit without flowers (Ab. 903).

GAHITAKO (adj.), Accepted [गृहीत + क]. Das. 2, 22.

GAHITO and GAHITO (p.p.p. *gaṇhāti*), Taken, received; held, kept; grasped, seized; caught, captured; occupied, taken possession of [गृहीत = ग्रह]. *Paccāmitto me gahito*, my enemy is taken prisoner (Dh. 159). *Gahito daṇḍake*, the stick being held (F. Jāt. 18). *Candimā devaputto Rdhunaṃ asurindena gahito hoti*, the god Canda is



seized or eclipsed by Rāha the king of the Asuras (Meg. Ev. 28). *Gahat/patham mahi*, these men are getting possession of the land (Mah. 82). *Ettha va dhammavani pi gahita' eva hanti*, here disease and death are included also (Dh. 300, comp. 281). *Suzzagaha*, firmly grasped (F. Jāt. 18). *Ituzzagaha*, loosely or badly held (Dh. 33). The form *gahita* I have met with only in verse.

**GAHO** (*adj.*), Taking, holding [*गह*]. *Dhanuggaho*, an archer.

**GAHO**, Taking, receiving, seizing; a planet; a yakṣha; a shark; a crocodile [*गह*]. Ab. 762, 919; Dh. 45, 375. The *nara-gahā*, or nine planets, are *Nāro*, *Cando*, *Aśviro*, *Budho*, *Jīvo*, *Sukko*, *Auto*, *Rāho*, *Keto* (Ab. 61; Man. B. 24).

**GĀHO** (*adj.*), Taking, holding, seizing [*गह*]. *Rasmaggāho*, holding the reins (Dh. 40).

**GĀHO**, Taking, acceptance; capture, seizure; holding; a seizure or eclipse of a planet; one that seizes, a yakṣha, a crocodile; idea, inclination; attachment, desire [*गह*]. Ab. 762. *Gāhato satthasame dīrate*, on the seventeenth day after receiving it (Mah. 114). *Vijitanagaragāhuttam*, for seizing the town of Vijita (Mah. 151). *Dallagāham gāhātī*, to hold tight (Cl. Gr. 122). *Jiragāham gāhātī*, to take prisoner alive (Dh. 158). *Yassa ahaṇaṇaṇa ti ra māma ti ra gāho na' atthi*, in whom there is no clinging to the idea This is I or This is mine (Dh. 490). Dh. 111, 375, 413.

**GAJATĀ** (*f.*), A herd of elephants [*गज + ता*]. Ab. 362.

**GAJJANAM**, Roaring, thundering [*गज्ज*]. Alw. I. cili.

**GAJJATI**, To roar; to thunder [*गज्ज*]. *Megho gajjati*, the clouds thunder (Mah. 72, comp. Dh. 153). P.p.p. *gajjito*, a furious elephant (Ab. 362); neut. *gajjitaṃ*, thunder (Ab. 49). Dh. 159; Mah. 152.

**GAJO**, An elephant [*गज*]. Ab. 360. *Gajuttamo*, a noble elephant (Mah. 152).

**GAKĀRO**, The letter G. [*ग + कार*].

**GALATI**, To flow away; to fall; to vanish; to eat [*गल्*]. Cl. P. Verbs, 17.

**GĀLAVO**, The tree *Symplokos Racemosa* [*गालव*]. Ab. 556.

**GALO**, The throat [*गल*]. Ab. 263; F. Jāt. 12; Dh. 237. *Galanajī*, the larynx or windpipe (Dh. 255). *Galamattam jālaṃ oguhetvā*, entering the water up to his neck (Mah. 116).

**GAḶOḶĪ** (*f.*), The shrub *Cocculus Cordifolius* [*गुडूची*]. Ab. 581. In his Sinh. Dict. Clough has "Galuci, holy basil 'ocimum sanctum', also *Terminalia Citrina*."

**GAMĀ**, See *Gacchati*.

**GĀMADHAMMO**, Sexual intercourse, fornication [*गाम + धर्म*]. Ab. 317; Cl. Gr. 141.

**GĀMAKO**, A village [*गामक*]. Ab. 226; F. Jāt. 52.

**GAMANAM**, Going; journey, march; departure; walk, life [*गमन*]. Ab. 395. *Gamanāgamanam*, going and coming (Dh. 96, 114). *Mayā gamanam raram*, it is right that I should go (Ras. 20). *Sekkena gamanam tahiṃ na yuttan te*, your going there as a Sekha is not right (Mah. 12). *Nibbānagamano maggo*, the way that leads to Nirvāṇa (Dh. 51). *Saggassa gamanam*, going to heaven (Dh. 32). *Pahānagamam*, going on low errands. *Gamanūham*, day of departure (Mah. 177). *Gamanamaggo*, way by which to depart (Dh. 156). *Samitagamanam*, a measured step (Dh. 234). *Agatigamanam*, a sinful life (Das. 1, see *Agati*). *Agatigamane phito*, subject to the four Agatis (Das. 21).

**GĀMANĪ** (*adj.*), Chief [*गामणी*]. Ab. 695, 920. Masc. *gāmanī*, a chief, a village headman (Ab. 920; Mah. 151).

**GAMANĪYO** (*adj.*), That ought to go; transient; accessible [*गमनीय*]. Pāt. 13; Kh. 14; Sen. K. 476.

**GĀMANĪYO**, An elephant or horse trainer [*गामणीय*]. Ab. 368.

**GĀMANTARAM**, This word seems to mean the distance between a monastery and the nearest village, or between two adjacent villages [*गाम + अन्तर*]. Pāt. xxxix, 16. *Gāmantaram gacchati*, seems to mean merely "to go as far as the village."

**GĀMANTO**, Border or outskirts of a village [*गाम + अन्त*].

**GAMĀPETI** (*caus. gacchati*), To cause to go, to send. Mah. 260. Comp. *Gameti*.

**GĀMATĀ** (*f.*), A collection of villages [*गामता*]. Cl. Gr. 96; Sen. K. 295.

**GAMBHĪRATĀ** (*f.*), Depth [*गम्भीर + ता*]. Dh. 119.

**GAMBHĪRATO** (*adv.*), In depth [*गम्भीर + तस्*]. *Pañcahattham gambhīrato*, five cubits in depth (Mah. 112).

**GAMBHĪRO**, and **GABHĪRO** (*adj.*), Deep, un-

*ga* = audible; profound, abstruse; full of meaning or important, weighty [गभीर and गभीर]. A. 694. *Rahulo zamūhīro*, a deep lake Dh. 15. *ga* = a deep or resonant voice. Mah. 271. *gaṇḍhīrapāṇī*, one whose wisdom is profound Dh. 72; Kh. 5. Alw. N. 23.

GAMETI and GĀMETI *caus. gacchati*, To cause to go, to send [गमयति = गम]. Sen. K. 449, 451, 453. With two acc. *Pariso purisam gāmanā gacchati*, the man sends a man to the village Sen. K. 342.

GAMI, see *Gacchati*.

GĀMĪ *adj.*, Going; leading to; attaining [गामिन]. *Te pahayanti nerayikā riyā saṇḍarāmanā*, envy thee as those who are suffering in hell envy those who are going to heaven Dh. 302. *Gāmagāmi*, the road leading to the village Mah. 24. *Nāgagāmi dhammararo*, the glorious Truth that leads to Nirvāṇa Kh. 9. *Mandagāmi*, marching slowly. *Ākāragāmi*, going through the air Ras. 38. Fem. *gāmini*. *Dukkhanirodhagāmi*, the step leading to the destruction of sorrow. Dh. 14, 35, 337; Mah. 43, 98, 111, 225.

GAMIKO (*adj.*), Going, travelling [गम + इक्]. Ab. 424; Dh. 229, 247. *Gamiko bhikkhu*, a travelling priest, one away from his monastery (Sen. K. 489).

GĀMIKO (*adj.*), Travelling [गामिक]. Mah. 202.

GĀMIKO, A villager, or perhaps a village headman [ग्रामिक]. Mah. 166.

GAMISSATI, see *Gacchati*.

GAMITABBO (*p.f.p. gacchati*), That ought to go. Sen. K. 506.

GAMITO (*p.f.p. gacchati*), Gone. Das. 36; Sen. K. 510.

GAMİYATI, see *Gacchati*.

GAMMA, see *Gacchati*.

GAMMO (*p.f.p. gacchati*), Accessible, attainable [गम्य = गम]. Ab. 745; Sen. K. 477.

GAMMO (*adj.*), Belonging to villages, rustic, pagan [ग्राम्य].

GAMO (*adj.*), Going [गम]. *Adhogamo*, going down. *Uddhaṅgamo*, ascending.

GAMO, Going, journey, march [गम]. Ab. 395.

GĀMO, A village; a collection, a multitude [ग्राम]. Ab. 225, 1107. *Gūmarāsi*, a villager (F. Jāt. 15). *Gūmahojako*, a village headman (Dh. 187). A

*gama* may consist of so few as two or three or even one house. Pāt. 65. *Bijagama*, collection of germs. *Bhūḍzima*, vegetation.

GĀMĪPACĀRO, Outskirt or entrance of a village [ग्राम + उपचार]. Pāt. 65; Ras. 70; Dh. 106.

GAMYATE, see *Gacchati*.

GAṆAKAMMĀ, GAṆABHOJANĀ, see *Gaṇo*.

GAṆAKO, An accountant, treasurer; an astrologer, one who calculates nativities [गणक]. Ab. 347; Mah. 64.

GĀNĀ, A song [गान]. Ab. 130.

GAṆANĀ and GAṆANĀM, Counting, calculation; number [गणना]. *Gaṇanāṃ akkhati*, to learn mathematics. Alw. I. 100. *Bhikkhugāṇā*, the number of the priests. Pāt. I, comp. Mah. 172. *Samāgāṇāṃ bhikkhū*, having caused the army to be numbered. *Maya manāṃ paradevā sugge nibbattānaṃ gāṇāṃ n'attha*, the number of those who having believed in me are born in heaven is beyond computation, lit. there is no counting of them Dh. 198. Ab. 845.

GAṆANAPATHO, Range of calculation or counting [गणन + पथ]. *Gaṇanapatham vitiratto*, exceeding the bounds of computation, innumerable.

GAṆĀPETI, To cause to be counted. Dh. 223.

GAṆASAJJHĀYO, A repetition by a number of priests in unison, a chorus [गण + स्वाध्याय]. Mah. 194, 198, 211.

GAŌCHI, see *Gacchati*.

GAṆḌAKO, A rhinoceros; a sort of fish [गण्डक]. Ab. 613, 672.

GAṆḌAMBO, Name of a tree. Mah. 107; Kh. 21.

GANDHABBO, A Gandharva or celestial musician [गन्धर्व]. Ab. 13. Ab. 902 gives also the meanings "music," "a musician," "a horse." Fem. *gandhabbī* (Cl. Gr. 40). *Gandhabbādhipo*, lord of gandharvas, viz. Dhataratṭha (Ab. 31). The Gandhabbas are a class of demigods (*devayoni*) who inhabit the Cātummahārājika heaven, and are the special attendants of Dhataratṭha (Man. B. 24, 43; Dh. 19, 74).

GANDHAKUṬI (*f.*), Perfumed chamber [गन्ध + कुटी]. Any private chamber devoted to Buddha's use was called *gandhakuṭi*, but especially the room he always occupied at Sāvathī. Ab. 211; Dh. 195, 222; Mah. 17; B. Lot. 305.

GANDHAMĀDANO, Name of a mountain [गन्ध + मादन]. Ab. 607; Man. B. 15, 16. See *Himavā*.

GANDHANAM, Injuring, destroying [गन्धन].

GANDHĀRĀ (m pl.), name of a people [गन्धार].

Ab. 184; E. Mon. 300; Mah. 71, 72, 73. *Gandhāravarasthām*, the Gandhāra country, Candahar.

GANDHĀRO, One of the notes of the Hindu gamut [गान्धार]. Ab. 132.

GANDHI, A substitute for *gandho* at the end of some compounds, e.g. *duggandhi*, stinking; *sarabhogandhi*, fragrant.

GANDHIKO, A perfume seller [गान्धिक]. Cl. Gr. 91; Sen. K. 391.

GANDHO, Smell, odour; perfume, fragrance; fragrant substances, perfumes; a mere whiff or scent of thing, i.e. a very little of it [गन्ध]. Ab. 1120. *Macchagandham ghāyitrā*, smelling a smell of fish (F. Jāt. 53). *Gandhagajo*, a musk elephant, one supposed to emit a particular perfume (Ab. 261). *Gandhatilam*, scented oil (F. Jāt. 6). *Gandhadakam*, and *gandhadakam*, scented water (F. Jāt. 8; Dh. 245; Mah. 180). *Gandhasūro*, sandal wood (Ab. 300). *Gandhāvaho*, the wind (Ab. 38). *Gandhamāla*, perfumes and flowers (Mah. 170). *Etceam gandhajāttanam silagandho anuttaro*, the perfume of holiness far surpasses these sorts of perfumes (Dh. 10). *Gandho*, "odour," is one of the Āyatana, Dhātus, etc.

GANDHO, The word *gandho*, "bond" or "book," is very frequently spelt thus, see Sen K. 202, Alw. I. x, xxii, Dh. 80, 359, Buddhaghosa's Parables, 3. It is, I think, a corrupted spelling, and not a dialectic form.

GANDO, The cheek; an elephant's temples; a boil [गण्ड]. Ab. 262, 364, 1048; Kamm. 4.

GANDULO (adj.), Humpbacked [गण्डुल]. Ab. 319.

GANDUPPĀDO, A sort of worm [comp. गण्डुपद]. Ab. 675 (both editions have -app). Clough in his Sikh. Dict. has "*Gandupāda*, an earth worm."

GANETI, To count, to reckon; to reck, to value, to regard [गण]. Dh. 4, 151; Mah. 50. *Agāhantā agapetā*, not caring about hatred (Dh. 164, comp. Kh. 21).

GANGĀ (f.), The river Ganges; the celestial river, the Milky Way [गङ्गा]. Ab. 27, 681; Man. B. 17.

GANGEYYO (adj.), Belonging to the Ganges [गङ्गेय]. Sen. K. 368. Masc. *gangeyyo*, a sort of elephant (Ab. 361).

GAṆHANAM, Taking, receiving, catching. Mah. 123; Dh. 159, 356; Das. 44.

GAṆHĀPETI (caus. next), To cause to be taken, *Akalaphalāni gaṇhāpento*, causing fruit to be gathered out of season (F. Jāt. 6).

GAṆHĀTI, To take; to receive, to accept; to catch, to capture; to arrest, to seize; to buy; to acquire, to obtain, to get possession of; to adopt; to grasp with the mind, to perceive, to comprehend, to learn; to approve, to agree to, to mind, to regard [गण्]. *Tumhe gaṇhitvā*, taking you with me (Mah. 194). *Gocaraṃ g.*, to take food (F. Jāt. 12; Mah. 43). *Nivāsaṃ g.*, to take up one's quarters (Dh. 232). *Gabbhaṃ g.*, to become pregnant (Mah. 57). *Coram gaṇhissāmi*, I'll seize the robber (F. Jāt. 5). *Chattam dāmiṇam aggahi*, took prisoner the Malabar named Chatta (Mah. 150). *Macchaṃ gaṇhitum*, to catch a fish (Alw. I. xxi). *Pālin rija tam aggaṇum*, received it (with the same veneration) as the Scriptures themselves (Mah. 253). *Elīkaṃ gaṇhissāmi*, I'll buy a goat (Dh. 199). *Navakoṭṭhi bhūmin eva gaṇhi*, acquired the site for nine koṭis of money (Dh. 249). *Haṭṭhikantaviṇam vārento gaṇhāti*, captures them by playing on the elephant-charming flute (Dh. 158). *Mama vacanaṃ na gaṇhissu*, they did not take my words to heart (Dh. 103). *Sopitu katham na gaṇhāti*, he did not mind what his father said (Ten Jāt. 7). *Gaṇhitvā therabhāsitaṃ*, agreeing to what the therā said (Mah. 172). *Manṭam g.*, to learn a mantra (Dh. 159). *Sikkhaṃ g.*, to receive instruction (Sen. K. 317). *Gaṇha pabbajam*, adopt the ascetic life (Mah. 251). *Sīlāni g.*, to take upon oneself the sīla duties (Dh. 81). *Saṇṭhānam sabbhaṃ ti gaṇhāti*, receives the impression or lays hold of the idea that the form is beautiful (Dh. 111).—Aor. *aggahi* (Mah. 45, 57, 150, 251), *agāhi*, *gaṇhi* (Dh. 101, 137, 232). Imperat. 2nd pers. *gaṇha*, *gaṇhāhi*. Fut. *gaṇhissati* (Dh. 199), *Ātm. gaṇhissam* (Mah. 111). Inf. *gaṇhitum* (Dh. 101; F. Jāt. 12). Ger. *gaṇhitvā* (Mah. 43, 194; F. Jāt. 4), *gayha* (Mah. 110), *gaṇhiya* (Mah. 170). P.pr. *gaṇhanta*. Pass. *gayhati* (Cl. Gr. 110). Pass. imperat. *gayhatu* (Att. 230). Pass. p.pr. *gayhamāno* (Mah. 108). P.p.p. *gahito*. Caus. *gaheti*, *gāhēti*, *gaṇhāpeti*, *gāhāpeti*.

GAṆI (adj.), Having a following, having many disciples [गणि]. Mah. 7. Masc. *gaṇā*, a

teacher (Mah. 104). Acc. to Ab. 612 *gaṇi* is a name of the *gokanṇa*, or Ceylon elk, but Clough has *gaṇi anṇaka*.

GANIKĀ (f.), A courtesan [गणिका]. Ab. 223.

GANITO (p.p.p. *gaṇeti*), Counted, reckoned [गणित = गण]. Ab. 710.

GAÑO, A multitude, number, assemblage, troop, herd; a chapter of priests; the priesthood [गण]. Ab. 629, 1050. *Devamanussagaṇā*, hosts of angels and men (Mah. 104). *Eko gaṇasmi rūpakattho*, alone, far away from the busy crowd (Dh. 105). *Gaṇam bandhati*, gets together a following (Pât. 74). *Amaccagaṇo*, retinue of ministers. *Gaṇa-cariyo*, teacher of a troop of disciples. *Sagaṇo nigarājā*, the Nāga king with his retinue (Mah. 7). *Bhikkhunnaṃ gaṇo*, the sisterhood or community of nuns (Mah. 214). *Nātigagaṇo*, assemblage of relatives, family circle (Mah. 76). *Migagaṇo*, herd of wild beasts (Ras. 27). *Abhicandiya gaṇam attamaṃ*, revering the excellent priesthood (Alw. I. xvi). *Vinayadharapaṇcamo gaṇo*, an assembly of five priests, one of whom is versed in Vinaya (Alw. I. 94). *Gaṇabhajanam* is "food prepared for several priests as a joint meal" (Gog.). *Vasatigaṇo bhikkhusaṅgho*, an assembly of priests twenty in number (Pât. 6). *Appatarena gaṇena upasampadam anujāneyya*, would permit ordination by a smaller number than ten (Alw. I. 93). It will be seen from the above examples that *Gaṇa* as applied to an assemblage of priests is, like *Saṅgha*, used in a wide and somewhat vague sense, being applied alike to the whole priesthood, and to so small a number as five. The term *gaṇakammaṃ*, "an ecclesiastical act performed by a small chapter of priests," is opposed to *saṅghakammaṃ*; I believe there can be little doubt that the quorum for a *gaṇakamma* is two or three priests only, while a *saṅghakamma* may be performed by any number from four upwards (B. Lot. 437; Pât. xl).

GANTABBO (p.f.p. *gaṇchati*), That ought to go [गन्तव्य = गन्]. Sen. K. 503. Neut. used impersonally; *Mayā tattha gantabbam*, I must go there (Ras. 19; Mah. 111; Dh. 153).

GANTHATI, and GANTHETI, To tie, to connect; to compose [गन्ध]. *Maṇḍe gaṇṭhesam*, composed the Vedic hymns (Alw. I. cxxiv). *Gaṇṭhāpeti*, to cause to be tied (Pât. 74).

GANTHI (m.), A joint; a knot; a tie, bond [गन्धि]. Ab. 600. *Pādagaṇṭhi*, the foot-joint, ankle (Ab.

277). *Gaṇṭhipiṇṇo*, a snare (Ab. 520). *Vedem gaṇṭhiṭṭhānāmi*, the knotty points in the Vedas (Mah. 29). There is a plant called *gaṇṭhi* (Mah. 179). Cl. Gr. 27; Dh. 259, 372.

GANTHO, A bond, a tie; a literary composition, book [गन्ध]. Ab. 965, 1006. *Gaṇṭhā tesam na vijjanti*, they have no ties (Dh. 38, comp. 17). *Gaṇṭhadhuraṃ vipassanādhuraṃ*, burden of study, burden of contemplation (Dh. 80). *Gaṇṭhakāro*, a writer, an author (Bāl. i). *Gaṇṭhakāratam*, authorship (Ab. p. 182). *Gaṇṭhato attato*, according to the text, according to the meaning (Mah. 252). The *Khuddakagāṇtho*. *Gaṇṭha* is very frequently written *gandha* (see *Gandho*, 2).

GANTUM, GANTVĀ, see *Gacchati*.

GARAHĀ (f.), Blame, reproof, contempt [गर्हा]. Ab. 121; Dh. 305.

GARAHANAM, Blame, contempt [गर्हण].

GARAHATI, To blame, to disparage, to despise [गर्ह]. P.p.p. *garahito* (Dh. 6). P.f.p. *garahitabbo* (Sen. K. 577).

GARAHĪ (adj.), Censuring, despising [गर्हिन्]. Dh. 87.

GARALAM, The venom of a snake [गरल, गरद]. Ab. 655.

GĀRAVATĀ, Respect (see next).

GĀRAVO, Respect, reverence; weight, authority, importance [gāra + व, comp. गौरव]. With loc. *Sāmapere gāravo*, respect for the novice (Dh. 403). *Saṅghagārava*, out of reverence for the assembled priests (Mah. 196). There are six *gāravas*, respect for Buddha, for the Law, for the priesthood, for the *sikkhā*, for *appamādo*, for *paññānādhāro* (comp. *Agāravo*). B. Lot. 335; Kh. 5; Mah. 7. In the compound *ratanaṭṭayagāravo*, "reverencing the three gems," Mah. 127, *gāravo* is perhaps an adjective.

GĀRAYHO (adj.), Contemptible, blamable, low, base, absurd [points to a form गार्ह, comp. गर्ह]. Ab. 700, 735; Cl. Gr. 116; Sen. K. 477.

GARU (adj.), Heavy; large; weighty, important; venerable [गुरु]. Ab. 701, 840. *Garum karoti*, to respect, to revere, to attach importance to. *Tam pi yakkhinaṃ garum katvā*, reverencing even the yakkhina (Dh. 403, comp. Kh. 21). I have also met with a pres. *garukaroti*. *Garukato*, revered. *Garukātabbo*, deserving respect. *Garu-*

*śara*, respect. *Garudassanaṃ*, respectful attention (Att. 134). *Garugabbhā*, a pregnant woman (Ab. 236). *Garubhaṇḍa*, property held in common by a community of priests, as lands, tanks, crockery, opposed to *paribhāra*, "personal requisites" (Att. 142). At Mah. 111 occurs a neut. nominative *garuṇā*: *bhūtuṇo racanaṃ garuṇā*, my brother's word is imperative (the Ind. Off. MS. reads *garuṇā*). In prosody a long syllable is called *garu*, "heavy" (Kh. 21). See *Garu*.

**GARU** (m.), A parent; a teacher, a religious preceptor [गुरु]. Ab. 640; Sen. K. 515; Dh. 107. *Lokaṅgaru*, teacher of the world, Buddha (Ab. 3). *Garupphāsika*, holding the place of a teacher.

**GARU** (m.), A bird's wing [गरु]. Ab. 627.

**GARUGABBHATĀ** (f.), Pregnancy [गुरु + गर्भ + ता]. Dh. 154.

**GARUKO** (adj.), Heavy; severe; serious, grievous; weighty, important [गुरुक]. *Itaṇḍo garuko*, heavy punishment (Dh. 55). *Garuko ābādhō*, severe illness (Dh. 25). *Garukāni kammaṇi*, important ecclesiastical acts (Pat. 62). *Garuko amigatabheda*, it is a grievous sin to create discord in the priesthood (Dh. 145; Pat. xxi). In grammar a long syllable is called *g*. (Sen. K. 505). As the last part of a compound: *Dhammagaruko*, revering the Law (Dh. 87); *Nahūnagaruko*, attaching great importance to bathing (Alw. I. 93); *Rupagaruko* *esū*, this woman thinks a great deal of her appearance (Dh. 315).

**GARUḌO**, A Garuda bird [गरुड]. Ab. 633; Sen. K. 335. The *Garuḍas* are a gigantic race of birds, ever at war with the *Nāgas* (Man. B. 44).

**GATADDHĪ** (adj.), One whose journey is ended, who has reached his destination [गत + ध्वज + द्वीप]. Figuratively, of an Arahā (Dh. 17).

**GATASATTO** (adj.), Lifeless [गत + सत्त्व]. Das. 31.

**GĀTHĀ** (f.), A verse or stanza [गाथा]. Ab. 1090.

This word generally means a *Cloka* or *Anuṣṭubh stanza* (comp. Dh. 82, 86, 89, 95; F. Jāt. 18). *Catuppaddā gāthā* or *catuppaddakā gāthā*, a *gāthā* of four half-lines, a complete *cloka* (Ras. 18, 67). *Gāthā* or *gāthakā* is the fourth of the nine *Āṅgas*, or divisions of the Scriptures according to subject-matter. It comprises *Dhammapada*, *Theragāthā*, *Therīgāthā*, and those portions of *Suttanipāta* which are unmixed verse, and do not bear the title of *Sutta* (B. Int. 53, 56, 57; B. Lot. 729;

Alw. I. 61; E. Mon. 172). *Gāthāpadaṃ*, a stanza (Dh. 19).

**GATI** (f.), Going, journey, march; course; refuge, resting-place, abode; way of turning out, result, issue, consummation; mode of re-birth after death, state of existence, future state, destiny; re-birth, transmigration, existence; good state, safety, happiness; discretion, prudence, wisdom [गति]. Ab. 395, 793. *Dre gatiyo bhavanti*, two courses or careers are open to him (B. Lot. 581). *N'eva tassa gatiṃ nāgatiṃ janāma*, we know not whether he is in safety or not (Dh. 206). *Attā hi attano gati*, for self is the refuge of self (Dh. 68). *Gatisatisahito*, endowed with discretion and intelligence (Alw. I. 112). There are five *gatis* or states of existence into which a being may be re-born on death, they are *nirayo*, *tiracchānayo*, *pettivāyo*, *manussā*, *devā*, hell, the brute creation, the preta-world, men and gods (B. Lot. 377; Dh. 282; Man. B. 37; at Alw. I. cvii we have *manussaloko*, *deva-loko*, instead of *manussā*, *devā*). The six *gatis* are the above with the addition of *asuranikāyo* (B. Lot. 309). *Gati tesam durannayā*, their future state cannot be seen, i.e. when they die they are not reborn in another state, but attain *Nirvāṇa* or annihilation (Dh. 17). *Yassa gatiṃ na jānanti devā gandhabbamanussā*, whose future state none know of, i.e. he is not re-born when he dies (Dh. 74). *Gativimutto*, freed from transmigration, i.e. having ceased to exist, having attained *Nirvāṇa*. *Cittappasādamattena sugate gati uttamā labbhati*, by mere faith in Buddha the happiest state is obtained, i.e. re-birth in one of the *deva* worlds (Mah. 177). *Subhagati*, re-birth in a *deva* world (Mah. 158). *Gati pāpikā*, "evil state after death," is explained by the commentator to be *niraya* "hell" (Dh. 55, 396). *Tāsam upāsikānaṃ kē gati ko samparāyo*, what is the state of these devotees after death, what is their future existence (Dh. 175). *Calacalāyaṃ gatiyaṃ hi pāpino paññena upenti yathāruccim gatiṃ*, in this ever-changing existence by good works men obtain after death the state of being they wish for (Mah. 136).

**GATIMĀ** (adj.), Having the power of motion [गतिमन्]. Cl. Gr. 24.

**GATO** (p.p.p. *gacchati*), Gone to, reached; walking, going; having come to, having attained; directed to, devoted to, occupied with; having entered, being in, being upon; departed, gone, disappeared

[गत = गम]. With acc. *gāmaṃ gato*, gone to the village (L. Gr. 79). With dat. *gāmaṃ gato*, gone to the village (Sen. K. 329). *Gīmagato*, gone to the village (L. Gr. 79). *Ujjagato*, walking uprightly (Dh. 20). *Yathūkamam gato*, passed away according to his deeds, viz. was reborn in that *gati*, or state of existence, which his deeds had merited (F. Jāt. 2). *Gatazātareddya*, whenever he went there (Das. 30). *Ten' āyasmāṇi gatazātāṭṭhāne*, at every place reached by the venerable man. *Therassa gamanāhaṇ ca gataṭṭhānaṇ ca jāniya*, having ascertained the day of the therā's intended journey and his destination (Mah. 177). *Khūṭṭisārūṇaṃ gatamaṃgo*, the path trodden by Arahā (Dh. 102). *Tissavipim gate tasmim*, when he had gone to the Tissa tank (Mah. 216). *Fuddhim gato*, grown up (Att. 202). *Vyasanani gato*, perished (F. Jāt. 18). *Yass' indriyāni samathāṃ gatāni*, whose senses are stilled (Dh. 17). *Devānaṃ setṭhataṃ gato*, having attained the sovereignty of the gods (Dh. 6). *Sakalagunaggaṭaṃ gato*, having attained the perfection of all virtues (Mah. 10). *Pariniṭṭhitaṃ gato*, completed, accomplished (Mah. 253). *Attano hatthagato*, passed into his hands (F. Jāt. 6). *Buddhagatā sati*, thoughts set on B. (Dh. 52). *Pañjaragato*, having entered the cage (Alw. I. xiii). *Savana-gataṃ sūlaṃ*, like a thorn run into the ear (Att. 193). *Hatthikkhandhagataṃ sahaṣaṃ*, a thousand pieces placed on the back of an elephant (Mah. 45). *Sabhdagato parisagato*, when in a court, when in an assembly. *Mama visayagatā manussā*, the men who inhabit my realm (Att. 205). *Gāmagataṃ araṇṇagataṃ vā*, stored in the village or in the forest. *Atṭhi patitvā gataṃ*, the bone dropped and fell out (F. Jāt. 12). *Gatamalo*, spotless. *Gata-bhayo*, fearless (Mah. 159). Neut. *gataṃ*, going, walking.

**GATTAM**, The body; a limb [गत्त]. Ab. 151, 901; Ras. 16; Dh. 304. *Gattāni parisīcuttha*, bathed his limbs (Mah. 33).

**GAVAJO**, see *Gavayo*.

**GAVAKKHO**, A round window, air-hole, bullseye [गवाक्ख]. Ab. 216, 948; Mah. 57.

**GAVAM**, **GĀVAM**, see *Go*.

**GAVAMPATI** (m.), One who owns or herds cattle [गो + पति]. Sen. K. 237.

**GAVASSAKAM**, Cows and horses [गो + अश्व + क]. Sen. K. 237.

**GĀVAYO**, and **GAVAJO**, A species of ox, the Gayal or Bos Gayanus [गवय]. Ab. 616; Sen. K. 209.

**GAVELAKAM**, Cows and sheep [गो + एडक्]. Sen. K. 237.

**GAVESAKO** (adj.), Seeking [गवेष् + अक्]. Ras. 18.

**GAVESANĀ** (f.), Search [गवेष् + ण]. Ab. 428.

**GAVESATI** and **GAVESETI**, To seek [गवेष्]. Mah. 45, 223; Dh. 121. *Gavessati* at Dh. 27. P.p.p. *gavessita* (Ab. 753).

**GAVESĪ** adj., Seeking [गवेष्णि]. Dh. 18, 44, 64.

**GĀVEYYO** (adj.), Belonging to cattle [गो + एय]. Sen. K. 388.

**GĀVI** (f.), A cow. Ab. 498; Dh. 238, 387; Sen. K. 236. Pl. *gāriyo* (Dh. 238). See *Go*.

**GĀVO**, see *Go*.

**GĀVUTAM**, A measure of length = the fourth part of a Yojana, a league [गवूति]. Ab. 196; Dh. 148, 191; B. Lot. 486. *Tigārutam*, three leagues (Dh. 98).

**GAVYO** (adj.), Bovine [गव].

**GĀYAKO**, A singer, chorister [गायक]. Ab. 902.

**GĀYANAM**, Singing [गायन]. Ab. 902.

**GĀYATI**, To sing [ग]. Alw. I. 41; Dh. 85; Pāt. xlv. P.p.p. *gāto*.

**GĀYATTI** (f.), Name of a metre [गायत्री]. Ab. 417.

**GAYHA**, **GAYHATI**, see *Gaphati*.

**GAYHO** (p.f.p. *gaphāti*), That can be taken, seized, grasped [ग्राह्य = ग्रह]. *Indriyaggayho*, perceptible to the senses (Ab. 716).

**GEDHO**, Greed, desire (from गृह्). Kh. 16.

**GEHAM**, and **GEHO**, A house [गेह]. Ab. 207; Dh. 28; Mah. 241. *Geham gacchati*, to go home (F. Jāt. 15).

**GELANĀM**, Sickness, illness (abstract noun formed from *Gildāno*, which see). Ab. 323. At Mah. 50 it is used for sea-sickness.

**GENḌUKO**, A ball to play with [गेण्डुक्]. Ab. 316.

**GERIKAM**, Red chalk [गेरिक]. Ab. 610, 817.

**GEYYAM**, Mixed prose and verse [वेय = वे]. *Geyyam* is one of the nine *Angas*, or divisions of the Tipiṭaka according to subject-matter or style. The term is applied to those *Suttas* which contain an admixture of verse (*sabbam sagāthakam suttam geyyam*); I may instance the *Sigālovādasutta*, in which at intervals the prose text of Buddha's exhortation is repeated or paraphrased in verse. B. Int. 52, 53; E. Mon. 172; Alw. I. 61.

**GHACCO** (adj.), To be destroyed [घाक्ख]. Dh. 45.



**GHAMMATI**, To go. According to Kaccāyana (Sen. K. 454), a root **GHAMM** may be substituted for **गम** throughout the whole conjugation. The examples given in the *vatti* are the imper. forms *ghammamhi*, *ghammatha*, *ghammantu*. I have not met with this conjugation elsewhere.

**GHAMMO**, Heat; the hot season; sweat [घर्म].

Ab. 254; Mah. 3. *Ghammajulam*, sweat (Ab. 1088).

**GHAMSAṬI**, To rub, to grind [घुष]. Cl. P. Verbs. 16; Dh. 106.

**GHANACCHĀYO** (adj.), Deep-shaded, thickly wooded [घन + छाया]. Mah. 84.

**GHĀNĀM**, The nose, the organ of smell [घ्राण].

Ab. 150; Cl. Gr. 44; Man. B. 309, 420. *Ghānam* is always spelt with the dental n, at Dh. v. 360 all three MSS. have *ghānena*. See *Āyatanam*, *Dhātu*, *Indriyam*, *Vīñāyanam*.

**GHANASĀRO**, Camphor [घन + सार]. Ab. 305.

**GHĀṆĀM**, Destruction [from हन]. Dh. 30, 332.

**GHANO** (adj.), Firm, dense, solid, uninterrupted [घन]. Ab. 707, 820. *Aṭṭhaṅgulaḥano*, eight inches thick (Mah. 112). *Meghavassapāṇisūne ghaṇe*, Meghavassap stones without a flaw (Mah. 179, or is it "dark-coloured"?). *Maṇḍhi ghanasālehi*, with dark-blue gems, i.e. sapphires (Mah. 258). *Ghanatamo*, thick darkness (Ab. 72). *Ghaṇakarakkassam*, a heavy shower of hail (Dh. 224). *Ghaṇam ghaṇipūṇam*, thick shoes (Alw. I. 23). *Ghaṇa chuyā*, dense shade. *Ghano* and *ghaṇam*, a cloud (Ab. 47; Mah. 119). *Ghano*, an iron club (Ab. 820). *Ghaṇam*, a musical instrument played by striking, as a cymbal, tambourine, bell (Ab. 142, 820).

**GHANOPALAM**, Hall [घन + उपल]. Ab. 50.

**GHANṬĀ** (f.), A bell [घण्टा]. Mah. 128, 164; Sen. K. 536.

**GHANṬIKO**, A ballad singer [घण्टिक]. Ab. 306 (the reading is *ghaṇṭhiko*).

**GHARAGOLIKĀ** (f.), A house lizard [गृह + गोचिका]. Ab. 621.

**GHARAKAM**, A house [गृह + क]. Mah. 23.

**GHARAM**, and **GHARO**, A house [गृह]. Ab. 206; Sen. K. 509. *Āgataśāna sakam gharam*, revisiting their old homes (Kh. 11). *Sake ghere*, at home (Mah. 110; comp. Alw. I. 75). *Peṭimāgharam* *bedhigaram*, an image house, a bo-tree sanctuary (Mah. 235, 236). *Gharavāraṇam*, house door (Dh. 241). *Gharavākaro*, domestic hog (Dh. 401). *Gharasappe*, a rat-snake (Ab. 652). In the plur.

the masc. *gharā* is used. *Gharā nānappakārakā*, buildings of various sorts (Mah. 235). *Anutthi-namālā gharā*, sloth is the bane of a household (Dh. 43, comp. the meaning of the pl. in *San-k.*). *Durivieṇī gharā*, household life is irksome (Dh. 53). *Te rāyapputte gharabandhanena bandhimisu*, when these young men were grown up their parents got them married (Dh. 78). Comp. *Gham*.

**GHARANĪ** (f.), A wife [गृहिणी]. Ab. 237.

**GHARĀVĀSO**, Living in a house or at home, life in the world, the householder's or layman's life as opposed to the life of an ascetic [गृह + आवास]. Dh. 153, 392, 403.

**GHASATI**, To eat [घस]. Alw. I. 14.

**GHASMARO** (adj.), Gluttonous [घस्मर]. Ab. 734.

**GHĀSO**, Eating, pasturing; food, fodder; meadow grass [घास]. Ab. 465, 602, 1103; Att. 193.

**GHATĀ** (f.), Multitude, many; junction [घटा]. Ab. 630, 1128. *Haṭṭhigaṭā*, a troop of elephants (Ab. 362).

**GHĀTAKO** (adj.), Killing, destroying, murdering, sacking [घातक]. *Pitughātako*, parricide (Mah. 15). *Gumaghātako*, plundering villages (Dh. 90). *Dīpaghātakā damilū*, the Tamuls devastators of the island. *Haṃsaghātaka bhikkhu*, a priest who had killed a haṃsa (Dh. 415).

**GHATAM**, Ghee, or clarified butter [घृत]. Ab. 499; Dh. 96; Mah. 196.

**GHATANAM**, Junction [घटन]. Ab. 1128.

**GHĀTANAM**, Slaughter [घातन]. Ab. 403.

**GHĀTANO** (adj.), Destroying [घातन]. F. *ghātani* (Mah. 158).

**GHĀTĀPETI** (caus. hanti), To cause to be slain. Dh. 224; Das. 2.

**GHĀTĀPETI** (caus. next), To cause to be united, etc. (see *Ghaṭeti*). Alw. I. 35.

**GHATATI**, To endeavour, to strive, to exert oneself; to join, to adapt [घट्]. Dh. 210. *Bhikkhūcariyāya jīvitaṇṭṭim ghaṭanto*, devoting his life to mendicancy (Dh. 392).

**GHĀTETI** (caus. last), To join, to unite; to endeavour, to strive [घटयति, घाटयति = घट्]. Alw. I. 35; Dh. 195, 286. *Kapālāni ghaṭetvā*, putting together again the two halves of the skull (Mah. 245). See *Anusandhi*.

**GHĀTETI** (caus. hanti), To kill, to cause to kill [घातयति = हन्]. Dh. 24, 72; Mah. 150; F. Jāt. 18.



GHATĪ (f.), A jar [घटी]. Ab. 457.

GHĀTĪ (adj.), Killing [घातिन्]. Sen. K. 512.  
*Sotto-phōtī*, killing his foes. Cl. Gr. 29. *Bhātī-*  
*ghatī*, his brother's murderess (Mah. 250).

GHĀTIKĀ (f.), The sixtieth part of a day and night,  
 twenty-four minutes [घटिका]. Ab. 74; Cl. Gr. 68.  
 One of the games enumerated in Brahma Jāla S.  
 is *ghāṭikā*, it is thus explained in the comment,  
*ghāṭikā ti ruccati dighadāyadikena rassadaṇḍa-*  
*kaṇḍaṇḍakā*.

GHĀTIKO (adj.), Mixed with clarified butter  
 घातिक. Cl. Gr. 89.

GHĀTITO (p.p.p. *ghāṭeti*), Slain [घातित-हन्].  
 Mah. 158.

GHĀṬĪYANTAM, The rope and bucket of a well  
 [घटी-यन्त्र]. Ab. 524.

GHĀṬO, A jar, a bowl [घट]. Ab. 457; Dh. 250.

GHĀTO, Slaughter, destruction [घात]. Ab. 403;  
 Mah. 158, 216.

GHĀṬṬANAM, Touching, knocking, rubbing,  
 shaking [घट्टन्]. Dh. 367; Mah. 157.

GHĀṬṬETI, To touch; to shake; to speak spitefully  
 to, to annoy; to join [घट्ट]. *Ghaṭṭam gh.*, to  
 ring a bell (Mah. 128; Ind. Off. MS. has *ghaṭeti*).  
*Ghaṭṭento rājakaṇḍalāṁ*, grazing the king's  
 earring (Mah. 156). *Bhikkhū durattavacanehi*  
*ghaṭṭento*, annoying the priests with harsh words  
 (Pāt. 59). *Nimittam ghaṭṭeti*, joins the boundary  
 (Mah. 100). Dh. 263, 351. P.p.p. *ghaṭṭito* (Mah. 100).

GHĀTUKO (adj.), Mischievous, destructive [घातुक].  
 Ab. 731.

GHĀYANIYO (adj.), Odorous.

GHĀYATI, To smell [घ्रा]. F. Jāt. 53.

GHEPPATI, To take [ग्रभ्]. Alw. I. 20; Sen. K. 455.

GHORO (adj.), Dreadful, terrible [घोर]. Ab. 167;  
 Mah. 14.

GHOSANĀ (f.), Sounding, proclaiming [घोषणा].  
 Ab. 117.

GHOSANO (adj.), Sounding [घोषण]. Sen. K. 473.

GHOSAVĀ (adj.), Sounding, sonant [घोषवन्].  
 The sonant letters are *g, gh, ṅ, j, jh, ñ, ḍa, ḍha,*  
*ṇ, ḍ, dh, n, b, bh, m, y, r, l, r, h*, or the medials,  
 the medials aspirated, the nasals, and the liquids  
 (Sen. K. 202).

GHOSETI, and GHOSĀPETI (caus.), To shout, to  
 proclaim [caus. घुष]. *Bhattachālam ghoṣāpeti*,  
 to set up the call of refection, i.e. to proclaim that  
 the meal is ready (see Mah. 195). *Dhātupatiṭṭhā-*

*nava ghoṣāpetvā*, having proclaimed that the relic  
 was going to be enshrined (Mah. 107). *Dhamma-*  
*savanam ghoṣeti*, to proclaim (shout) that the  
 preaching is going to begin, to sound the church  
 call (Dh. 200; Mah. 81). P.p.p. *ghoṣito, ghoṣāpito*  
 (Dh. 200; Mah. 81).

GHOSO, Sound, noise; rumour; voice; a village of  
 herdsmen [घोष]. Ab. 128, 226, 1081. *Samudda-*  
*ghoso*, the roaring of the sea. *Ghoso pi so tattha*  
*n' atthi*, they have not even been heard of there  
 (Alw. I. 76).

GHOTAKO, A sort of horse [घोटक]. Ab. 370.

GHUTTHO (p.p.p.). Shouted, proclaimed [घुट्ट =  
 घुष]. Pat. xvi.

GIDDHĪ (adj.), Greedy [गृद्धिन्]. Fein. *giddhīnī*  
 (Mah. 43).

GIDDHO (adj.), Greedy [गृध्र, गृह]. Ab. 729.  
*Giddha* appears to be also a noun, as at Sen. K.  
 327 we have *bīhha-giddhena*, "through greed of  
 gain." Comp. *Gaddho* and *Gijjho*.

GIHĪ (m.), A householder; a layman as opposed to  
 a priest [गृहिन्] Ab. 446. *Gihījanī*, laymen  
 (Mah. 173). *Therassa gihikūle*, when the therā  
 was a layman (Dh. 190). *Gihībhūto*, being or  
 having been a layman (Dh. 333). *Gihībhāvo*, state  
 of being a layman (Dh. 411).

GIJJHATI, To be greedy [गृध्].

GIJJHO, A vulture. Ab. 637. *Gijjhakūto*, "The  
 Vulture's Peak," name of a mountain near Rājā-  
 gaha (Ab. 606; Dh. 365, 427; B. Lot. 287).  
*Gijjha* probably represents the S. गृध्र, through  
 an intermediate step *gṛdhyā*, the *r* passing into *y*;  
 the S. गृध्र has perhaps created confusion. Comp.  
*Gaddho* and *Giddho*.

GILĀNAKO (adj.), Ill [स्वान + क]. Mah. 23.

GILĀNO (p.p.p.), Sick, ill [स्वान = स्वि]. Ab. 322.  
 Neut. *gilānam*, illness. *Bāhagilāno*, seriously ill  
 (Dh. 97). *Gilānamañce nipajjitvā*, having lain on  
 the bed of sickness. *Gilānapaccayo*, a medical  
 requisite, i.e. drugs, or food adapted to sickness  
 (E. Mon. 81). Dh. 341.

GILATI, To devour, to swallow [गृ]. Cl. Gr. 129;  
 Dh. 66, 421. P.p.p. *gilīto* (Ab. 757).

GIMHĀNAM, The hot season. Ab. 78; Pāt. 11, 15;  
 Att. 10. *Gimhānomāse paṭhamasīmā*, in the first  
 month of the hot season (Kh. 9).

GIMHO, The hot season, summer [गीष्म]. Ab. 80;  
 Dh. 51, 387. *Gimhakāle*, in the hot weather, in

summer (Ras. 90). Pl. *gimhā*, the hot season  
See *Utu*.

GIṄGAMAKAM, A sort of ornament. Ab. 280.

GINI (m.), Fire [अग्नि]. Ab. 34. Comp. *Aggi* and *Aggini*.

GIṆJAKĀ (f.), A tile, a brick. Ab. 220.

GIRĀ (f.), Voice, utterance, speech [गिरा]. F. Jāt. 18.

GIRI (m.), A mountain [गिरि]. Ab. 905. *Giri-kandura*, a mountain cave (Dh. 191).

GIRIKANNI (f.), The plant *Clitoria Ternatea* [गिरिकर्ण]. Ab. 584.

GIRIMALLIKĀ (f.), The plant *Wrightia Antidysenterica* [गिरि + मल्लिका]. Ab. 573.

GIRIMEKHALO, Name of Mara's elephant [गिरि + मेखला]. Ab. 44; Man. B. 172.

GIṬAM, Singing, a song, or hymn [गीत = गे]. Ab. 130; Dh. 85; Mah. 213. *Gitavāḍitaṃ*, vocal and instrumental music (Kh. 3). *Thutimaṅga-lazitchi*, with hymns of praise and joy (Mah. 99).

GIṬIKĀ (f.), A song [गीतिका]. Ab. 130.

GIVĀ (f.), The neck, the throat; debt [गीवा]. Ab. 273, 1129; F. Jāt. 53; Mah. 48.

GIVATTHI (n.), The collar-bone [गीवा + त्थि]. Mah. 4.

GIVEYYAM, A neck ornament, necklace [गिवेय]. Ab. 283.

-Gi, and -giC (adj.), Going; being [ग]. Only at the end of a compound word, e.g. *Silācetiyaḥḥa-naga*, going to the site of the *Silācetiya* (Mah. 7), *byagaro*, floating on the water (Mah. 63), *addhagā*, going a journey. Comp. *Anuro*, *Atiga*, *Haṭṭhago*, *Majjhago*, *Sampago*, *Pāragā*.

GO (m. and f.), A bull, a bullock, an ox; a cow (f.); the earth (f.); speech (f.) [गो]. Ab. 181, 495, 498, 800. *Go rajjha riya*, like an ox led to the slaughter (Das. 35). Acc. *gavaṃ gāvaṃ, gōvaṃ*. Instr. *gāveṇa* Gen. and dat. *gāvaṇa*. Abl. *gāvaṇā*, *gāvaṇā*. Loc. *gāve*, *gāvaṇiṇi*. Pl. *gāvo* (Dh. 4, 25). Instr. and abl. pl. *gāhi*. Gen. and dat. pl. *gāvaṇaṃ* (Dh. 151), *gāvaṇaṃ* (Ab. 496), *gōvaṇaṃ*. Loc. pl. *gāveṇa*, *gāvaṇa*. For these forms see Cl. Gr. 33 and Sen. K. 233-239. There is also in Pāli a fem. *gāvi*, "cow" (Ab. 498; Dh. 238, 367). The bases used in composition are *gava-*, and *go-*.

GIṬARIYO (adj.), Brown, reddish. Pāt. 9, 80.

GIṬARO, Pasture; food, prey; abode, resort; sphere, range, province; an object of sense, as form, sound [गोवर]. Ab. 94; F. Jāt. 37.

*Gocarabhūmi*, pasture ground. *Gocaraṃ caraṃ*, browsing (Mah. 120, of an elephant, comp. Dh. 114). *Gāvo pāceti gocaraṃ*, drives the cows to the pastures (Dh. 25). *Gocārāya gate sihe*, when the lion had gone to seek for prey (Mah. 44). *Gocārāya carantā*, seeking food (F. Jāt. 17, of geese). *Gaṇhitvā gocaraṃ siho*, the lion having eaten his prey (Mah. 43, comp. Dh. 114). *Galo addhumāyi gocaraṃ gaṇhituṃ na sakkoti*, his throat swelled, he is unable to eat (F. Jāt. 12, of a lion). *Attano attano gocarattāhāne gocaraṃ gaṇhetvā*, obtaining their food each in his own hunting-ground (F. Jāt. 52, the monkey goes to the forest, the jackal to the field-watcher's hut, and so on). *Migā tiṇagocara*, deer that feed on grass (Mah. 33). *Gocaro* as opposed to *agocaro* means "lawful resort," a place which a priest is allowed to frequent in quest of alms, as the houses of pious or philanthropic laymen (E. Mon. 71; Dh. 259). *Phāpācariyagocaro*, frequenting wicked teachers. *Rājagahaṃ mahāgocaraṃ* appears to mean "Rājagaha is a place of great resort," or perhaps "a place of great food resources." *Rājagahaṃ gocaragāmaṃ katvā*, making R. his place of resort for alms. *Gocara* is that whereby anything is limited, wherein it abides, lives, moves, or expatiates, or upon which it operates, its sphere, domain, range, function, object, attributes. Thus, Form is the *gocara* of the eye, Ideas or Knowledge the *gocara* of the mind, Omniscience the *gocara* of Buddha's mind. The following are examples. *Aham pi ganthakārattam patto vibudhagocaraṃ*, I also have achieved authorship, the appanage of the wise (Alw. I. x). *Sukhumaññānagocaraṃ tanti*, that book which treats of abstruse knowledge. *Te saraṃ nādhigacchanti micchāsankappagocara*, they never arrive at the truth, for they follow vain thoughts, i.e. false thoughts are their sphere (Dh. 2). *Vimokkho yassa gocaro*, whose sphere is emancipation, i.e. Kleśanirvāṇa or Arhatship (Dh. 17). *Ariyānaṃ gocare ratā*, rejoicing in the life of the saints (Dh. 5, here *gocara* is applied to the assemblage of all the attributes, qualities, and states which constitute Arhatship or final sanctification). *Anantagocaro*, whose sphere is the Infinite (Dh. 33, of a Buddha); here the comment says *anantārammaṇassa sabbaññutūṇaṇassa vaṇaṇaṃ apariyantagocaraṃ*, "whose domain or range is unlimited, by reason of his omniscience,

the materials of which are infinite." *Gocara* is allied in meaning to *Aracara* and to *Āramapa*.  
GOLCHAKO, A bunch or cluster, a cluster of blossoms [गुच्छक]. Ab. 545.

GODHĀ (f.), An iguana, a very large sort of lizard [गोधा]. Ab. 622; F. Jāt. 53; Mah. 166.

GODHANAM, Property in cattle [गो + धन].

GODHIMO, Wheat [गोधूम]. Ab. 450.

GODHĀTAKO, A cow-killer [गो + घातक]. Sen. K. 301; Dh. 368.

GOKANNO, A large species of deer, called elk in Ceylon; a span [गो + कर्ण]. Ab. 267, 612; Mah. 141.

GOKANTAKO, The hoof of an ox; the plant *Asteracantha Longifolia* [गोकण्टक]. Ab. 583 (Clough's edition has f). *Bhūmi khard gokantakakata*, the ground is rough, trampled by the feet of cattle (Alw. I. 93, the comment says *gunnani khurehi akkuntabhūmito samuttthitehi kaṇṭakehi upahata*, "spoilt with sharp clods risen up from places trodden by the hoofs of cattle").

GOKHĪRAN, Cow's milk [गो + कीर]. Cl. Gr. 124.

GOKULAM, A cattle-shed, a stable for cows [गो + कुल]. Ab. 190.

GOLAKO, A ball or lump [गोलक]. Ab. 1017.

GOLIKO (adj.), Prepared with molasses [गौलिक]. Sen. K. 390. *Goliko*, a sugar seller (Sen. K. 391).

GOLISO, Name of a plant [गोलिह, गोलीह]. Ab. 563 (Clough's edition has *goliso*). In his Sinh. Dict. Clough gives *golisa* and *goliha*.

GOLO, A ball [गोल]. Ab. 1088; Mah. 175.

GOLOMI (f.), Name of several plants [गोलोमी]. Ab. 584 (= *vacū*), 599 (white *dubbā*).

GOMĀ (m.), A cattle owner [गोमन्]. Ab. 495. Fem. *gomatī*, *gomantī* (Sen. K. 306).

GOMAYO, and -YAM, Cowdung [गोमय]. Ab. 499. *Sukkhūni gomayūni*, dried cowdung (Alw. N. 36).

GOMIKO, A cattle owner [गोमिन् + क]. Ab. 495.

GONAKO, A woollen coverlet with a very long fleece. Ab. 312; B. Lot. 369, 370. A few MSS. read *ṇ*, but I think *n* is the right spelling. The comment on *Brahma Jāla S.* says *gonako ti dīgha-lomako mahūkojaro, caturāṅgulādhikāni kira tassa lomāni*.

GONANGULO, The black-faced monkey [गो + साङ्गुल]. Ab. 614.

GONASO, A kind of large snake [गो + नस]. Ab. 651.

GONO, A bullock, an ox. Ab. 495; B. Lot. 370; F. Jāt. 9, 32; Sen. K. 238.

GOPAKHUMO (adj.), Having eyelashes like a heifer [गो + पक्ष्म]. B. Lot. 564.

GOPAKO, A cowherd [गोपक]. Mah. 115.

GOPAKO, One who guards or takes care of [fr. caus. गुप]. *Khettagopako*, a field-watcher (F. Jāt. 53). *Hattagopako*, an elephant's keeper (Ab. 367). *Mahāgatarahina gopako*, the groom of the royal charger (Mah. 134).

GOPĀNASI, The A-shaped rafters of the roof of a hut [गोपानसी]. Ab. 221; Mah. 245. *Gopānasirūḥko*, as crooked as a g. rafter (Dh. 315).

GOPATI (m.), A bull [गो + पति]. Sen. K. 237.

GOPATI, GOPAYATI, GOPETI, and GOPĀYATI, To guard, to keep, to protect [गुप]. Sen. K. 433; Dh. 56; Mah. 17, 290. P.p.p. *gutto*, *gopito*, *gopiyito* (Ab. 754).

GOPO, A cowherd, a herdsman [गोप]. Ab. 495; Dh. 4, 151.

GOPPHAKO, The angle [गुल्फ + क]. Ab. 277, 804; Dh. 148, 266, 284.

GOPPHO, The angle [गुल्फ]. Mah. 212.

GOPURAM, A gate, a town gate; the towers or battlements over the gates of a fortified town, a watch-tower [गो + पुर]. Ab. 204, 1065; Mah. 152, 222; Alw. I. x.

GOPURATTHO (adj.), Standing on the battlements [गोपुर + त्थ]. Mah. 152.

GORAKKHĀ (f.), Cow-keeping [गो + रक्ष]. Ab. 446; Kh. 11; Dh. 151.

GORAKKHO, A cowherd [गो + रक्ष].

GORASO, Produce of the cow [गो + रस]. Five are enumerated, *khīraṃ*, *dadhi*, *ghataṃ*, *takkam*, *saranṭam*, milk, curds, ghee, buttermilk, butter (Ab. 501). Dh. 151, 238.

GORO (adj.), White [गौर]. Ab. 95.

GOSĀLĀ (f.), A cow-stable [गो + शाला].

GOSĀMIKO, A cattle owner [गो + स्वामिन् + क]. Dh. 151.

GOSANKHYO, A cowherd [गो + संख]. Ab. 495.

GOSISAM, A kind of sandal wood [गो + शीर्ष]. Ab. 301.

GOTAMO (adj.), Descended from or belonging to Gotama, a Gautama or Gotamid [गौतम]. Fem. *gotamī* (Cl. Gr. 40).—Cākyamuni is called *Gotamo Buddhō*, and *samāṇo Gotamo* (the ascetic of the Gautama family). The origin of the name is uncertain. Burnouf says, "He was called *Āramapa*

Gotama, or the Gotamid ascetic, no doubt because Gotama was the sacerdotal family name of the military race of Ākyas, who being Kshatriyas had no ancestor or tutelary saint like the Brahmins, but might, as the Hindu law permits, have taken the name of the sage to whose family belonged their spiritual guide" Intr. 155. Clough says, "Gautama, the name of Buddha, which he took from his teacher, a celebrated sage, and supposed by some to be the founder of the Naya philosophy" (1). It would appear that all the Ākyas of Kapilavastu bore the name of Gautama, so that the phrases Gotama Buddha and Samana Gotama merely indicated the family from which the Buddha sprang (see B. Int. 155, note).—*Gotamo Buddho*, Gautama Buddha (Mah. 2). *Gotamo nama buddho*, a Buddha named Gautama (Dh. 117, 135). *Gotamo Buddho nama uppajjissati*, one named Gautama Buddha shall be born (Dh. 130). Unconverted brahmins in addressing Buddha called him simply Gautama (*bho Gotama*, see *Bhovidā*). Buddha is sometimes spoken of by believers as *bhavam Gotamo*, "the venerable Gautama" (see *Bhavam*). B. Lot. 863; Sen. K. 367; Cl. Gr. 134.

**GOTRABHŪ** (m.), One who is in a fit state to receive sanctification; a priest [गोत्र + भू]. I am indebted to Subhūti for several extracts explanatory of this term. In its first sense it means "one whose mind is in that state of strong illumination which immediately brings about the attainment of sotāpattimagga." Buddha's words are quoted as follows, *katvā ca puggalo gotrabhū? yesaṃ dhammānaṃ samanantard ariyadhammassa avakāmeti hedi tehi dhammānaṃ samanantard puggalo gotrabhū*, "who is the gotrabhū? the man who is in possession of those conditions upon which the commencement of sanctification immediately ensues, he is the gotrabhū." Here the gotra is explained by the commentator to mean Arhatship. But gotrabhū may also mean simply a priest or monk, as appears from the following words of Buddha, *bhāsiṃsanti kha paṇ' āsanda anāgataṃ addhānaṃ gotrabhūnaṃ kāśāntaṇṇhaṃ dussilaṃ pāpa-dhammaṃ*, "the day will come when priests who wear the yellow robe shall be vicious and sinners." Here gotra is said to mean gramapagotra, the family or fraternity of Buddhist monks. Hardy says, "The wisdom necessary for the reception of the path is called *gotrabhūti*" (E. Mon. 281, 282).

**GOTTAM**, Family, lineage; family name [गोत्र]. Ab. 332, 1060; Dh. 70. *Gottena Gotamo*, by family a Gotamid (Cl. Gr. 134. *Kassapa gottato jino*, a Buddha whose family name was Kassapa (Mah. 93).

**GOTTAM**, A cattle-shed, cow-stable [गोष्ठ]. Ab. 190.

**GOVINDO**, A cattle owner, a head herdsman [गोविन्द, or गोपेन्द्र]. Ab. 496; Sen. K. 237.

**GOYUTHAM**, A herd of cattle [गो + यूथ]. Dh. 203. -GŪ, see -Go.

**GUḌAM**, The anus [गुद]. Ab. 274.

**GUGGULU** (n.), Bdellium, a fragrant gum [गुग्गुलु]. Ab. 557.

**GUHĀ** (f.), A cave; the heart [गुहा]. Ab. 609. Lion's den (Mah. 44; F. Jāt. 47).

**GUHĀSAYO** (adj.), Whose seat is the heart [गुहा + शय]. Said of *citta*, "the thoughts" (Dh. 7).

**GUHETI** (caus.), To conceal [गूहयति caus. गुह]. Alw. I. 38.

**GULĀ** (f.), A pock, a pimple [गुला].

**GUḶAKO**, A ball [गुदक]. *Kiḷḷagūlako*, a ball for playing with (Mah. 141).

**GUḶAPHALO**, The tree *Careya Arborea* [गुद + फल]. Ab. 554.

**GULHO** (p.p.), Secret, concealed [गूढ = गुह]. Ab. 746. *Gūḷhapariso*, a spy (Ab. 347). At Mah. 71 *devānaṃpiya vacano gūḷhandmo*, is rendered by Turnour, "bearing the profoundly significant title of Devānaṃ Piya."

**GULIKILĀ** (f.), Game of ball [गुली + क्रीडा]. *Gulikilāṃ kilāti*, to play at ball (Dh. 139).

**GUḶO**, Molasses, sugar; a ball, a globe; a ball or mouthful of food [गुद]. Ab. 462, 1088. *Ayogūḷo* and *lohagūḷo*, a ball of iron (Dh. 54, 66). *Pupphegūḷo*, a bunch of flowers, a bouquet (Dh. 172). *Likkhagūḷo*, a round lacquered box (Alw. I. 75). *Guḷayantam*, a sugar-mill (Mah. 208). *Guḷatanḍulo*, sweetmeats (Mah. 248). *Guḷapīṇako*, a sweet cake. *Guḷapīṇako*, a round stone (Mah. 169). *Guḷapīṇo*, a lump of sugar (Dh. 281).

**GUMBAKO**, Jungle [गुल्म + क]. Mah. 64.

**GUMBO**, A bush, a thicket, brushwood, jungle; a multitude, quantity; an array of troops [गुल्म]. Ab. 550, 631, 861. *Kaṇṭhakagumbo*, a thorn-brake. *Gumbatthānam*, a jungly place (Mah. 64). *Gumbo tipiddhānam*, a thicket of grass and such like (Ab. 454). F. Jāt. 52, 53, 54; Mah. 120.

GINAVĀ *adj.*, Excellent, virtuous [गुणवान्].

Ab. I. 111, Sen. K. 245. Fem. *guṇavati*, *guṇavā*.

GINDĀ *f.*, The grass *Cyperus Peruvianus*, or its root गुन्दा. Ab. 320.

GINITĪ *p.p.p.*, Multiplied [गुणित = गुम्]. Sen. K. 412.

GINJĀ *f.*, The shrub *Abrus Precatorius*: the smallest jeweller's weight, equal to a berry of the *guṇja* shrub [गुञ्जा]. Ab. 479, 585.

GINYO, and GUNITTHO, Better, and best. Comparative and superlative of *guṇari*. Sen. K. 315.

GINO, A string; a bow-string; a time; a quality, property, characteristic; good quality, merit, efficacy, virtue; excellence, piety [गुण]. Ab. 388, 707, 757. *Muttigūṇa*, a string of pearls. Ab. 1116. *Sattagūṇa*, seven-fold (Mah. 152). *Dasagūṇa*, ten times. Ab. 477. *Tīṇam rataninām guṇam pakāṣitra*, proclaiming the virtues of the three gems (Dh. 309). *Kato guṇa*, a good deed done (F. Jāt. 14; comp. Alw. I. 107). *Guṇahhāṇa*, having virtue for his ornament (Alw. I. x). *Tejjavagūṇā*, the qualities of dignity and speed (Mah. 137). *Buddhagūṇā*, the attributes of Buddha (Alw. I. 77). *Guṇakathā*, eulogium, exposition of a person's good qualities.

GUNTHETI, To ensnare; to cover [गुच्छ].

GUNTHIKO, see *Ahigunthiko*.

GURU *adj.*, Heavy [गुरु]. Masc. *guru*, a teacher Pl. *guraro*. This form is rare, and I have not met with it in any undoubtedly ancient text. The usual form in Pāli is *guru*, which see. The foll. are references for *guru*: Cl. Gr. 80, 127; Alw. I. xv; Att. 192.

GURUVĀRO, Thursday [गुरु + वार].

GUTHAM, and GUTHO, Excrement [गुच्छ]. Ab. 274; Das. 44; B. Lot. 384. One of the hells is called *gūthanirayo* (Dh. 408).

GUTTI (*f.*), Keeping, guarding [गुप्ति]. Mah. 242. *Indriyagutti*, keep watch over the senses (Dh. 67).

GUTTO (*p.p.p. gopati*), Preserved, protected; guarded, hidden [गुप्त = गुप्]. Ab. 746, 754. *Indriya guttadāra*, keeping the door of the senses. *Dhammassa gutto*, protected by the Law (Dh. 46). Dh. 7, 56.

GUYHAKO, A class of demigods (*devayoni*) who are attendants of Kavera [गुह्यक]. Ab. 13.

GUYHAM, A secret; pudendum [गुह्य = गुह]. Ab. 352, 1061; B. Lot. 572.

## H.

HA, An emphatic particle, the Sanskrit *ह*, sometimes used after *Iti* (which see).

HĀ (*interj.*), Ah! oh! alas! [हा]. Ab. 1159, 1291.

HADAYAGO (*adj.*), Going to the heart, vital [हृदय + ग]. Ab. 945.

HADAYĀLC (*adj.*), Good-hearted, kind [हृदयानु]. Ab. 722.

HADAYAM, The heart; the mind; the breast [हृदय]. Ab. 152, 270. *Hadayena phalitena kulam katvā*, dying of a broken heart (Dh. 103, comp. Mah. 247). *Hadayam manā ca*, the heart and mind (Das. 7). *Kuruxāya kampitahadayo*, his heart moved with compassion (Att. 205). *Hadayarattho*, the substance of the heart, the heart of flesh (Ab. 852; Man. B. 330).

HADAYANGAMO (*adj.*), Going to the heart, touching, affectionate, kind [हृदयवन्]. Ab. 125.

HADAYANGATO (*adj.*), Learnt by heart [हृदयम + मत = वन्].

HADAYI (*adj.*), Benevolent, kind [हृदयिन्]. Ab. 722.

HAIJO (*adj.*), Dear, beloved, pleasant [हय]. Ab. 697.

HALĀHALO, A sort of poison [हलाहल]. Ab. 655; F. Jāt. 50.

HALAM, This is another form of *Alam*. *Halam dūni pakāṣitum*, no use to proclaim (Alw. N. 98; Gog. Ev. 6). Cl. Gr. 74.

HALAM, A plough [हल]. Ab. 449. *Halapaddhati*, a furrow (Ditto).

HALIDDĀ (*f.*), Turmeric [हरिद्रा]. Comp. Ab. 583.

HĀLIDDO (*adj.*), Yellow [हारिद्र]. Sen. K. 392.

HALIDYĀBHO (*adj.*), Yellow [हरिद्र + आभा]. Ab. 97, 1008.

HAMBHO (*interj.*), Here! sirrah! [हंभो]. Ab. 1139. *Hambho dubbhāṭṭa*, how now, you rascal! (Dh. 299). Comp. *Ambo*.

HAMMIYAM, A house [हम्मी]. Ab. 308; Kamm. 9.

HAMSIYATI (*pass.*), To bristle [from हस]. Sen. K. 492.

HAMSO, A goose, a swan [हंस]. Ab. 646; Dh. 17, 32; F. Jāt. 16, 17.

HĀNAM, Relinquishing, falling away from [हान]. B. Lot. 791.

HANANAM, Killing, destroying; removing [हन्वन्]. Ab. 403; Mah. 14.

**HANĀPETI** (*caus. hanti*), To cause to be killed. Sen. K. 436.

**HANATI**, see *Hanti*.

**HANDA** (*interj.*), Come! alas! [हन्]. Ab. 1193. *Handa nam handama*, come let us kill him (Alw. I. 72). *Handa ca ilani mayam bhante gacchama*, and now, lord, I depart. *Handham hatacakkhu* 'ami, alas! I am blind (Dh. 86).

**HANETI** (*caus. hanti*), To cause to be killed. Sen. K. 436.

**HĀNI** (*f.*), Abandonment; loss, diminution, decay, deterioration [हानि]. Ab. 1129; B. Lot. 649. *Hāni dharma sattvaṃ*, seeing that men were falling away from true religion (Mah. 207).

**HANĀNATI**, see *Hanti*.

**HANTĀ** (*m.*), One who strikes or kills [हन्तृ]. Dh. 79.

**HANTI**, To strike, to beat; to kill, to murder; to destroy, to put an end to, to remove [हन्]. *Pipisam haṇṭvā*, having quenched my thirst (Ras. 22). *Bhayaṃ sītaṃ taṃsaṃ tvaṃ haṇṭvā*, having removed their fear, cold and darkness (Mah. 3). Pres. 3rd sing. *haṇti* (Dh. 13, 72, 332, perhaps also *hanati* 'see Sen. K. 501, 502, pl. *hananti* (Dh. 64). Imperat. 2nd pers. pl. *hanama* (Alw. I. 72). Aor. *ahaṇi*, *haṇi*, *aradhi* (Sen. K. 502). P.pr. *hananto* (Ras. 27). Inf. *haṇtuṃ*, *hanituṃ* (Sen. K. 503). Ger. *haṇtvā*, *haṇtvā*, *haṇtvāna*, *haṇtvāna* (Dh. 52, 300; Sen. K. 302).—Pass. *haññati*. *Kuṇjaro dantaṃ haññate*, the elephant is killed for his tusk (Sen. K. 349). Pass. imperat. *haññata*, let him be killed. P.f.p. *haṇtabbo*, *haṇitabbo* (Sen. K. 503; Alw. I. 72). P.p.p. *haṇto*. Caus. *haṇeti*, *haṇēpeti*, *ghāṇeti*, *ghāṇēpeti*.

**HANU** (*f.*), The jaw [हनु]. Ab. 262.

**HANUTI**, To conceal oneself [हनु]. With dat. *Haṇṭe mayhaṃ era*, he hides from me (Sen. K. 327).

**HĀPETI** (*caus. jahāti*), To dismiss, to forego, to forsake; to neglect; to lose; to omit [हापयति = हृ]. *Attadatthaṃ na hāpaye*, let him not forego, or neglect, his own spiritual good (Dh. 30). *Kiñci ahāpetvā*, having omitted nothing (F. Jāt. 13, comp. Mah. 214).

**HĀRAKO**, One who takes [हारक]. Pāt. 3, 87. *Assaṃsā hāraṇe*, if there be no one to carry it (Pāt. 10).

**HARANAM**, Removal; taking; stealing [हारण]. E. Mon. 283; Kh. 14.

**HARĀPETI** (*caus. next*), To cause to be removed. F. Jāt. 8.

**HARATI**, To carry, to convey, to bring; to carry away, to remove; to take, to seize; to steal, to plunder; to bring, to offer; to charm [हृ]. Kh. 13. *Satthu santikaṃ haritvā*, having brought it to the Teacher (Dh. 106). *Bhayaṃ vo dukkhaṃ ca harissāmi*, I will remove your fear and suffering (Mah. 3). *Imaṃ paṇṇaṃ haritvā tassa dehi*, take this letter and deliver it to him (Alw. I. 101). *Harantā rājina manasā*, captivating the mind of the king (Mah. lxxxvii). *Hareyya pāṇinā risaṃ*, he might handle poison (Dh. 23). *Dre haṇṭā kaccapaṃ daṇḍakena haranti*, two geese are carrying along a tortoise with a stick (F. Jāt. 17). *Haranti ye baliṃ*, who bring you offerings (Kh. 6). Perf. *jahāra* (Sen. K. 445). Aor. *ahaṇi* (Dh. 1, 101). Inf. *harituṃ* (Alw. I. 14). Ger. *haritvā* (Mah. 257). P.f.p. *haritabbo* (Pāt. 67), *hāriyo* (Pāt. 81). P.p.p. *haṇto*. Caus. *harāpeti*, *hāreti*. Desid. *jigimsati*.

**HARE** (*interj.*), Here! sirrah! Ab. 1139. Comp. *Are*.

**HĀRETI** (*caus. harati*), To cause to be carried; to take away, to remove [हारयति = हृ]. *Tassa taṃ bahubhāṇitaṃ hāretukāmo*, wishing to put a stop to this talkativeness of his (F. Jāt. 16). Mah. 169; Dh. 220.

**HARI** (*adj.*), Green, yellow, tawny [हरि]. Ab. 97, 869. See also *Harito*.

**HARI** (*m.*), The colour green or yellow; gold; Vishnu [हरि]. Ab. 16, 97, 487, 869.

**HĀRI** (*adj.*), Handsome [हारि]. Ab. 693. *Hārī*, a beautiful woman (Ras. 16).

**HĀRI** (*adj.*), Taking, robbing; captivating [हारिण]. *Adinnahārī*, a thief (Ras. 23). Fem. *hārini* (Att. 192).

**HARICANDANAṀ**, and -NO, Yellow sandal wood [हरि + चन्दन]. Ab. 301; Dh. 95.

**HĀRIṆIKO**, A deer-hunter [हारिणिक].

**HARIṆO**, A deer or antelope [हरिण]. Ab. 617. *Hariṇakalaṅko*, and *hariṇaṅko*, the moon (Alw. I. c; Att. 191).

**HARITAKI** (*f.*), and -KO, yellow myrobolas [हरितक]. Ab. 569; Mah. 22.

**HARITĀLAM**, Yellow orpiment [हरिताल]. Ab. 493.

**HARITATTAṀ**, Yellowness [हरित + त्व].

**HARITO** (*adj.*), Green [हरित, हरित]. Ab. 97.

187. 489. 1916. *Harito yava*, the green barley F. Jât. 15. *Haritina t. vari*, green grass (Pat. 1000. comp.). Dh. 31. Neut. *haritam*, grass, green (Pat. 87). See *Har*.
- HARIYO (*p.p.* *harati*), To be taken, removed, etc. हार्य = ह. Pat. 81.
- HARO (*adj.*), Taking, seizing [हर].
- HARU, *aka* [हर]. Ab. 17.
- HĀRO, Taking; a pearl necklace [हार]. Ab. 285. 1116. Dh. 14. Comp. *Mattahiro*.
- HASAMĀNAKO (*adj.*), Laughing, merry [p.pr. *Ām*. हस - क]. Mah. 219.
- HASANAM, Laughter [हसन]. Ab. 175; Dh. 169.
- HASATI, To laugh, to be merry [हस]. Mah. 219; Dh. 120. Aor. *hasi* (F. Jât. 4). Caus. *hasati*. *Tu me hasati mānasam*, this rejoices my heart Mah. 197. *Tava mukham hasayamino*, making your face merry.
- HASITO (*p.p.* *last*), Smiling, laughing, merry [हसित = हस]. Alw. I. civ. Neut. *hasitam*, laughter, mirth Ab. 175. *Mahāhasitam hasanto*, laughing a horse-laugh (Pat. 93). Dh. 120.
- HĀSO, Laughter; mirth, joy [हास]. Ab. 87, 175; Dh. 27. *Hūadhammo*, sporting, jesting (Pat. 15).
- HASSO (*p.f.p.* *hasati*), Ridiculous [हास = हस]. Masc. *hasso*, the Ridiculous, one of the Nātyarasas (Ab. 102).
- HĀTABBO (*p.f.p.* *jahāti*), That ought to be abandoned [हातव्य = हा]. Sen. K. 477.
- HĀTAKAM, Gold [हाटक]. Ab. 487; Ras. 33.
- HATATTAM, Destruction [हत = हन् + त्व]. Dh. 390.
- HATĀVAKĀSO (*adj.*), One who has removed all occasions for good and evil, said of an Arahā [हत = हन् + अवकाश]. Dh. 18.
- HATHO, Violence, force, rapine [हठ]. Ab. 400.
- HATO (*p.p.* *hanti*), Killed, destroyed; injured, spoilt; removed, put an end to [हत = हन्]. *Hasacakkhu*, whose sight is destroyed, blind (Dh. 86). *Hatalābhasakkāra*, deprived of their gains and honours. *Vācāya hato*, ruined by his talk (F. Jât. 16). *Hotānaṃ lohitāvilam*, turbid with the blood of the slain (Mah. 154). Neut. *hatam*, killing, hurting. *Hatapahatam*, killing and striking.
- HATO (*p.p.* *harati*), Seized; carried away [हत = ह]. *Hatthilīngasakupena haṭṭa*, carried off by the elephant-bird (Dh. 157). Dh. 209.

- HATTHACITTO (*adj.*), Joyful [हट + चित्त]. Ab. 723.
- HATTHAGATO, and HATTHAṄGATO (*adj.*), Passed into a person's hands, in his power or possession, secure, certain [हस्त + गत = गम]. *Uttam phalaṃ hatthacatan' eva karoti*, makes the four fruits his own Dh. 228. F. Jât. 6; Dh. 169, 184.
- HATTHAGO (*adj.*), In one's power, in one's possession, secure [हस्त + ग]. Att. 194.
- HATTHAKAMMAṆ, Manual labour [हस्त + कर्मन्]. Dh. 129, 257.
- HATTHALOMO (*adj.*), Astonished; overjoyed [हट + लोमन्].
- HATTHĀNIKAM, The elephants of an army, elephant-host [हस्तिन् + कनीक]. Ab. 383.
- HATTHAPĀSO, A measure of distance, generally two and a half hastas or cubits, but said sometimes to mean a distance of twelve cubits [हस्त + पाश]. Pat. 2, 98.
- HATTHAPPATTI (*adj.*), Come to hand, received, obtained [हस्त + प्राप्त = आप].
- HATTHĀROHO, One who rides on an elephant, an elephant driver, mahout [हस्तिन् + आरोह]. Ab. 397.
- HATTHASSAM, Elephants and horses [हस्तिन् + अश्व].
- HATTHATALAM, The palm of the hand [हस्त + तल].
- HATTHI (*m.*), An elephant [हस्तिन्]. Ab. 390. Fem. *hatthini*, a she-elephant (Ab. 362, 866; Dh. 105). *Hatthimaggo*, an elephant-track (F. Jât. 2); *Hatthisoṇḍo*, elephant's trunk (Ab. 639). *Hatthikkhandho*, an elephant's back or shoulders (Mah. 45). *Hatthisilā*, elephant stable (Mah. 83). *Hatthiyānam*, a riding elephant. *Hatthigopako*, and *hatthimeṇḍo*, an elephant's groom or keeper (Ab. 367). *Hatthippabbhāso*, a furious elephant (Dh. 58). *Hatthighaṭṭa*, a herd or troop of elephants (Ab. 362). Gen. *hatthino* (Dh. 157). Pl. *hatthi* (F. Jât. 3). Nom. sing. sometimes *hatthi*.
- HATTHIKO (*adj.*), Carried in the hand [हस्त + ह्व]. Sen. K. 390.
- HATTHILINGO, A sort of vulture with a bill like an elephant's trunk [हस्तिन् + लिङ्ग]. Ab. 639; Dh. 154.
- HATTHINAKHO, A covered way covering the access to the gate of a town [हस्तिन् + नख].



Ab. 208; I am not sure of the meaning, for the explanation is *yipso hatthakambhamhi patipphito*.

HATTHINI, see *Hatthi*.

HATTHINIKĀ (f.), A she-elephant for riding [हत्थिनी + का].

HATTHIPO, An elephant's keeper or driver [हत्थिप]. Ab. 367.

HATTHO, The hand; an elephant's trunk; name of a Naḍkhatta; a cubit, the measure from the elbow to the tip of the little finger; a quantity [हत्थ]. Ab. 59, 265, 268, 365, 931. *Pattahattho*, bowl in hand. *Gandhamūlādihatthā*, with perfumes, flowers, and other offerings in their hands (Dh. 79). *Vipahattho*, holding a lute (Mah. 180). *Sattahattho*, seven cubits long (Dh. 198). *Sahasahattho*, hundred-armed (Mah. 180). *Kesahattho*, a tuft or mass of hair (Ab. 257). *Mūrasa hatthan gata*, fell into the power of Death.

HATTHO (p.p.), Bristling; joyful, delighted [हृष्ट = हृत्]. *Hatthaloma*, having the hair of the body erect with joy or astonishment (Mah. 86). *Atihattho*, overjoyed (Mah. 83). *Hatthatuṭṭhacitta*, with glad and joyful heart.

HĀVAKO, One who sacrifices [from caus. ऊ]. Sen. K. 325.

HAVANAM, Sacrifice [हवन्]. Sen. K. 524.

HAVE (adv.), Indeed, certainly. Ab. 1140; Dh. 19, 26, 32, 68, 126.

HAVI (n.), An oblation, sacrifice; clarified butter [हविस्]. Ab. 418, 1114.

HAVO, A summons, challenge [हव]. Ab. 762.

HĀVO, Coquetry, dalliance [हव]. Ab. 174.

HAVYAM, An oblation [हव = ऊ]. Ab. 418.

HĀYANAM, Diminution, decay (from *Hāyati*).

HAYĀNĪKAM, Cavalry [हय + णीक]. Ab. 383.

HĀYANO, A year [हायन]. Ab. 81, 1124.

HĀYATI, see *Jahiti*.

HAYO, a horse [हय]. Ab. 368, 1102; Mah. 68.

HE (interj.), Oh! [हे]. Ab. 1139, 1130.

HEHITI, A fut. from *Bhāvati*.

HELĀ (f.), Sport, dalliance [हैला]. Ab. 174.

HEMAM, Gold [हेमन्]. Ab. 487; Mah. 70, 90.

HEMANTO, The cold season, winter [हेमन्त].

Ab. 79; Mah. 2. This season begins from the dark half of Kattika, and lasts four months. It is subdivided into Hemanta and Sisira, of two months each.

HEMO, A sort of elephant [हेम]. Ab. 361.

HERAÑṢIKO, A royal treasurer [हिरण्य + इक]. Ab. 343.

HESĀ (f.), Neighing [हैसा]. Ab. 119.

HESITAM, Neighing [हैषित]. Mah. 142.

HESSATI, see *Bharati*.

HETAM, In the phrase *No h' etam bhante*, "certainly not, lord," the *h* is हि, with the vowel elided before the initial vowel of *etam*.

HETHETI, To injure, to harass [हैट]. Dh. 10, 228.

HETI (f.), A weapon [हैति]. Ab. 385, 866.

HETTHĀ (adv.), Under, below, low down [अधस्तात्]. Ab. 1156. With gen. *Udumbararukkhasa hetthā*, under the Udumbara tree (F. Jāt. 3). With abl. *Lohapāsādato hetthā*, on the ground floor of the Lohapāsāda (Mah. 196). *Hetthābhūmi*, ground floor (Dh. 250). *Hetthāmagattayaṃ*, the three lowest paths, i.e. Sotāpattimagga and the two next (Dh. 421, comp. 261). *Hetthābhāgo*, lower part, part below (Dh. 78). When used of a passage in a book it means "before," "previously." *Hetthāvutto*, *hetthāvutto*, *hetthākathito*, above mentioned (Dh. 369, 371, 380; F. Jāt. I, 20).

HETTHATO (adv.), Below, underneath [अधस्तात् + तस्]. *Hetthato patthāya*, from below (Alw. I. 76). With gen. *Setacchattassa hetthato*, under the white umbrella (Mah. 25).

HETTHIMO (adj.), Lower, lowest; last. *Hetthimā diśā*, the nadir. *Rukkhasa hetthimādikā*, the lowest branch of the tree (Dh. 157). *Hetthimakoṭṭi*, the lower end (Dh. 261). *Hetthimaggādhā*, the preceding stanzas (Dh. 369). *Koṭṭināṃ hetthimantena satam*, at least a hundred koṭṭis (Ab. 337).

HETU (m.), Cause; reason, motive; origin; the reason or middle term of an inference [हेतु]. Ab. 91, 972. *Kasmā hetunā*, from what motive? why? (Sen. K. 322). *Kena hetunā*, for what reason? why? *Ko hetu ko paccayo*, what is the reason? what is the cause? *Hetuphalam*, result or consequence of a cause.

HETU (adv.), On account of, by reason of, by means of, for the sake of [हेतौ]. With gen. *Na attabho na parassa hetu*, not for his own sake nor for the sake of another (Dh. 15). *Kissa hetu*, on account of what? *Tam kissa hetu*, why is this? (Alw. I. 108). *Lābhahetu*, for the sake of gain (Kh. 27). *Yessam hetu labhāmase*, through whom we receive gifts (Kh. 11).

HETUJO (adj.), Produced by a cause [हेतु + ज].

Gog. Ev. 53; Man. B. 441; E. Mon. 293; vegetables are called *hetu*, as produced from seeds.

**HETUKO** (*adj.*), Having a cause; causing, instrumental [हेतुक, हेतुक]. Ab. 104; Man. B. 494. *Saṅgamo māṇipālāṅkahetuko*, a conflict on account of a jewelled couch (Mah. 4).

**HETUMĀ** (*adj.*), Having a cause [हेतुमा]. Cl. Gr. 24.

**HETUPPABHAVO** (*adj.*), Proceeding from a cause, having its origin in a pre-existing cause [हेतु + प्रभव]. The *hetuppabhava dhammā* are explained to be the five *khandhas* (Att. cxxx; B. Lot. 323; Man. B. 196).

**HETUSO** (*adv.*), Causally, necessarily [हेतु + स].

**HEVA** (*adv.*), Quite, just, even. Dh. 225. This is another form of *eva* (which see). I have met with *heva* in three passages only, and in each the preceding word ends in a vowel. The first is *pupphāni heva* (Dh. 9), the second *avikataṭṭhāni heva* (Dh. 233), the third *mā heva* (Dh. 403). The *h* is probably like the *y* in *yeva*, merely a euphonic addition, but comp. the next article.

**HEVAM**, In the phrase *mā h'evaṃ araca*, "say not so." It is doubtless *evaṃ* preceded by the particle [हि]. It is true that *Hevaṃ* occurs in the Dhauli inscriptions at the beginning of a sentence (comp. Alw. I. iv), but it is not safe to argue from the Pālī of the inscriptions to that of the sacred books. A phrase *mā h'evaṃ*, "not so," "certainly not," occurs at Gog. Ev. 39, and with this compare *no h'etam* (see *Hetam*), and perhaps *mā h'eva* (see last article).

**HEYYO** (*p.p.* *jahāti*), To be abandoned [हिय = हा]. Sen. K. 477.

**HI** (*part.*), For, because; certainly, indeed; alas! [हि]. Ab. 1149, 1197. *Na hi verena verāni sammanti*, for hate is not appeased by hate (Dh. 2). *Vuttamā h'etaṃ bhagavatā*, for thus it has been said by Buddha. *Kasmā? evaṃ hi attikaṃ dharitum sukkamā hoti*, why? because by so doing it is easy to ascertain the meaning (Alw. I. cviii). *Tena hi*, very well then (Dh. 89, 158). *Ke hi nāma nara*, what man indeed? (Mah. 250). *Kathaṃ hi nāma*, how indeed? It is sometimes used in giving a respectful refusal: *Na kappati mahārāja pabbajetum thiyo hi na*, (nay) great king, for we are not allowed to ordain women (Mah. 85, comp. 80, line 5). Sometimes redundant: *Evaṃ tatthāgate yeva paṇādo hi mahapphalo* (Mah. 175, comp. Ab. 1197). See *Hetaṃ*, *Hevaṃ*.

**HILĀDATI**, To be glad [ह्लाद].

**HILĀDO**, Pleasure [ह्लाद]. Att. 191.

**HILITO** (*p.p.*), Ashamed [हीत = ह्री]. Ab. 747; Das. 44.

**HIMĀCALO**, The Himalaya mountain [हिम + अचल]. Ab. 606.

**HIMAVĀ** and **HIMAVANTO** (*adj.*), Cold, snowy [हिमवत्]. *Himavā*, Himalaya (Ab. 606). *Himavanto pabbato*, Himalaya (Dh. 53). *Himavanto*, or *Himarantappadero*, is a region of mystery or romance, the fairyland of the Buddhists. It forms the northern part of India, and contains the great mountain chain of Himalaya, with its principal peaks, *Kelāsa*, *Cittakūṭo*, *Gandhamādana*, *Sudassana*, *Kulakūṭo*. It is overgrown with mighty forests, and contains seven vast lakes (*mahāsarā*), from one of which proceeds a river which is the fountain-head of the five principal rivers of India (*mahānadī*). *Himavanta* is the resort of Paccekabuddhas, Arhats, Devas, Rishis, Yakshas, etc., and of every species of wild animal; and teems with marvels of every description, as the wonderful Golden Cave (*kaṇṇasaguhā*), the great Jambu tree from which Jambudīpa takes its name, and the Kesara lions whose roar may be heard for many leagues around. Man. B. 15-19; F. Jāt. 2, 4, 12, 16, 17; Dh. 116, 153, 214; Das. 24; Alw. I. xxi; Mah. 22.

**HIMO** (*adj.*), Cold [हिम]. Ab. 1074. Neut. *himam*, frost, snow, dew (Ab. 56). *Himagabbho*, the regions of dew and frost aloft in the air (Mah. 114, 119; F. Jāt. 57). *Himavāsi* (*m.*), the moon (Ab. 52).

**HIMŚĀ** (*f.*), Hurting, killing [हिंसा]. Ab. 403. *Himśatā*, cruel, mischievous (Ab. 731). *Cera-kimśam karonta*, having a criminal executed (Att. 211). *Himśamaṇa*, wish to injure, malevolence (Dh. 70).

**HIMŚANAM**, Injuring, killing [हिंसन]. Ab. 403. *Yuddham bhimśanam attakimśanam*, a dreadful and bloody war (Mah. 93). *Akimśanam*, humanity (Dh. 380).

**HIMŚĀPANAM**, Injury. Ab. 1201.

**HIMŚATI**, To hurt, to injure; to kill [हिंस]. Dh. 24, 48; Das. 6, 8. P.p. *himśito* (Dh. 149).

**HINAJACCO** (*adj.*), Of low family, low-caste [हीन + जात]. Das. 42.

**HINAKO** (*adj.*), Deprived of. Used at the end of a compound, as a substitute for *hīno*.

**HINAPPANITATĀ** (*f.*), Inferiority and superiority, greatness and badness [हीन + प्रणीत + ता]. (Sog. Ex. 31).

**HINASHILAM**, Keeping the moral precepts imperfectly, or from unworthy motives [हीन + शील]. Man. B. 493.

**HINGULAKO**, Vermilion [हिङ्गुल + क]. Alw. I. 76.

**HINGULI** (*m.*), Vermilion [हिङ्गुलि]. Mah. 162.

**HINO** (*p.p.p. juhōti*), Wasted, decayed; low, bad, inferior; poor, wretched; forsaken; deprived [हीन = ह]. Ab. 680, 754. *Hina jāti*, low birth, low caste (Pāt. 83). *Hina paṇḍitā*, or *hinappañitā*, the low and the high, the wretched and the great (B. Lot. 866; Sen. K. 367). *Hinaririyā*, feeble (Dh. 2, 21). *Sutthāno*, deprived of hearing, deaf (Ab. 322).

**HINTĀLO**, A sort of palm [हिन्ताल]. Ab. 604. Probably the marshy date-palm.

**HIRAṆṢAM**, Gold, bullion, treasure [हिरण्य]. Ab. 486, 488, 1081. *Hiraṇṣagabbho*, Mahābrahma (Ab. 13). Mah. 163.

**HIRI** (*f.*), Shame, modesty; the shame which deters a man from sinning [ह्री]. Ab. 158; Man. B. 413; Dh. 26; Das. 41.

**HIRIMĀ** (*adj.*), Modest [ह्रीमन्]. Cl. Gr. 24.

**HIRIVERAM**, A perfume, Andropogon Schœnanthus [ह्रीवर]. Ab. 301.

**HIROTTAPPAM**, and **HIRIOTTAPPAM**, Shame and fear of sinning [ह्री + ottappa]. Dh. 240, 303; Das. 39, 41; Alw. I. xxxiv; Man. B. 413.

**HITAKARO**, A benefactor [हितकर]. Mah. 20; Sen. K. 470.

**HITO** (*p.p.p. dadhāti*), Fit, suitable; beneficial [हित = दा]. *Suttakāṭṭa*, adapted to the Suttas (Alw. I. xvi). *Yam ve hitaṃ ca sādhuṃ ca*, that indeed which is salutary and good (Dh. 30). Masc. *hita*, a friend or benefactor. *Sabbalokahita*, benefactor of all worlds (Mah. 14). Neut. *hitaṃ*, advantage, benefit, blessing, good. *Parahitaṃ attano hitaṃ ca*, his neighbour's good and his own good (Mah. 208). *Hitakāmo 'si me*, you are my well-wisher (Dh. 97). *Sabbalokahite ratu*, delighting in doing good to the whole world (Mah. 4). *Sabbalokahitattāya*, for the good of the whole world (Mah. 14). Dat. *hiṭṭāya*. *Tesam taṃ bhāsimati dīgharattam hiṭṭāya sukhaṃ*, this will be to them long for a good and a blessing (B. Lot. 354, comp. Ras. 18; Kh. 12; Sen. K. 328). *Hiṭṭāya ratthapannam*, for the good of all beings.

**HITVĀ, HIYATI**, see *Jahāti*.

**HIYATTANO** (*adj.*), Of yesterday [हियत्तन]. Fem. *hiyattantā*, the imperfect tense (Sen. K. 431).

**HIYO**, and **HIYYO** (*adv.*), Yesterday [हिय]. Ab. 1155; Dh. 227, 423; Mah. 2, 83. *Hiyyopakkhātī*, since yesterday (Alw. I. 7).

**HOMO**, An oblation [होम]. Sen. K. 516.

**HORĀPĀTHAKO**, Anastrologer [होरा + पाठक]. Mah. 220.

**HOTABBO**, see *Bharitabbo*.

**HOTABBO** (*p.f.p. juhōti*), That ought to be offered or sacrificed [होतव्य = ऊ]. Ab. 1114.

**HOTI**, see *Bharati*.

**HUṆKĀRO**, Making a noise, roaring [हंकार].

**HURĀHURAM** (*adv.*), In various existences, in successive births. This is *hurahuram* with lengthened *a*, like *phalūphalaṃ*, *bhavūbhava*. The comment explains it by *bhave bhava*, "in birth after birth."

**HURAM** (*adv.*), In the other world, in another birth or existence [perhaps स्वर]. *Idha vā huram vā*, in this or another world, in this or another state of being (Kh. 7; Dh. 4, 409).

**HUSĀ** (*f.*), A daughter-in-law [सुषा]. Ab. 248. See also *Suṇhā*, and *Suṇidā*.

**HUTĀSO**, Fire [ऊताश]. Ab. 35.

**HUTAVĀ** (*adj.*), That has sacrificed [ऊत + वन्]. Sen. K. 483.

**HUTĀVAHO**, Fire [ऊत + आवह]. Ab. 34.

**HUTĀVĪ** (*adj.*), That has sacrificed [ऊत + आविन्]. Sen. K. 483.

**HUTI** (*f.*), Calling, challenge [हृति]. Ab. 762.

**HUTO** (*p.p.p. juhōti*), Sacrificed [ऊत = ऊ]. Sen. K. 483.

**HUTTAM**, Sacrifice [होच]. Dh. 70.

## I.

**IBBHO** (*adj.*), Wealthy [इब्भ]. Ab. 725; B. Lot. 410.

**IBHO**, An elephant [इभ]. Ab. 360. *Ibhappipphalī* (*f.*), a sort of long pepper (Ab. 583).

**ICC**, see *Iti*.

**ICCHĀ** (*f.*), Wish, will, desire, lust, covetousness [इच्छा, ईप्सा]. Ab. 163; Dh. 13, 47, 64.

**ICCHĀCĀRO**, Wish, desire, covetousness, ambition [इच्छा + चार]. Mah. 2; Dh. 274. *Icchācāre jhito*, being in a state of desire for worldly gain or fame (Dh. 264, 275).

**ICCHĀPETI**, To cause to desire. Pāt. 78.

**ICHATI.** To wish, to desire; to approve, to like; to endeavour to obtain, to seek [इच्छति = इच्छ, and ईप्सति = आप्]. *Yam icchasi tam radahi*, you may say what you like (Dh. 163). *Yato sukham bhaddam tassa*, since I wish well to him (Sen. K. 327). *Attano sukham uchatī*, endeavours to obtain pleasure for himself (Dh. 51; comp. Kh. 16). *Phalam iccham vanasam*, seeking fruits in the wood (Dh. 59). *Na icchanti samagga bhavata*, they refuse to be reconciled (Dh. 104). *Aniccham, anicchanta, anicchamāsa, anicchamāsa*, disliking, refusing, unwilling (Dh. 104, 300); Das. 35. *Apr. icchi* (Mah. 251). *Fit. icchassati*. *P.p.p. iccham, icchamāsa* (F. Jat. 3). *P.p.p. icchita, icchita*.

**ICHATI** (p.p.p. last), Wished, desired [ईप्सित]. *Ichati rada, tell me what you want* (Att. 295). *Ichati icchitattāne*, wherever he likes (Dh. 407, comp. 273).

**IDA,** see *Idha*.

**IDAM** (neut. *ayam*), This [इदम्]. *Idam radi*, spoke as follows (Mah. 170). *Idam antthi kuthasi*, this the Teacher said (F. Jat. 1). *Idam aroca bhagavā*, this the Blessed one said. *Vuttam sukham idam*, all this has been said (Kh. 21). *Tehi idā c'idā ca ruttā*, having been told so and so by them (Dh. 130). *Idā ca idā ca kāreventi*, will cause such and such things to be made. *Idā ca rata re*, by the bye? an exclamation when a thought suddenly strikes one (Att. 106). See *Ayam*.

**IDAM** (adv.), Here, now, even [इदम्]. In the phrase *Ekam idāham samayam*, "now I on a certain occasion," there can be little doubt that *idāham* is this adverb followed by *aham*: a comment indeed states positively *ettha idā ti nipātamattam*; but the vṛtti on the twentieth rule of Kaccāyana's Sandhikappā gives it as an example of the change of *dh* to *d*, resolving it into *idha aham* (Sen. K. 209; Cl. Gr. 10). *Idam* occurs in the words *yadidam, tadidam, kimidam, yathayidam, seyyathidam*. It is possibly also the second part of *ayidam* in the phrase *na-y-idam sukaram agāram ajjhācasatā*, etc., but comp. Dh. 163, line 15.

**IDANI** (adv.), Now [इदानीम्]. Sen. K. 308. *Idān' eva*, at this very time, at the present moment (F. Jat. 8, 16).

**IDAPPACCAYĀ**, From an assignable cause, from an ascertained cause [इदम् + abl. प्रत्यय]. *Atthi*

*idappaccayā jaramarāṇa*, does decay and death exist from an assignable cause? (Comp. Gag. Ev. 6).

**IDATTAYASI**, These three [इदम् + चय]. Ab. 100.

**IDDHI** (f.), Prosperity, power, majesty; supernatural power, magical power, miraculous faculty; a miracle [इद्धि]. B. Lot. 310, 818; Man. B. 38, 300. There are ten iddhis, such as the power of passing through the air, of taking any form, of creating, or causing to appear (*nimmāṇam*) anything that is required. Iddhi is the peculiar attribute of the Arahā, though it is also possessed by those who have practised Jhāna. *Rājiddhī* *virajanta*, resplendent with royal majesty (Mah. 245). *Iddhi* *siya nimmitā*, as if created by supernatural means (Mah. 242). *Pathavijānikā iddhi*, such supernatural power as an unconverted man may possess (Dh. 142, comp. Man. B. 315). *Iddhi* *parihīyeta*, having fallen away from iddhi, having lost his magical power (Dh. 143). *Thū iddhiṃ uparajā*, the sub-king having seen this miracle (Mah. 34). *Namappakāra iddhiyo katra*, having performed many miraculous acts (Dh. 269). *Instr. iddhiyā*, by supernatural power, miraculously (Dh. 35; Mah. 194).

**IDDHIMĀ** (adj.), Possessed of supernatural power [इद्धिमन्]. Das. 43; Dh. 249; Mah. 178.

**IDDHIMAYO** (adj.), Created, or made to appear by supernatural power [इद्धि + मय]. Dh. 124, 315.

**IDDHIPĀDO**, Constituent or basis of magic power [इद्धि + पाद]. There are four iddhipādas, which are means by which iddhi is attained. They are *chanda*, the will or determination to acquire iddhi, *viriyam*, the necessary exertion or effort, *cittam*, thought, or the necessary preparation of the thoughts or heart, *vimāṇā*, investigation. The full text is as follows, *cattāro iddhipādā, idh' āvuso bhikkhu chandasamāddhipadānasaikkhārasamānāgataṃ iddhipādaṃ bhūveta, viriyasamāddhipadānasaikkhārasamānāgataṃ i. bhūveta, cittasamāddhipadānasaikkhārasamānāgataṃ i. bhūveta, vimāṇasamāddhipadānasaikkhārasamānāgataṃ i. bhūveta* (Sang. S.). Here *padhāna* is no doubt used in its Pāli sense of "exertion," but the northern Buddhists, misunderstanding the word, have rendered it by *प्रहास*, "abandonment," and so made nonsense of the passage (See. B. Int. 625; Lot. 310, 311, 312). Att. 57; Man. B. 413, 498; Alw. I. 77; Dh. 308.

**IDDHIPABHEDO**, The different sorts of magic

power [अहि + प्रमेद]. B. Lot. 521; Alw. I. xxiv. See *Abhiññā*, and *Ijjā*.

IDDHIPATTO (*adj.*), Possessed of miraculous power [अहि + प्राप्त = आप]. Mah. 79.

IDDHIVIDHĀ (*f.*), The various sorts of iddhi [अहि + विधा]. E. Mon. 284.

IDDHIVISAYO, Range, power, or extent of iddhi [अहि + विषय]. Man B. 9; Dh. 133.

IDHA (*adv.*), Here; hither; in this world [इह]. Ab. 1161; Sen. K. 392. *Idha vasati*, lives here (F. Jat. 4). *Idharāso*, living here (Pat. 6). *Idhādhipati*, the sovereign of this place (Mah. 49). *Jambudīpā idh' āgata*, we have come hither from India (Mah. 75). *Idh' āgata*, when I return (Mah. 110). *Idhāgamanāro*, going there, arrival, return (Mah. 150; Dh. 241). *Giridīpaṃ tesam idh' āgaci*, brought (Giridīpa to these shores for them (Mah. 3). *Idh' eva lokamim*, in this very world (Dh. 44). *Idhaloko*, this world. *Idha vā āram vā*, in this or other worlds, in this life or in another state of existence (Dh. 4; Kh. 7). *Idha socati pecca socati*, he mourns in this world, he mourns in the next (Dh. 3). *Na hi verena verāni sammant' idha kudāraṇam*, for never in this world is wrath appeased by wrath (Dh. 2). *Saddhīdha rittam parissa seṭṭham*, faith, here below, is man's best treasure (Sen. K. 207). *So idha pamādam anuyutto riharati*, he passes through this life given up to death (Alw. I. 107). *Idh' āvuso bhikkhū sathuri sagāro riharati*, in this world, brethren, a priest lives reverencing the Teacher (in this and similar instances the Sinhalese scholiasts explain *idha* by *me Buddhāṇaṇoyechi*, "in this religion of Buddha"). *Idha* is frequently affected by *sandhi*, e.g. *yo idha = yo idha* (Dh. 47), *idhāgama = idha āgama* (Mah. 155), *idham āgata = idha āgata* (Mah. 52, comp. 171), *ida bhikkhave = idha bhikkhave* (Cl. Gr. 11). See also *Iha*.

IDHĀGATATTAṀ, Fact of having come [इह + आगत = गम + त्व]. Dh. 203.

IDHALOKO, This world, this state of existence [इह + लोको]. Opposed to *paraloko*. Dh. 131, 268, 374, 432.

IDHUMAM, Firewood [इध्म]. Ab. 36.

IDĪ (*adj.*), Like this, such [ईदृश]. Sen. K. 525; Cl. Gr. 118.

IDIKKHO (*adj.*), Such [ईदृश]. Sen. K. 525, 526. *Idākkhazamāgama*, such an assemblage as this (Mah. 49).

IDISAKO (*adj.*), Like this, such [ईदृश + क]. Mah. 79.

IDISO, and IRISO (*adj.*), Like this, such, of such a sort, so great [ईदृश]. Sen. K. 525; Dh. 97, 163; Mah. 27, 69, 79. *Idisam karissam*, I will make it like this (Mah. 175).

IHA (*adv.*), Here [इह]. Ab. 691, 1161; Sen. K. 302; Ras. 25. *Iha yo kusalo*, he who is skilled in this book (Alw. I. ix). This form is rare, see *Idha*.

IHĀ (*f.*), Exertion, endeavour [ईहा]. Ab. 156.

IHALOKIKO (*adj.*), Belonging to this world [इहलोक + इक]. Ab. 85.

IHATI, To endeavour [ईह].

IJJĀ (*f.*), Sacrifice [इज्जा]. Sen. K. 522.

IJJATI, see *Fajati*.

IJJHATI, To prosper, to succeed, to be accomplished [अज्ज]. Ras. 62; Dh. 434.

IKKHANAM, Sight, looking [इक्ख]. Ab. 775.

IKKHANIKO, A fortune-teller [इक्खिक]. Fem. -ka (Ab. 236).

IKKHATI, To look, to see [इक्]. *Nettana candam ikkhate*, he beholds the moon with his eye (Cl. Gr. 133). P.p.p. *ikkhito* (Ab. 1078).

IKKO, A bear [अक्क]. Ab. 612, 1025. See also *Accho*.

ILLĪ (*f.*), A sort of weapon, a short one-edged sword [इली]. Ab. 392.

IMĀ, IMAM, IME, etc., see *Ayam*.

INAM, Debt [अण]. Ab. 471. *Ipam ādāya*, having borrowed money. *Ipassa pamokkho*, release from debt (Kh. 13). *Ipamālam*, borrowed capital. *Ipasāmiko*, a lender, creditor. *Ipato sa-ipe bhikkhū mocesi*, released from debt the priests who were in debt (Mah. 227).

INĀYIKO, A debtor, a borrower [अण + आय + इक]. Ab. 470.

INDADHANU (s.), The rainbow [इन्द्र + धनुस्]. Ab. 49.

INDAGOPAKO, A sort of insect [इन्द्रगोपक]. According to Böhtlingk and Roth it is "cochineal, a red beetle" (comp. Dh. 339). It is observable that they come out of the ground after rain (Dh. 88).

INDAJĀLIKO, A magician, juggler, conjurer [इन्द्रजालिक]. Ab. 512.

INDAKHĪLO, A threshold, a large slab of stone let into the ground at the entrance of a house; a pillar in front of a city gate [इन्द्र + कील]. Ab. 204, 220, 1006; Dh. 18, 298; Kh. 8; Pat. 18, 93.

INDANĪLO, and -LĀM, A sapphire [इन्दु + नील]. Mah. 4, 60, 179.

INDAPATTAM, Name of a town [इन्दुपत्तम्]. Ab. 201; Dh. 416.

INDĀSĀLO, Name of a tree [इन्दु + शाल]. Ab. 568.

INDAVĀRUNI (f.), Coloquintida [इन्दु + वारुणी]. Ab. 597.

INDAYAVO, The seeds of Wrightia Antidy-enterica [इन्दु + यव]. Ab. 574.

INDĀYUDHAM, The rainbow [इन्दु + आयुध]. Ab. 49.

INDHANAM, Firewood, fuel [इन्धन]. Ab. 36.

INDIVARAM, The blue water-lily; the Cassia Fistula [इन्दीवर]. Ab. 552, 688, 1003.

INDO, Chief, lord; a king; Indra [इन्द्र]. Ab. 20, 866, 1132. *Devindo*, king of the devas, Indra (Mah. 47). *Sakko devānam indo*, Sakka the king of the devas (Ras. 22; Dh. 185). *Indapaṭimā*, a statue of Indra (Dh. 194). *Maṇḍindo*, a king. *Loṅkiṇdo*, king of Ceylon (Mah. 67).

INDRIYAGGAYHO (adj.), Perceptible to the senses [इन्द्रिय + ग्राह्य = यद्ग]. Ab. 716.

INDRIYAM, An organ of sense; a power, faculty, function, organ; a moral quality; sense, perception, acquisition; sex [इन्द्रिय]. Ab. 149, 807. There are three indriyas, which are three sorts of knowledge or sense. Firstly, *amaññātāññassvīmitindriyam* (*an-aññātāññāssāmi iti indriyam*), "the sense which says, I will know what is not known;" this is explained to mean sotāpattimagga. Secondly, *aññindriyam* (see *Aññā*), "sense of knowledge," explained to mean the stages from sotāpattimagga to arahattamagga. Thirdly, *aññātāvindriyam* (*aññātāvī*, comp. *āntāvī*), "sense of having thoroughly known," explained to mean arahattaphala or Arhatship. The five indriyas or moral qualities (*pañcīndriyam* or *pañc' indriyāni*) are *saddhīndriyam*, *viriyindriyam*, *satīndriyam*, *samādhiindriyam*, *paññīndriyam*, faith, energy, recollection, contemplation, wisdom (Att. 58; Man. B. 498; comp. *Balam*). Another set of five are the five organs of sense, *cakkhīndriyam*, *soṭīndriyam*, *ghāṇīndriyam*, *jivhīndriyam*, *kāyīndriyam*, the eye, the ear, the nose, the tongue, the sense of touch. A third set of five are five faculties or sensations, *sukkhīndriyam*, *dukkhīndriyam*, *soma-*

*nīndriyam*, *jivhīndriyam*, *kāyīndriyam*, *manīndriyam*, the eye, ear, nose, tongue, touch, mind (Man. B. 432, 439; Dh. 111, 429). The twenty-two indriyas, or principles, are *cakkhīndriyam*, *soṭīndriyam*, *ghāṇīndriyam*, *jivhīndriyam*, *kāyīndriyam*, *manīndriyam*, *itthīndriyam*, *parisīndriyam*, *jīrīndriyam*, *sukkhīndriyam*, *dukkhīndriyam*, *soma-*  
*nassīndriyam*, *domanassīndriyam*, *upekkhīndriyam*, *saddhīndriyam*, *viriyīndriyam*, *satīndriyam*, *samādhiindriyam*, *paññīndriyam*, *amaññātāññāssāmi t'indriyam*, *aññīndriyam*, *aññātāvīndriyam* (see Ceylon Friend, Oct. 1838: I have copied the list from Visuddhi Magga;—*Indriyaviṇṇayo*, subjugation of the senses (Att. 193). *Indriyagutti*, keeping watch over the senses, self-restraint (Dh. 67, 422). *Indriyavikkro*, perturbation of the senses, excitement, emotion (Das. 3). *Indriyāṇaṃ bhāvanā*, and *Indriyabhāraṇī*, cultivation or production of the five moral qualities (viz. *saddhā*, *viriyam*, etc., see Alw. I. lxix). *Tikkhīndriyo*, one whose organs of sense are keen; *mudīndriyo*, one whose senses are dull (B. Lot. 305). Dh. 2, 122.

INDRIYASAMVARO, Restraint or subjugation of the senses [इन्द्रिय + संवर]. E. Mon. 31; Dh. 422. See *Catusamvarasīlam*.

INDU (m.), The moon [इन्दु]. Ab. 51.

INGATI, To move [इङ्गति]. Cl. P. Verbs, 1. P.p.p. neut. *ingitam*, gesture (Ab. 764, 981). See *Īṇjati*.

INGHA (interj.). Come! pray! Ab. 1157; Cl. Gr. 72; Alw. I. 92. *Ingaha te gaṇāpetha*, just have them counted (Dh. 223). *Ingaha tvaṃ mahārāja Kalasigāmaṃ cintehi*, be so good, great king, as to think of K. (Alw. I. xlii).

INGO, Gesture, sign [इङ्ग]. Ab. 764.

INGUDI (f.), The plant Terminalia Catappa [इङ्गुदी]. Ab. 565.

ĪṆJATI, To move, to be shaken [इङ्गति]. *Anāṇjamaṇo*, unswerving, immovable (B. Lot. 306). P.p.p. neut. *īṇjitam*, movement, vacillation (Dh. 45, 377). See *Ingati*.

IRETI (caus.), To cause to move, to shake; to cause to utter [इरयति = इर]. *Sace neresi attānaṃ*, if you keep silence, lit. dost not cause thyself to utter (Dh. 24, 297).

IRINAM, Barren soil; a desert [इरिष]. Ab. 886.

IRISO, see *Idiso*.

IRITO (p.p.p. *ireti*), Thrown; uttered, spoken, said [इरिति = इर]. Ab. 433, 744; Alw. I. xiii.



**IRITVIJO**, An abstracting (Brahminical) priest [इरिविज्]. Ab. 414.

**IRIYĀ** (*f.*), Movement, posture, deportment [इरिया].  
B. Int. 168. *Santussa iriyā' assam pasiddiya*, pleased with him for his tranquil deportment (Mah. 24).

**IRIYĀPATHO**, Way of deportment [इरिया + पथ].  
There are four iriyāpathas or postures, viz. walking, standing, sitting, lying down. *Catusu iriyāpathesu iriyākarapaṇamrahito*, devoid of energy in all the four positions, viz. in all he does (Dh. 111). *Iriyāpatho Nāgasenaṇṇu pasidditā*, pleased with the deportment of Nāgasena. *Iriyāpathasampanno*, of decent deportment (B. Lot. 297). *Iriyāpathato mattem arahattam apīṇaṇi*, attained arhatship without any of the four usual postures; by this is meant that Ānanda at the moment of attaining sanctification was neither sitting, nor standing, nor walking, nor lying down, but in the act of placing himself on his couch: I quote the following from Brahma Jala S. Aṭṭh., *catuririyāpathatirahitam therassa arahattam, tena imasmim sāsane "anipanna anienno atṭhito acūṇikamanto ko bhikkhu arahattam patto" ti vutte "Ānanda-tthero" ti vuttum vattati* (B. Lot. 296, 297; Mah. 13).

**IRIYATO** (*adv.*), After the manner of, according to the custom of [इरिया + तस्]. *Bhamarass' iriyato*, after the manner of a bee.

**IRU** (*f.*), The Rīgveda [इरुच्]. Ab. 108.

**IRUBBEDO**, The Rīgveda [इरुवेद्]. Alw. I. cxxiv.

**ISĀ** (*f.*), The pole of a plough [इशा]. Ab. 449.

**ISADHARO**, Name of one of the Kulācalas, or concentric circles of rock that surround Meru [इशा + धर]. Ab. 26; Man. B. 12; B. Lot. 846, 847.

**ISAKAM** (*adv.*), A little [इषत् + क]. *Isakam khaṇḍjattā*, from being slightly lame (Mah. 142).

**ISAKKARO** (*adj.*), Easy to do [इषत् + कर]. Sen. K. 485.

**ISAM** (*adv.*), A little [इषत्]. Ab. 1148. *Isam pupṇu*, slightly yellow (Ab. 96). *Isadatthe*, in the sense of "a little" (Ab. 1169). *Isassayo* = इषत् + षय (Sen. K. 484).

**ISI** (*m.*), A Rishi, a saint, a sage, a holy man, an anchorite [इषि]. Ab. 433. The ten Rishis authors of the Vedic mantras are *Affako*, *Vāmako*, *Jamadero*, *Vessamitto*, *Yamataggi*, *Angiraso*, *Bhuradrajo*, *Vāseṭṭho*, *Kassapo*, *Bhago* (Ab. 109;

Alw. I. cxxiii). *Margo isippavedito*, the way taught by holy men (Dh. 50). Buddhas and arahās are called *isi* (Dh. 383). Pl. *isi*, *isayo* (Alw. I. 54; Ab. 109). Gen. sing. *issaa*, *issao*.

**ISIGILI** (*m.*), Name of a mountain in Magadha [इषि + गिरि]. Ab. 606.

**ISIKĀ** (*f.*), A reed [इषिका].

**ISIPABBAJĀ** (*f.*), The life of an anchorite [इषि + पन्नया]. *Isipabbajjam pabbajati*, to adopt the life of a holy recluse (F. Jāt. 2; Dh. 116, 133).

**ISIPATANAM**, Name of a place near Benares [इषि + पतन]. B. Int. 157.

**ISO**, and **ISSO**, A sort of bear. Ab. 612.

**ISO**, Lord, master [इश]. Ab. 725.

**ISSĀ** (*f.*), Envy, jealousy, ill-will [इष्या]. Ab. 168; Dh. 264, 360; Man. B. 418. *Issam karimṇu tassa*, were jealous of him (Mah. 139).

**ISSARIYAM**, and **ISSERAM**, Dominion, supremacy [इष्वर्य]. Ab. 844; Mah. 197; Dh. 13, 264, 268; Kh. 14. For the form *isseram*, comp. *Acchero*.

**ISSARO**, Lord, ruler, chief, king; Īiva [इष्वर]. Ab. 16, 725, 1094; Dh. 159.

**ISSĀSAM**, A bow [इष्वास]. Ab. 922.

**ISSĀSO**, A bow; an archer [इष्वास]. Ab. 388, 922.

**ISSAYATI**, To envy, to be jealous [इष्य]. With dat. *Titthiyā samānānam issayanti*, the heretics envy the priests of Buddha (Sen. K. 331).

**ISSERAM**, see *Issariyaṇ*.

**ISSO**, see *Iso*.

**ISSUKI** (*adj.*), Envious, jealous [इष्य + क + इन्]. Dh. 47.

**ITARATHĀ** (*adv.*), In another way [इतरथा]. Sen. K. 414.

**ITARATHATTĀ** (*adv.*), In another way [इतरथा + त्व with abl. termination]. Sen. K. 415.

**ITARĪTARO** (*adj.*), One and another, this and that, any whatever, of all sorts [इतर + इतर]. Ab. 1187. *Itaritaracāvarēna santuṭṭho hoti*, is contented with any robes that he gets (viz. whether they be good or bad). *Itaritarena*, from whatever cause (Dh. 59, 408).

**ITARO** (*adj.*), Other; different [इतर]. Ab. 717, 1069. *Itarassa Mahāpālo ti nāmaṇ kari*, the other he called M. (Dh. 78). *Dve itarā gāthā*, the two remaining stanzas (F. Jāt. 13, comp. 53). *Netarassa*, to no other (Ras. 62). *Duddasetaṇṇam*, the opposite of ugly, viz. beautiful (Ab. 998). Gen. and dat. pl. *itaresam* (Dh. 104).



ITI, and TI, and before a vowel IC' *adv.*, Thus 'इति . Ab. 115\*, 118\*. This particle is very extensively used in Pali, as in Sanskrit, in cases of order of narration, or of enumeration, or of quoting the words or thoughts of others; the foll. are examples. *Mava sundhaya bhūtatīti ātadā*, perceiving that he spoke of him, lit. perceiving thus "He speak- of me" (F. Jāt. 19). *Sīho ti sāsāha*, thinking it was a lion, lit. thinking thus "It is a lion" (F. Jāt. 15). "*Kuham yisi kim etan*" *ti pucchī*, asked her, "Where are you going, what have you got there?" (Mah. 59, comp. F. Jāt. 12). "*Aggaṃ me attho*" *ti āha*, he said, "I want fire" (F. Jāt. 2). *Rajatan ti rujanīya*, finding that it was silver (Mah. 167). *Ambaphalaṇ ti sutvā*, hearing it was "a mango" (F. Jāt. 5). *Na icchatīti ātadā*, finding he was unwilling (Mah. 132). *Tattha "abhittharethāti" turitāṇ turitāṇ sīgharā sīgharā kareyyūti attho*, here as regards the word *abhittharetha* its meaning is, "let him act very quickly, very speedily" (Dh. 292). *Ettha "sahitaṇ" ti tepītakassa Buddhavacanass' etaṇ nimāṇ*, in this passage the word *sahita* is a name for the Buddhist scriptures (Dh. 150). "*Ava*" *icc etassa okārd-deṣo hoti*, the letter *o* becomes a substitute for *ava* (Sen. K. 224). *Tassa Cullapālo ti nāmaṇ katvā*, having called him Cullapāla (Dh. 78; comp. Ras. 15). *Mahāpuriso ti vuccati*, is called "a great man" (Dh. 63). *Rattakkhī iti visvuto*, known as "The Red-eyed" (Mah. 230). *Buddho ti vacane sutamatte*, at the mere sound of the word "Buddha" (Alw. I. 97). *Tissūti vacanena*, hearing himself addressed as "Tissa" (Mah. 78). *Haṭṭhājāneyyo asājāneyyo usabhājāneyyo khīṇāsavo ti ime cattāro jhapetvā*, setting aside these four, the high-bred elephant, the high-bred horse, the high-bred bull, and the Arhat (Dh. 296). Sometimes in an example like the last the noun preceding *iti* is in the same case as that which follows it, e.g. *Tissarhe Nāgādīpake iti ccham vihāresu pakāraṇ ca akārayi*, at these six monasteries, the Tissa monastery, the Nāgādīpaka monastery, etc., he built an inclosing wall (Mah. 227). Sometimes the verb of saying, thinking, etc., is put first: *Ten' āha bhagavā "avijjānivuto loko" ti*, therefore has Buddha said, "The world is shrouded by ignorance" (Alw. I. 108); *Likkhitvā "rājadhītā" ti*, inscribing thereon the words "A King's Daughter" (Mah. 131); *Āpāpesi camāpatīṇ "mārehi pitarāṇ me"*

*ti*, he ordered the commander-in-chief thus, "Put my father to death" (Mah. 261); *Rājānaṃ pucchī "khaṇ" iti*, the king asked him, "What is this?" (Mah. 157); *Rājāti viciṇṭayī "adaḥā'yaṇi sīma-nera va ghare hessati sīmiko*, the king thought thus, "Thus novice will certainly one day be master in my house" (Mah. 25). Frequently a participle "saying," "thinking," etc., is understood. "*Uḍḍalaka*" *ti vicarati*, goes about (saying), "Water-crane" (Alw. I. xxi); *Kaṅkhi "uccāsane therā nūldeyya no khaṇ" ti*, doubted whether the therā would sit on a high seat, lit. doubted saying thus, "I wonder if the therā would sit on a high seat" (Mah. 82); "*Tato pi adhihāso*" *ti pubbajjāṇ yera rocayī*, he resolved on being admitted to the priesthood (saying), "It is superior to the other profession" (Mah. 36); "*Sūhāsi*" *bhesajjāṇ saṃvīradahi*, said "Very well," and prescribed for her (Dh. 80, comp. 171, and F. Jāt. 12); *Bhante Cakkhupalattthero "cāṅka-mamāti" bahupāyake miresi*, Lord, C. Thera thinking he would walk up and down has killed a great many insects (Dh. 88). The following are instances of double quotation: *Rājā, "gucchatha tumhākaṃ rājānaṃ mama vacanena punappuna troyyaṃ pucchitvā 'rājā tumhehi saddhiṃ mitta-bhāvaṃ icchatīti' vadathāti*, the king said to them, "Go now, and having in my name repeatedly asked your king after his health, say to him, 'The king wishes for friendship with you'" (Alw. I. 73); *Bhikkhū ākaṃsu therassa tass' āgamanakāraṇaṃ, "hohi bhante upatthambho kātum āsanapag-gaṇaṃ, iti vutte mahārāja therā chīti so" iti*, the priests told him what would induce the therā to come, (saying) "Great king, the therā will come if you say to him, 'Vouchsafe, venerable man, to be my support in restoring the faith'" (Mah. 40). Twice in Mah. I find *iti* placed within the sentence quoted: *Diṭṭhā piṭṭhāti verina*, saying, "We have seen the last of our enemy" (Mah. 261); "*Paṭicca-kammaṇ a'ttāhīti kilīṭṭhaṇ cetanaṇ vīdā' therā bodhesi rājānaṃ*, the therā informed the king, "There can be no guilt without a sinful intention" (Mah. 41). Sometimes *iti* may be rendered by "namely": *Siddhukīḷṇasattīkaṇ sattīkaṇ dhā-tupājanāṇ icc addhammaṇaṇ khapetvā*, having passed a whole fortnight, namely a week of solemn jubilee and a week of homage to the relics (Mah. 11); *Tessa vīrajaṇi vītamalaṇ dhammacakkhaṇaṇ ude-*

*ya pi yam hīti sarvūḍiyadhammaṃ sabbaṃ tam vevanāsaḥmaṇa ti*, he received the pure and spiritual. End of the Law, viz. the knowledge that whatever has an origin has also an end see *Idhamasāvakakkhu*. *Iti* sometimes stands at the beginning of a new paragraph, but it always refers to something that has gone before: thus at Mah. 124 the writer, after enumerating the first temples built by the king, goes on to say, *iti etāni kammāni* in *Laṅkādo paṭhame yera rāvaṃhi kārūpesi*, "these works as above enumerated the king of Ceylon built in his very first year": again, at Ras. 25 the author, after relating the story of king Dhammasodhaka, concludes thus, *iti amitaṃvāṃ* *ni jhitaṃ vā pi saṃto na sumariya pasattha-* *dhammaṃ evaṃvāṃti*, "thus (i.e. as shown in the story just related) good men, forgetful of boundless prosperity, or even of life, perform acts of distinguished piety" (comp. Mah. 144, 149, 234, etc., where a moral is drawn from the events of the king's reign). Sometimes two *iti*'s come together: "puggaleṇaṃ saṃkharagatanā ti iti imaṃ tiri- *dhaṃ virekaṃ brūḥya*," the threefold seclusion thus described let a man cultivate Dh. 270. comp. B. Lot. 231: *Atthi paraloko ti itie maṃ pucchasi*, if you ask me thus, "Is there another world?"; *Samano Gotamo sabbapiḇḇut mukampi viharati* *ti. vā hi paṭhaḇḇano vadeyya*, or for instance the worldly man would say, "The Samana Gotama lives compassionate towards all beings"; *Atthi idappaccayā jarāmaraṇaṃ ti iti puṭṭhena satā* *Ānanda atthīti aṃsa vāṇiyāṃ*, Ānanda, by a person asked this question, "Do decay and death proceed from an assignable cause?" the answer should be given, "They do." *Iti* is generally placed at the end of a book, or of a chapter or section, to introduce the title: *aḥem evāti kaccha-* *paḇḇatākāṃ*, . . . "was I myself" The Kacchapa Jātaka (F. Jāt. 19, comp. Dh. 99); *sikkhitabbaṃ ti* *bhikkhupitimokkhaṃ niffūtaṃ*, . . . must be learnt End of the Bhikkhupitimokkha (Pāt. 24). But it is sometimes omitted, see for instance Kh. 6, Ab. xi, Bāl. 77. With foll. *kho*: *Iti kho Ānanda veda-* *naṃ paṭicca saḇḇā*, verily, Ānanda, desire is caused by sensation. With foll. *api*: *Iti pi se bhagavā*, behold the Blessed One (B. Lot. 861); *tumhehi* *bhūtaṃ bhūtato paṭijñatibbaṃ iti p'etaṃ bhūtaṃ* *iti p'etaṃ sacchaṃ atthi c'etaṃ amheṃ saṃvijjati* *ca paṇ'etaṃ amheṃ*, you must recognize the truth

as truth, saying, This is true, this is real, it is among us, it exists among us; *Tassa evaṃ aṃsa*, *bherisaddo iti pi*, *mutingasaddo iti pi*, *saṅkhaḇḇa-* *vadeḇḇimasaddo iti pi ti*, he should think thus, "'Tis the sound of tomtoms, 'tis the sound of tabours, 'tis the sound of chanks and drums." Sometimes *iti* is followed by the particle *ha*, with little or no addition to the meaning: *Iti ha te* *ubho ḇcariyantevāsi*, thus (as above described) these two, the master and the pupil (for other instances see Dh. 214, Gog. Ev. 6). The foll. are instances of the various ways in which *iti* and *ti* are affected by sandhi: *icc āha* = *iti āha* (Mah. 59), *icc evaṃ* = *iti evaṃ* (Mah. 13, 159), *icc anena* = *iti anena* (Sen. K. 201), *cāti* = *ca iti* (Dh. 414), *kvaciti* = *kvaci iti* (Sen. K. 207), *ujjagatesūti* = *ujjagatesu iti* (Dh. 288), *ite evaṃ* = *iti evaṃ* (Cl. Gr. 15), *te eva* = *ti eva* (Dh. 93), *ty ayaṃ* = *ti ayaṃ* (Alw. I. xi), *ā āha* = *ti āha* (Mah. 25). *Iti* sometimes remains unaltered before a vowel, or even elides the foll. vowel, e.g. *ti āha* (Dh. 349), *iti 'ssa* (Sen. K. 209, Dh. 290). For the form *ti* comp. remarks at the end of article API.

ITI (*f*), Calamity, accident [इति]. Ab. 401.

ITIHA, see *Iti*.

ITIHĀ (*f*), Oral tradition [इति + ह + आ]. Ab. 412; Att. 7.

ITIHĀSO, Legendary lore, tradition, history [इति-  
हास]. Ab. 111; Alw. I. lxx.

ITIPĪ, see *Iti*.

ITIVUTTAKAṂ, This is the name of the fourth book of Khuddakanikāya [इति + उक्त = वच् + क्]. It contains a hundred and ten sūtras beginning with the words "Thus hath Buddha spoken," *vuttaṃ h'etaṃ Bhagavatā ti ādinaya-* *pparattā dasuttarasataṃ suttantā itivuttakaṃ ti* *veditabbaṃ*. E. Mon. 169, 172; B. Int. 60; Alw. I. 61.

ITIVUTTAM, A legend or tradition [इति + उक्त = वच्]. Ab. 943.

ITO (*p.p. eti*), Gone [इत = इ].

ITO (*adv.*), Hence; from this world; from this time; ago; here [इतस्]. *Kvadūro ito Kala-* *sigāmo hoti*, how far is Kalasi from this place? (Alw. I. xlii). *Ito c' ito ca vidhāvati*, runs this way and that (F. Jāt. 4; Ras. 29). *Ito c' ito* *vibbhaṃ*, wandered hither and thither (Ras. 19). *Ito tīḇḇaṃ māsaṃ accayena parinibbāyissāmi*, at the end of three months from this time I shall

attam Nandana Sen. K. 321. *Ita ekamarutikappu Vipassi nama sammavambuddho loka uppatthi*, seventy-one kalpas ago the supreme Buddha named Vipassin was born into the world (Ditto). *Ita addham*, hereafter (Mah. 72). *Itapattaya*, hereforth (Ras. 30). *Ita onto*, having vanished from this world. *Deravuluṃ ita gata*, gone from this world to heaven (Mah. 178). *Ita sutti na amutra attheti*, not one who having heard a thing here repeats it there. *Ita-niyati*, from this time forth (I. Gr. 11; *n* is a euphonic addition).

ITTARO *adj.*, Low, poor, mean [इतर]. Ab. 629; Dh. 210.

ITTHAGANDHO *adj.*, Fragrant [इष्ट + गन्ध]. Ab. 146.

ITTHAGĀRĀM, Women's apartment, seraglio [स्त्री + अगार]. Ab. 215; Dh. 127.

ITTHAKĀ (*f.*), A brick, a tile [इष्टका]. Ab. 220; Mah. 152, 175. *Itthakācadḍhaki*, a bricklayer, a mason (Mah. 174, 223). Comp. *Itthiki*.

ITTHAKAMAYO (*adj.*), Made of bricks [इष्टका + मय]. Sen. K. 401.

ITTHAM (*adv.*), Thus [इत्थम्]. Ab. 1152.

ITTHAM (*adv.*), As one wishes [इष्टम् = इष्ट]. Ab. 469.

ITTHAMBHUTO (*adj.*), Such [इत्थम् + भूत = भू]. Ab. 1174.

ITTHANNĀMO (*adj.*), Having such and such a name, so and so [इत्थम् + नामन्]. Pāt. 1; Ras. 70.

ITTHATTAM, The present condition, existence in this world [इत्थम्, or *ettha*, + त्व]. *So tato cuto itthattam āgato*, having left that world and come to this world (B. Lot. 481). *Itthattabhāve thatvā*, living in this world (Dh. 251). *Nāparam itthattāya*, I have done with this world, lit. there is no further need for this state of things (B. Lot. 480).

ITTHI, and ITTHĪ (*f.*), A woman; a female [स्त्री]. To compensate for the additional syllable the final *i* is generally short, e.g. see Dh. 178, 205, 234, 284, 316, 397. For *itthi* see Ab. 230, Dh. 248, 336. *Itthibhūvo*, womanhood (Dh. 205). *Itthipunnā*, male and female, or masculine and feminine (Sen. K. 366, see *Pumā*). *Itthikiccā*, coitus (Mah. 48). *Itthipuriṣasaddo*, voices of men and women (Dh. 394). *Saddhiṃ pañcasatitthi*, together with five hundred ladies (Mah. 85).

ITTHIKĀ (*f.*), A woman [स्त्री + का]. Mah. 129.

ITTHIKĀ (*f.*), A brick or tile [इष्टिका]. Mah. 197. *Itthakācadḍhaki*, a bricklayer (Mah. 222). *Tambā-choṭṭhaka chavata*, roofed with brazen tiles (Mah. 164). Comp. *Itthaka*.

ITTHILINGAM, Padendum maliebri; feminine gender [स्त्री + लिङ्ग]. Dh. 204.

ITTHINDRIYAM, The female principle or sex [स्त्री + इन्द्रिय]. See *Indriyam*.

ITTHIRATANAM, Beautiful or noble woman [स्त्री + रत्न]. Dh. 205. *Itthiratanam* is one of the seven ratanas or treasures of the Cakkavattin (B. Lot. 57). It is his consort or empress, see Man. B. 127.

ITTHO (*ppp. īśhat*), Desired, good [इष्ट = इष्ट]. Ab. 627. *Ittharupā*, desired or satisfactory result (Ab. 803). *Itthatto*, desired object, advantage (Ab. 727). *Atittho*, unpleasant. Neat. *itthava*, a boon (Ab. 810).

IVA, and VIYA, and VA (*part.*), Like, as [इव, and व]. *Āyama samāgo vihi viya dāḍḍa*, that granāpa is running like a layman (Dh. 235). *Āvanto viya*, as if he did not hear (Dh. 158). *Kiṃ viya*, like what? (Dh. 409). *Mi ro nalam ra soto 'ra mūro bhāṇi paṇṇapunnā*, let not Mara crush you again and again, as the torrent crushes the reed (Dh. 60, *soto 'ra = soto era*). *Idḍhi viya nimmitā*, as if created by supernatural power (Mah. 242). *Dakkho lūchi samāso amittenera subbaddā*, living with fools, as with an enemy, is ever painful (Dh. 37). With foll. *eraṃ*: *Phalānam ira paḷḷānam niccāṃ papatanti bhayaṃ eraṃ jātinaṃ maccānaṃ niccāṃ maraṇato bhayaṃ*, as ripe fruits are in constant danger of falling, so mortals are ever in danger of death (Das. 5). The form *viya* is either a metathesis of *ira* (*ira*, *viya*), or we must suppose a transitional form *yira* (like *yera* for *era*), of which *riya* is a metathesis; of these two views I incline to the latter. The foll. are instances of sandhi: *puppham ira* (Dh. 9), *ie' otatāṃ = ira otatāṃ* (Dh. 29), *aggāra = agga ira* (Dh. 6), *bandhusseva, kōkīlāyera = bandhusa ira, kōkīlāya ira* (Sen. K. 207; F. Jāt. 49), *v' amhamayaṃ = va amhamayaṃ* (Dh. 29).

## J.

JACCANDHAKIYO (*adj.*), Connected with being born blind [जातन्ध + कीया]. Sen. K. 394.

JACCANDHO (*adj.*), Born blind [जातन्ध]. Sen. K. 394.

**JACCO** (*adj.*), Belonging to a family [जाकु]. Dh. 70. *Hissajacco, wissajacco*, of low caste (Das. 42; Dh. 275).

**JĀGARATI**, To wake, to watch [जागु]. P.p. *jāgarata* Dh. 8, 11. *jāgaramaṣu* (Dh. 41). P.p.p. *neṣṭ. jāgaritaṣu*, waking, vigil.

**JĀGARIYĀ** (*f.*), Waking, watching, vigil [जागरिया]. Ab. 764; Alw. I. xxxiv.

**JĀGARU**, Waking, vigil [जागर]. Ab. 768. *Bahujagaru*, very watchful (Dh. 6).

**JAGATI** (*f.*), The earth; the floor of a terrace [जगती]. Ab. 182, 997. *Jagatipilo*, a king (Ab. 334). *Jagatipadesu*, region or country of the earth (Dh. 23, 293).

**JAGHATI**, To watch [जागु]. Dh. 291. See *Jāgarati*.

**JAGHANAM**, The buttocks [जघन]. Ab. 272.

**JAHĀPETI** (*caus. next*), To cause to leave.

**JAHĀTI**, To leave, to forsake, to renounce [हा]. Raa. 77; Dh. 17. *Hited kime*, forsaking lust (Dh. 16). *Hamed ra pallalam hited*, like swans who have left their lake (Dh. 17). *Jivitam j.*, to die (Dh. 95). To leave behind, to distance (Dh. 6). Opt. *jāte* (Dh. 40). Perf. *jahira* (Sen. K. 445). Fat. atm. *jahissam* Dh. 95. Ger. *hited* (Dh. 6, 36, 38; Mah. 23), *jahitva* (B. Lot. 386; Dh. 277, 432). Inf. *jahitum* (Dh. 91). Pass. *hāyati*, to be lost, to diminish, to decay, to perish (Dh. 83). Pass. aor. *ahāyatha*. A pass. *hiyati* is given at Sen. K. 439. P.p.p. *hino* (see sep.), *jahito* (Kh. 9). P.f.p. *hēyya, hātabbo*. Caus. *hāpeti, jahāpeti*.

**JAHO** (*adj.*), Leaving [comp. जहक]. *Sabbāñjaho*, leaving all.

**JAJJARITO** (*adj.*), Weakened [जर्जरित]. Dh. 80.

**JĀLĀ** (*f.*), A flame [ज्वाला]. Ab. 35, 872, 1102; Mah. 38, 108; Dh. 309.

**JALĀBU** (*m.*), The womb [जरायु]. Ab. 239 (given as a synonym of *gabbhāsaya*).

**JALĀBUJO** (*adj.*), Born from the womb, viviparous [जरायुज]. Ab. 741; Man. B. 441.

**JALACARO**, A fish [जल + चर]. Ab. 671.

**JALADĀYAKO**, A golden vase [जल + दायक]. Ab. 334.

**JALĀDHĀRO**, A tank, a reservoir [जल + आधार]. Ab. 677.

**JALADU**, A rain-cloud [जलद].

**JALAJO** (*adj.*), Water-born [जल + ज].

**JĀLAKAM**, A bud; a net [जालक]. Ab. 544; Mah. 179.

**JALĀLAYO**, A reservoir, a lake [जल + जालय]. Ab. 638.

**JALAM**, Water [जल]. Ab. 661.

**JĀLĀM**, A net; a web; a window or lattice; reticulation; a multitude, quantity, accumulation; intricacy; illusion [जाल]. Ab. 216, 631, 948. A fish-net (Ab. 521). A fowler's net (Dh. 32). A spider's web (Dh. 62). *Ayojūlam*, or *lohajūlam*, an iron network (Mah. 169; Dh. 219). *Sākhājūlam*, tangled branches (Ab. 947). *Girijūlam*, a chain of mountains (Alw. I. c). *Kinkinikajūlam*, a row of bells (Dh. 191). *Dukkhajūlam*, a series or accumulation of sufferings (Att. 197). *Diṭṭhi-jūlam*, a web of heresies. B. Lot. 573; Dh. 45, 375.

**JALANIDHI** (*m.*), The ocean [जल + निधि]. Ab. 659.

**JALĀPETI** (*caus. jalati*), To cause to be kindled. Mah. 220.

**JALĀSAYO**, A tank, lake, reservoir [जल + आशय]. Ab. 677.

**JALASUTTI** (*f.*), A bivalve shell [जल + युति]. Ab. 676.

**JALATI**, To burn, to blaze, to glow, to shine [ज्वल्]. Alw. N. 36; Das. 2, 21, 39; Dh. 308; Mah. 72.

**JALATTAM**, Dullness, stupidity [जडत्व]. Ab. 1048.

**JALATTHO** (*adj.*), Living in the water [जल + थ]. Mah. 6.

**JĀLETI** (*caus. jalati*), To kindle [ज्वालयति = ज्वल्]. *Dīpam j.*, to light a lamp (F. Jāt. 6; Mah. 196). *Aggim j.*, to light a fire (Dh. 153).

**JĀLIKĀ** (*f.*), A coat of mail [जालिका]. Ab. 378.

**JĀLIKO** (*adj.*), Living by nets, a fisherman, a fowler [जालिक]. Ab. 514, 670. *Jāliko* appears also to mean "netted," "snared" (Sen. K. 391; Cl. Gr. 91).

**JĀLINI** (*f.*), Desire, lust [जालिनी]. Ab. 163; Dh. 33.

**JAḶO** (*adj.*), Dull, stupid [जड]. Ab. 721.

**JALOGI**, Toddy, the yet unfermented, or only partly fermented, juice of the palm. Pāt. xli; Mah. 15. The etymology of this word I do not know.

**JALUKĀ** (*f.*), A leech [जलूक]. Ab. 675.

**JĀMĀTĀ** (*m.*), A daughter's husband, a son-in-law [जामातु]. Ab. 247.

**JAMBĀLĪ** (*f.*), A dirty pool at the entrance to a village (see next). Ab. 684.

JAMBALO, Mad [जम्बाल]. Ab. 663.  
 JAMBAVAM, The fruit of the Jambu tree [जाम्बव].  
 Ab. 547.  
 JAMBIRO, The lemon or lime tree [जम्बीर].  
 Ab. 353; Att. 50, 213.  
 JAMBONADAM, see *Jambūnadām*.  
 JAMBŪ (f.), The rose-apple tree, Eugenia Jambū  
 [जम्बू]. Ab. 547. Neut. *jambū*, the jambu fruit  
 Ditto. *Jambūphalaṃ*, a jambu fruit (Att. 197).  
 JAMBUDĪPO, Jambudvīpa, one of the four Mahā-  
 dīpas, it is the southernmost, and includes India  
 [जम्बु + द्वीप]. Gog. Ev. 19; Ab. 183; Man. B. 4.  
 When opposed to *Sihādīpo*, Jambudvīpa means  
 the continent of India (Ras. 7; Mah. 55. *Jambū-  
 dīpako* (Mah. lxxxvii).  
 JAMBUKO, A jackal [जम्बुक]. Ab. 615.  
 JAMBŪNADAM, and JAMBONADAM, Gold  
 [जाम्बूनद, जाम्बूनद]. Ab. 488; Dh. 41, 367, 368;  
 Att. 211.  
 JAMMAṂ, Birth, appearance [जम्मन्]. Man. B. 2.  
 JAMMO (adj.), Reckless, worthless, low, con-  
 temptible [जाम्म]. Ab. 516, 729; F. Jāt. 15;  
 Att. 205. Fem. *jammi*.  
 JANĀDHIPO, A king [जन + अधिप]. Ab. 334.  
 JANAKO (adj.), Producing, causing [जनक]. *Paśi-  
 dajanako*, causing pleasure (Mah. 1). *Jenako*, a  
 father (Ab. 243).  
 JĀNAKO (adj.), Knowing (fr. *jānāti*). Sen. K. 525.  
 JANĀLAYO, A maṇḍapa or temporary hall [जन +  
 आलय]. Ab. 210.  
 JĀNAM (p.pr. *jānāti*), Knowing, understanding;  
 wise; consciously, intentionally [जानन् = ज्ञा].  
 Gen. and dat. *jānato* (Dh. 69). Pat. 16, 87; Mah. 80.  
 JĀNANAKO (adj.), Knowing. Dh. 304.  
 JANANAM, Production, bringing forth, causing  
 [जनन्]. Dh. 390.  
 JĀNANAM, Knowing, understanding, learning, as-  
 certaining (from ज्ञा). Ab. 1173; Dh. 121, 140, 311.  
 JANANĪ (f.), A mother [जननी]. Ab. 244.  
 JANANO (adj.), Producing, bringing forth, causing  
 [जनन्]. Sen. K. 524. Fem. *janani* (Mah. 10).  
 JANAPADO, A country, province, district; a people  
 [जन + पद]. Ab. 1089; Mah. 230; Alw. I. xlv.  
 JĀNAPADO (adj.), Living in the country, or in a  
 country [जानपद]. Das. 38; Mah. 109, 170;  
 Att. 204.  
 JĀNĀPETI (caus. *jānāti*), To cause to know, to  
 show, to teach. *Attānaṃ jānāpetvā*, making him-

self known, revealing himself as Indra (Dh. 192;  
 comp. F. Jāt. 13, 47). *Jānāpessāmi attānaṃ*, I'll  
 let him know who I am (Mah. 246). Dh. 139, 159;  
 Mah. 198.  
 JANATĀ (f.), People, men, mankind [जनता].  
 Mah. 109, 114; Alw. I. 112.  
 JĀNĀTI, To know, to gain knowledge of; to com-  
 prehend, to perceive; to ascertain; to recognize;  
 to be intelligent [ज्ञा]. *Yassa gatim na jānanti*,  
 whose next birth the gods know not (Dh. 74).  
*Ajñāniya*, unawares (Mah. 241). *Sabbam pi bhā-  
 ssaṃ jānanti*, they come to know the whole language  
 Alw. I. cviii. *Kuṇḍam jānanti*, they learnt the  
 cause (F. Jāt. 6). *Ñatvā paṇḍitam tvaṃ yeva  
 karohi*, find out the size yourself, and make it  
 (Mah. 111). *Samayaṃ Gotamaṃ jānāhi*, find out  
 about Buddha. *Marā samāhiya bhāsatiṃ ñatvā*,  
 perceiving that he spoke of him (F. Jāt. 19).  
*Kiṇaṃ ñatvā*, having ascertained the time (Mah.  
 234). *Udakkassa tattvabhāṣaṃ ñatvā*, having ascer-  
 tained that the water was boiling (Dh. 106).  
*Tuṃhe janātha dhiṭṭayo*, do you find out about  
 relics (Mah. 104). *Kataṇṇaṃ ajānanto*, not  
 acknowledging a good deed done (F. Jāt. 14).  
*Mantetvā jānissāmi*, I'll consult with somebody and  
 see about it (Dh. 82). *Attānaṃ ce piyaṃ jānāsi*, if  
 a man hold his life dear (Dh. 29). Pres. 1st  
 pers. *jāne*, I know (Mah. 251). Imperat. 2nd  
 pers. *jānāhi* (Dh. 44). Opt. *jāniyā*, *jānāsi*, *jāneyya*  
 (Sen. K. 447; Dh. 63; Ras. 21). Fut. *ñassati*,  
*jānissati* (Dh. 82, 141). Aor. *añāsi* (Dh. 153),  
*jāni* (Mah. 165; F. Jāt. 6, 46). P.pr. *jānaṃ*,  
*jānanto* (Mah. 80, 126, 177; Dh. 425, see *Jānaṃ*).  
 Ger. *ñatvā*, *jānitvā* (F. Jāt. 53; Mah. 83; Dh. 85,  
 379), *jāniya* (Mah. 133, 244). Inf. *ñutūṃ* (Mah.  
 260), *jānitūṃ* (Dh. 188, 282). Pass. *ñāyati* (Sen.  
 K. 461). *Tambapaṇṇānti ñāyati*, is known as T.  
 (Att. 7). *Esaṃko ti ñāyittha*, he was called Asoka  
 (Mah. 35). P.p.p. *ñāto*. P.f.p. *ñātabbo*, *ñeyya*,  
*jānitabbo*. Caus. *ñāpeti*, *jānāpeti*. An opt. 1st  
 pers. pl. *jānema* for *jānema*, occurs pretty fre-  
 quently in verse (see Cl. Gr. 12). *Kathaṃ jānema  
 taṃ*, how are we to know you? (Dh. 96). *Yathā  
 jānema brāhmaṇaṃ*, so that we may know the true  
 brahmin (Alw. N. 104).  
 JANAVĀDO, Scandal, gossip [जन + वाद]. Ab. 120.  
 JANETI (caus. *jāyati*), To bring forth, to produce,  
 to beget, to cause, to give rise to [जनयति = जन्].  
*Puttāṃ janesi*, she brought forth a son (Mah. 130).

*Paṇḍarā j.*, to cause pleasure (Mah. 1). *Saṅgheruddhā janeti*, stirs up discord among the priesthood. *Māsaṃ janayitvā*, recovering his self-confidence. *Mā āni kodhaṃ janayittha*, do not now let your angry passions rise (Mah. 72). *Pass. janiyati, janīyati*.

**JANETĪ** (*f.*), A mother [जनयित्री]. Ab. 244.

**JANGALO**, A place overgrown with brushwood and thicket, a jungle [जङ्गल]. Ab. 183 (*bhūbhūgo thaddhalūkko*).

**JANGAMATI**, To go about [जगम्यते = गम]. Sen. K. 445.

**JANGAMO** (*adj.*), Movable [जंगम]. Ab. 711.

**JANGHĀ** (*f.*), The leg [जङ्घा]. The lower part of the leg from the knee to the ankle (see Dh. 111). *Janghamagga*, a foot-path (Ab. 191; Dh. 381). *Janghamattam khaṇḍpetvā*, having dug down knee deep (Mah. 107). Dh. 237.

**JĀNI** (*f.*), Loss, decay [जानि]. Ab. 703. *Dhaṇṇajāni*, and *dhanassa jāni*, loss of wealth, impoverishment (Dh. 301). Dh. 25.

**JANIKĀ** (*f.*), A mother [जनिक्का]. Ab. 244.

**JĀNIPATI** (*m.*), Husband and wife [जानि + पति]. Ab. 242.

**JANITĀ** (*m.*), A father [जानितु]. Sen. K. 497.

**JANITABBO** (*p.f.p. jāyati*), That ought to be produced [जनितव्य = जन्]. Sen. K. 497, 506.

**JĀNITABBO** (*p.f.p. jānāti*), That ought to be known (Dh. 384).

**JANITO** (*p.p.p. janeti*), Produced, caused.

**JANĪNĀ**, see *Jānāti*.

**JANĪNATI** (*pass. janeti*), To be begotten or produced. Bā. 74.

**JANĪNO** (*p.f.p. jāyati*), To be produced [जन्]. Bā. 74; Cl. Gr. 144.

**JANNU**, and **JĀNU** (*m.*), The knee [जानु]. Ab. 276. *Uḥhoḥi pāṇijannakhi*, with both hands and knees (Att. 8). *Jānumaṇḍalaṃ*, the knee-cap, the knee (Gug. Ev. 8; Pāt. 117). *Jānūhi ṭhatvā*, placing himself on his knees (Mah. 152). Dh. 237.

**JANNUKAM**, The knee [जानु + क]. Mah. 156. *Jannukehi patitvā*, falling on his knees (Dh. 114). *Jannukehi kari ṭṭhāva*, let the elephant go down on his knees (Mah. 106).

**JANNUMATTO** (*adj.*), Knee-deep [जानु + मात्]. Dh. 206; Ab. 742.

**JANNUTAGGHO** (*adj.*), Knee-deep. Ab. 742.

**JANO**, A man, a person, a being, a creature; men, people, the world; a number of people [जन]. Ab. 93. *Te dve jaṇā*, these two people (F. Jāt. 6). *Dvinnam tinnaṃ jaṇānaṃ antare*, in the company of two or three people (F. Jāt. 8). *Yattha na ramati jaṇo*, where the world finds no delight (Dh. 18). *Ettake nātijane pabbajite*, when such a number of my relatives have become ascetics (Dh. 313). Dh. 16, 44.

**JANTĀGHARAṂ**, A room in which a fire is kept. At Ab. 214 it is explained by *aggisāḍḍā*. At Mah. 86 it is rendered by Turnour "perambulation hall."

**JANTU** (*m.*), A creature; an animal; a man, person [जन्तु]. Ab. 93; Dh. 19, 20, 61, 63.

**JĀNU**, see *Jannu*.

**JAPĀ** (*f.*), The China rose [जपा]. Ab. 580.

**JAPANAM**, Whispering, muttering [जपन].

**JAPATI**, To whisper, to mutter, to murmur [जप].

**JAPPĀ** (*f.*), Desire, lust. Alw. I. 106, 107, 110.

**JAPPANAM**, Speaking [जप्पन]. E. Mon. 71. *Mantajappanam*, muttering spells.

**JAPPATI**, To speak, to mutter, to whisper [जप्प]. Pāt. 105.

**JAPPITO** (*p.p.p. last*), Spoken, said, muttered [जप्पित]. Ab. 755.

**JAPPO**, Words, speech [जप्प]. Alw. N. 104.

**JĀRĀ** (*f.*), Old age, decrepitude, decay [जरस]. Ab. 251; Dh. 25, 59; Alw. I. vii.

**JARAGGAVO**, An old ox [जरग्व]. Ab. 496; Das. 31.

**JARĀMARANAM**, Old age and death, decay and death [जरस् + मरण]. B.Int. 491. *Ajaraṇa-rāṇo*, exempt from old age and death (Das. 24).

**JARATĀ** (*f.*), Old age, decrepitude [जरस् + ता]. Ab. 251; Man. B. 400.

**JĀRĪ** (*f.*), An adulteress [जारी]. Ab. 238.

**JARO**, Fever [जर]. Ab. 329.

**JĀRO**, A lover, a paramour [जार]. Ab. 240.

**JATĀ** (*f.*), Matted hair worn by certain ascetics; the tangled branches of bamboos and other trees; desire, lust [जटा]. Ab. 162, 257, 947; Dh. 25, 70.

**JĀTABHUMI** (*f.*), Birthplace [जात + भूमि]. Mah. 46; Alw. I. xliii.

**JATĀDHARO**, An ascetic wearing clotted hair [जटा + धर]. Ab. 440.

**JĀTAKAM**, Birth, nativity; a birth or existence in the Buddhist sense; a jātika, or story of one of the former births of Buddha [जातक]. *Jātakam*



is the tenth book of Khuddakanikāya, and contains five hundred and fifty "jātakas," or tales of the former births of Buddha. These tales, which are placed in the mouth of Buddha, all contain a moral, a warning, or an example, and in each the Bodhisatta plays the best and most prominent part. *Jātaka* is also one of the nine *Āṅgas*, or divisions of the Buddhist scriptures according to subject; it includes the five hundred and fifty Jātakas.—*Jātaka* *ca tatth' era āraṇa*, there also were depicted jātakas, viz. illustrations of the jātika stories (Mah. 164). *Devadattaṃ ārabha bhūtitūni sabbaṃ jātakāni*, all the jātakas told about Devadatta, viz. all in which D. is represented as playing a part, e.g. the Javāsakunajātika, in which D. was the ungrateful lion (Dh. 139, see F. Jāt. 12). *Pañcāśadhikāni pañcajātakasatāni*, five hundred and fifty jātakas. B. Int. 61; E. Mon. 170; Man. B. 98 and foll.; Alw. I. 61; Mah. 74.

JĀTAM, see *Jāto*.

JĀTĀPACCĀ (*f.*), A woman who has brought forth a child [जात + अयत्]. Ab. 235.

JĀTARŪPAṆ, Gold [जात + रूप]. Ab. 487.

JĀTASSARO, A natural pond, a lake [जात + सर]. Mah. 65; Dh. 114.

JĀTAVEDO, Fire [जातवेदस्]. Ab. 33.

JĀTHARO, The belly [जठर]. Att. 204.

JĀTĪ (*f.*), Birth; a birth or existence in the Buddhist sense, re-birth, renewed existence; lineage, family, caste; sort, kind, variety [जाति]. Ab. 90, 792. *Jāti*, "birth," is one of the links of the *paṭiccasamuppādo* (B. Int. 492). *Atitāsu jātāsu*, in former births (Kh. 20). *Jātidhammo*, subject to re-birth. *Jātijarā*, birth and old age (Dh. 43, 61, 62). *Khīṇā jātī*, birth is at an end, i.e. having attained arhatship I shall not be re-born when I die (comp. *jātikkhayo*). *Jātijātiyaṃ*, in each successive birth (Att. 229). *Jātigottūni nivedayi*, narrated to him her birth and lineage (Mah. 44). *Jātim āsa jigucchuntā*, despising his birth (F. Jāt. 48). *Vāsaṃsaṃsaṃsatiko jātiyā*, a hundred and twenty years old. lit. having a hundred and twenty years from his birth. *Jāti-sampanno*, high-born, of high caste (Das. 42). *Nīḥṇajāti*, low birth, low caste. *Vallijāti*, a species of creeper (Ab. 1030). *Civarassa jātim dassetvā*, having shown the particular description of robe required (Pāt. 76). *Muttajāti ca aṭṭha tā*, and the above-mentioned eight sorts of pearl (Mah. 69).

As the first part of a compound *jāti* sometimes means "genuine," "natural." *Jātimapi*, a real gem, or a gem of good water. *Jātihiṇṇulakam*, real vermillion (Alw. I. 76). *Muddikānam jātiraso*, the natural juice of the grape (Pāt. 90). Instr. *jātiyā*, *jaccā* (Alw. N. 104, 105).

JĀTĪ and JĀTĪ (*f.*), The great-flowered jasmine [जाती]. Ab. 576. *Jātipupphāni*, jasmine flowers (Mah. 86).

JĀTĪ (*adj.*), Wearing matted hair [जटिन].

JĀTIKIYO (*adj.*), This word is जाति, with the termination *-kiya*, and appears to mean "congenital." Sen. K. 394.

JĀTIKKHAYO, Cessation of existence by the attainment of Arahatta [जाति + हय]. Dh. 75, 434.

JĀTIKO, and JĀTIYO (*adj.*), Belonging to a family, or species, having a particular nature or particular habits [जाति + क, and य]. *Samānajātiko*, of the same caste or species (Dh. 233). *Manussajātiyo*, belonging to the human race, a human being (Sen. K. 394). *Haṭṭhijātiyo*, belonging to the elephant tribe (Ditto). *Dubbajātiko*, weak (Das. 42). *Suci-jātiko sīho*, the lion is a clean beast. *Alasajātikā amhākaṃ dhātā*, our daughter is of a languid disposition (Dh. 233). *Dubbacajātiko*, abusive (Pāt. 5). Gog. Ev. 8, 11.

JĀTIKOSO, Nutmeg [जाती + कोश]. Ab. 304.

JĀTĪLO, An ascetic wearing long matted hair [जटिन]. Ab. 440; Dh. 119; Mah. 2.

JĀTIMĀ (*adj.*), High-born; of good quality [जातिमन्]. Mah. 86.

JĀTIMAYO (*adj.*), Caused by birth or species, congenital [जाति + मय].

JĀTIPHALAṆ, A nutmeg [जाति + फल]. Ab. 304.

JĀTISSARO (*adj.*), One who remembers his former existences [जाति + सर]. Dh. 226.

JĀTISUMANĀ (*f.*), The great-flowered jasmine [जाति + सु + मनस्]. Ab. 576; Mah. 173.

JĀTIYO, see *Jātiko*.

JĀTO (*p.p.p. jāyati*), Born, produced; caused; arisen, sprung up, grown; become, being; taken place, happened [जात = जन्]. Neut. *jātaṃ*, kind, sort, class, multitude (Ab. 630, 1077). *Ariyūya jātiyā jāto*, born of a noble family. *Tava jāta-nagaraṃ*, the city you were born in (Alw. I. xlii). *Jātabhūmi*, birthplace. *Tatthūkaṃ jāto*, there I was born (Alw. I. xliii). *Kāujjā jāto*, born hump-backed (Dh. 178). *Andho jāto*, become blind (Dh.



**JĀTĪ** (*adj.*), becoming silent (F. Jāt. 47). *Vi-  
kāsā jātā*, evening has set in, it is late. *Loke kha-  
vattāya anābhāso jātā*, when there were sixty-  
one Arhats in the world (Dh. 179). *Nādā jātā*  
*vaḍḍa*, a reed grown in a river stream (Dh. 409  
comp. 6). *Heṭṭhā jātā* *vaḍḍa* *cakkhā jātā*, on  
the sides of his feet there are cakras (B. Lat. 373).  
*Rakkhitānāma jātā*, came to be named  
R. (Dh. 196). *Tava uwarā jātā*, when you attain  
royalty, lit. when royalty has arisen to you (Mah.  
22). *Attāhamhā jātā*, when occasion arises  
(Dh. 59). *Chandajātā anakkhite*, longing for the  
Ineffable, lit. in whom a longing has arisen (Dh.  
39). *Ussāhajātā*, emulous (Mah. 51). *Tassā jātā-  
kūṭṭhalo*, having conceived an ardent passion for  
her, lit. in whom passion had arisen (Mah. 37).  
*Atīta jātāpānā*, greatly delighted (Mah. 14).  
*Rāyaregena jātāmahamāso*, his hair bristling  
with terror (Att. 205). *Jāto macco*, a mortal (Dh. 10;  
Das. 5). *Adhamo migajātāna*, the lowest of ani-  
mals (F. Jāt. 48). *Sabbāni bījajātāni*, all kinds of  
germs (Sīg. Ev. 55). *Nimāridhena dhūrajātāna*,  
with various kinds of food (Att. 206).

**JĀTṬU** (*n.*), The collar-bone [जटु]. Ab. 264.

**JĀTU** (*n.*), Lac [जतु]. Ab. 305.

**JĀTU** (*adv.*), Barely, certainly [जातु]. Ab. 1140.

*Pabbazeri ayaṃ jātu*, this is surely an enemy in a  
former existence (Mah. 246). *Na jātu*, nevermore.  
*Na hi jātu gabbhaṃ ayyam punar eti*, verily he shall  
never again enter the womb (Kh. 16).

**JĀTUKĀ** (*f.*), A bat [जतुका]. Ab. 646.

**JĀTUMAYO** (*adj.*), Made of lac, lacquered [जतु +  
मय]. Sen. K. 401.

**JĀVĀDHIKO**, A scotch horse, a racer [जव + धिक्].  
Ab. 370.

**JĀVĀNIKĀ** (*f.*), A curtain [जवनिक्]. Ab. 296.

**JĀVANO** (*adj.*), Quick, fleet [जवन्]. Ab. 379.  
Masc. *javana*, a racer (Ab. 370).

**JĀVATI**, To hasten, to hurry, to run [जु]. Dh. 234.

**JĀVO**, Speed [जव]. Ab. 40; Mah. 137. Instr.  
*javana*, with haste, speedily (Dh. 161, 234).

**JĀYĀ** (*f.*), A wife [जाया]. Ab. 237.

**JĀYAGGAHO** (*adj.*), Victorious [जय + गह].

**JĀYAMPATĪ** (*m.pl.*), Husband and wife. Ab. 242.

Comp. *Doṇ jayampatīkā*, a married couple (Dh. 325).

**JĀYANĀM**, Victory [जयन्]. Ab. 761.

**JĀYAPĀNĀM**, Drink of a victorious warrior [जय  
+ पान]. Ab. 396. *Tayo divase jayapānam pivi*,  
kept wassail for three days (Dh. 158).

**JĀYĀPATĪ** (*m.pl.*), Husband and wife [जाया +  
पति]. Ab. 242.

**JĀYASUMANĀM**, The plant *Pentapetes Phœnicea*  
जय - सु - मनस. Ab. 375.

**JĀYATI**, and **JETI**, and **JINĀTI**, To conquer, to  
defeat, to win, to surpass, to exceed [जि]. *Jāyati*  
*mahirāja*, let the great king be victorious (F. Jāt. 9).  
*Sahladānam dhammadānam jināti*, the gift of the  
Law surpasses all other gifts (Dh. 64). Pres.  
*jāyati*, *jeti*, *jināti* (Sen. K. 449, 463). Opt. *jeyya*,  
*jine*, *jineyya* (Dh. 19, 286). Aor. *ajesi*, *ajisi* (Dh. 1).  
P.pr. *juyam*, *jayanto*, *jinanto* (Dh. 36, 354). Ger.  
*jetvā*, *jītvā*, *jinitvā* (Dh. 32, 256, 286, 338; Mah. 194).  
Inf. *jetum*, *jinitum* (Ab. 880; Sen. K. 321). P.f.p.  
*jeyya*, *jetabbo*, *jinitabbo*. P.p.p. *jito*.

**JĀYATI**, To be born, to be produced, to grow, to  
spring up, to arise [जन्]. *Attha añkurā jāyissu*,  
eight shoots sprouted forth (Mah. 119). *Puna  
bheda ajāyatha*, again a division took place (Alw.  
I. 64). *Pemam tasmim ajāyatha*, affection for  
him arose in his breast (Mah. 24). Pres. *jāyati*,  
*jīyate* (Sen. K. 442; Das. 6; Dh. 13, 35, 50).  
Opt. *jīyetha* (Dh. 11). Aor. *ajani* (Sen. K. 497),  
*jāyi* (Mah. 119), *ajāyisi* (Mah. 18, 20, 21), *ajāyatha*  
(Mah. 24, 164; Alw. I. 64). P.pr. *jāyamāno*  
(Dh. 153). P.f.p. *janitabbo*, *jañño*. P.p.p. *jāto*.

**JĀYI** (*adj.*), Victorious [जयिन्]. Alw. I. x.

**JĀYIKĀ** (*f.*), Wife [जाया + इका]. Mah. 82.

**JĀYO**, Victory, conquest, defeating [जय]. Ab. 402,  
761. *Jayanādo*, shout of victory, pean (Mah. 156).

**JE** (*interj.*), Oh! Ab. 1139.

**JEGUCCHO** (*adj.*), Contemptible, loathsome (from  
*Jigucchā*). Mah. 43.

**JENADATTI** (*m.*), Son of Jinadatta [जिन + दत्त  
+ इ]. Sen. K. 388.

**JETĀ** (*m.*), A conqueror [जितृ]. Cl. Gr. 31.

**JETABBO** (*p.f.p. jāyati*), To be conquered [जितव  
+ जि]. Ab. 379, 1022.

**JETAVANĀM**, Name of a famous monastery at  
Sāvatthi, long the residence of Buddha, for whom  
it was built by Anāthapiṇḍika; name of a monas-  
tery at Anurādhapura in Ceylon. Man. B. 218;  
Mah. 236, 239.

**JETI**, **JETVĀ**, See *Jāyati*.

**JETTHĀ** (*f.*), Name of one of the lunar mansions  
[जिष्ठ]. Ab. 59.

**JETTHAKO** (*adj.*), Chief, first, eldest [जिष्ठ + क].  
*Jeṭṭhakatāpaso*, the eldest ascetic (F. Jāt. 2). Masc.

*jetthako*, a chief, leader. *Gāmajjetthako*, a village headman (Ab. 323). *Corajjetthako*, a robber chief (Ab. 36). *Hatthajjetthako* and *jetthakahatthi*, the leader of a herd of elephants (Dh. 114, 137). *Kaparasasāssam Dasakathherajjetthakāna*, a thousand arhats of whom Dasaka Thera was the senior (Mah. 29). Fem. *jetthikā* (Das. 1; Dh. 188, 194).

**JETTHAMULO**, The month Jyāishtha [ज्यैष्ठ्य + मूल]. Mah. 153; Dh. 351.

**JETTHO** (*adj.*), Chief, first, best; eldest [ज्येष्ठ]. Ab. 254, 694, 918. *Jetthaputto*, eldest son. *Jettho bhātū*, and *jetthabhātū*, eldest brother (F. Jat. 2; Kh. 13). *Jetthacandulo*, the headman of the Candala village (Mah. 24). Masc. *jettho*, a chief, the eldest. *Tissasatajettho*, senior pupil of three hundred (Mah. 24).

**JETTHO**, Name of a month [ज्येष्ठ]. Ab. 75, 918.

**JETUTTARAM**, Name of a town. Ab. 201.

**JEYJO** (*adj.*), Better; elder [ज्येयस्]. Ab. 1022.

**JEYJO** (*p.p. jayati*), To be conquered [जिय = जि]. Ab. 379, 1022.

**JHAJJHARI** (*f.*), Name of a plant. Ab. 598.

**JHALLIKĀ** (*f.*), A cricket [झिझिका]. Ab. 646.

**JHĀMO** (*p.p.p. jhāyati*), Consumed, burnt [जाम = ज]. Dh. 175, 209.

**JHĀNAM**, Meditation, contemplation; religious meditation or abstraction of the mind, mystic or abstract meditation, ecstasy, trance [ज्यान]. Ab. 171. Jhāna is a religious exercise productive of the highest spiritual advantage, leading after death to re-birth in one of the Brahma heavens, and forming the principal means of entrance into the four Paths. The four Jhānas are four stages of mystic meditation, whereby the believer's mind is purged from all earthly emotions, and detached as it were from the body, which remains plunged in a profound trance. The priest desirous of practising Jhāna retires to some secluded spot, seats himself crosslegged, and shutting out the world, concentrates his mind upon a single thought. Gradually his soul becomes filled with a supernatural ecstasy and serenity, while his mind still reasons upon and investigates the subject chosen for contemplation; this is the first Jhāna. Still fixing his thoughts upon the same subject, he then frees his mind from reasoning and investigation, while the ecstasy and serenity remain, and this is the second Jhāna. Next, his

thoughts still fixed as before, he divests himself of ecstasy, and attains the third Jhāna, which is a state of tranquil serenity. Lastly, he passes to the fourth Jhāna, in which the mind, exalted and purified, is indifferent to all emotions, alike of pleasure and of pain. The foll. is the full text of the four Jhānas: *Idh' araso bhikkhu vivicc' eva jñānhi virūpa akusalāhi dhammehi saritakkam sariddam rurezi am pittekkham paṭhamajjhānam upasampajja viharati; vitakkariddānam upasamā ajjhuttam vappasādanam cetaso ekodibhānam avitakkaṃ arūpam samādhiyam pittekkham dutiyajjhānam upasampajja viharati; pītiyā ca rirāgā upekkako ca riharati sato sampajāno sukkaṃ ca kāyena paṭisaṃvedeti yān taṃ ariyā dekkhenti upekkako satima sukkaṃvharati ti tatiyajjhānam upasampajja viharati; sukhasa ca pahānā dukkhasa ca pahānā paṭhe ca sannaṃsuddhamaṃsānam atthagamaṃ addukkhaṃ arukhaṃ upekkāsatiparisuddhiṃ catutthajjhānam upasampajja viharati.* They are summarized thus: *Vitakkariddānapittekkekaggatāsaṃhitam paṭhamajjhānam, pittekkkekaggatāsaṃhitam dutiyajjhānam, sukkekaggatāsaṃhitam tatiyajjhānam, upekkkekaggatāsaṃhitam catutthajjhānam*. Each of the first three Jhānas is subdivided into three, the inferior, the medial, and the perfect contemplation (*paṭhamajjhānam parittam, paṭhamajjhānam majjhimam, paṭhamajjhānam papātam, dutiyajjhānam parittam*, and so on). Those who have exercised Jhāna are reborn after death in one of the first eleven Rūpa Brahma heavens, the particular heaven being determined by the degree of Jhāna attained. Those who have only reached the initial contemplation of the first Jhāna are reborn in the Brahmāpārisajja heaven, the medial contemplation of the same Jhāna secures admission to the Brahmāpurohita heaven, while the perfect contemplation is an introduction to the Mahābrahma heaven. Thus the three lowest Rūpabrahmalokas are peopled by those who have attained the first Jhāna. The next three are peopled by those who have attained the second Jhāna, the next three by those who have attained the third Jhāna, and the tenth and eleventh (Vehapphala and Asaññasatta) by those who have attained the fourth Jhāna. The remaining five Rūpabrahmalokas are peopled by those who have entered the third Path (Anāgāminimagga, see *Bhāmi*). The attainment of the fourth Jhāna

**JHĀYATI**, To be burning, to burn, to consume; to waste away [𑀧𑀺𑀭]. *Sīmaratigeḥam jhāyati*, Sīmaratī's house is on fire (Dh. 176). *Jiṇṇakoneś va jhāyanti* *āḥṇamacche 'va paṭṭale*, they perish like old herons in a lake without fish (Dh. 28). Aor. *jhāgi*, fut. *jhāyissati*, ger. *jhāyitvā* (Dh. 177).

JINITABBO (*p f. p. jīnāti*), To be conquered (see *Jayati*). Dh. 101.

**JINJUKO**, The Gajjashrub. Ab. 595.  
**JINNAKO** (*adj.*), Old, aged; worn out, dilapidated [जीव + क]. *Jinnako*, an old man (Ab. 254). *Jinnakāni gahāni*, dilapidated houses (Dh. 296; Mah. 229, 221; Alw. N. 120).  
**JINNO** (*p.p.*), Old, aged; worn out, decayed, dilapidated [जीव = न]. *Jinno*, an old man (Ab. 254). *Jinnasavassāni*, old clothes (Ab. 293). *Jinno jinno patasābhārā*, repaired dilapidated monasteries (Mah. 221; Dh. 28).  
**JINO** (*adj.*), Victorious [जिन]. Sen. K. 484. *Jino*, a Buddha (Ab. 4). *Nirādo Jino*, the Buddha Nārada (Mah. 1). *Gotama Buddha* (Mah. 9, 22). *No Jino*, our Buddha, the Buddha of our era, i.e. Gotama (Mah. 1, 9). *Jinasāsanam*, the law or religion of Buddha (Mah. 25, 71). *Jināṇḍya*, according to the commands of Buddha (Mah. 98). *Jinaputto*, a son or disciple of Buddha, a pious Buddhist monk (Alw. I. 34). *Jinacakkhā*, the authority, or dispensation, or era of Buddha.  
**JIRANAM**, Growing old, decay. Ab. 763; Dh. 316.  
**JIRATI**, and **JIYYATI**, and **JİYATI**. To grow old; to decay, to wear out; to be digested [जृ]. *Cakkhūni jiranti*, my eyes are worn out (Dh. 83). *Vatthūni jiranti*, clothes wear out. *Balivaddo jirati*, the ox grows old (Dh. 28). Pres. *jirati* (Dh. 356; Sen. K. 460), *jiyati* (Dh. 179), *jiyyati* (Dh. 179, 383; Sen. K. 460). Imperat. *jiratu* (Mah. 135). P.pr. *jiram* (Cl. Gr. 25), *jiramāno* (Dh. 319).  
**JITI** (*f.*), Victory [जिति]. Ab. 761.  
**JITINDRIYO**, One whose senses are subdued, a Rishi or Arhat [जित + इन्द्रिय]. Cl. Gr. 80.  
**JITO** (*p.p.*), Conquered, defeated, subdued [जित = जि]. Sen. K. 335; Dh. 8, 19. See -*Ji*.  
**JIVAGĀHAM** (*adv.*), Taken alive [जीवग्राहम्]. *Jiragāham gāhāti*, to take prisoner alive (Mah. 217). *Jiragāham gāhāpeti*, to cause to be taken prisoner alive (Dh. 158; Mah. 259).  
**JIVAKO**, Name of a certain medicinal herb [जीवक]. Ab. 594.  
**JIVAM**, see *Jiro* and *Jivati*.  
**JIVANAM**, Subsistence, livelihood, living [जीवन]. Ab. 188, 445; Dh. 335.  
**JIVANJIVO**, A kind of pheasant [जीवजीव]. Ab. 625; B. Lot. 639.  
**JIVANTI**, and **JIVATĪ** (*f.*), A certain medicinal plant [जीवन्ती]. Ab. 594.

**JIVASUMANAM**, The China rose [जीव + सु + यमम्]. Ab. 590, there is a various reading *jaya sumanam*.  
**JIVATI**, To live; to maintain oneself, to get one's living [जीव]. *Tum bahum yam pi jirasi*, 'tis a great thing that you are alive (F. Jāt. 13). *Hantā jivanti odāyavānāmiṇapākhina*, get their living by the slaughter of sheep, pigs, deer and fowls (Ab. 516). P.pr. *jirasi* (Dh. 404), *jirāmano*. *Jiravānāyaka*, the tree kadamba tree (Mah. 100). *Jivamāno abhitarā*, in the life-time of his brother (Mah. 270). Opt. *jirasi* (Dh. 29). The imperat. *jiva*, 'may you live,' or as we should say "God bless you," are said when a person sneezed.  
**JIVHĀ** (*f.*), The tongue [जिह्वा]. Ab. 154; Dh. 12, 65; Man. B. 329. *Jivhā* is one of the Āyatana, Dhātus, Indriyas; see also *Jivhā*.  
**JIVI** (*adj.*), Living [जीवि]. *Dhammajivi*, living according to the law, righteous (Dh. 29). *Daghajivi*, long-lived.  
**JIVIKĀ** (*f.*), Life, livelihood, means of subsistence [जीविका]. Ab. 445; Dh. 142. *Kasikammāna jirikāni kappesi*, got his living by tilling the ground (F. Jāt. 14, comp. Dh. 181).  
**JIVITAKKHAYO**, End of life, death [जीवित + वय]. *Jivitakkhayaṃ pipunāti*, to get killed, to meet with one's death (F. Jāt. 15; Dh. 104, 155).  
**JIVITAM**, Life [जीवित]. Ab. 155; Dh. 20. *Jiritam me dehi*, save my life (F. Jāt. 12). *Sahāyassa jivitadānaṃ dassāmi*, I will save my friend's life. *Jiritam labhimha*, our lives have been saved, lit. we have received back our lives (Ras. 30).  
**JIVITINDRIYAM**, Principle of life, life, vitality [जीवित + इन्द्रिय]. Man. B. 390, 408, 461; Dh. 373.  
**JIVO** (*adj.*), Living [जीव]. Mas. *jivo*, and neut. *jivam*, a creature, a being; life (Ab. 93, 1103).  
**JYĀ**, and **JYĀ** (*f.*), A bow-string [ज्या]. Ab. 388, 787. *Jiyasaddam akā*, twanged his bow-string (Mah. 78). *Jiyimuttadhama*, a bow unstrung (Mah. 217). Dh. 172.  
**JİYATI**, **JIYYATI**, see *Jirati*.  
**-JO** (*adj.*), Born, produced, proceeding from, caused by [-ज]. *Suddhavanisajo*, born of a pure lineage (Mah. 1). *Sihābhūnarindajo*, son of King Sihābhū (Mah. 47). *Siṅgārabhadrarajā kriyā*, actions caused by being in love (Ab. 174). *Puppajajo rajo*, the dust that comes from flowers (Ab. 545, pollen).

Comp. *Aṇḍaḥ, Aṭṭaḥ, Cittaḥ, Doḍḍa, Ekkaḥ, Kammaḥ, etc.*

**JOTAKO** (*adj.*), Illuminating, giving lustre to, illustrating, explaining [जोतक]. Mah. 71. Fem. *jotika*.

**JOTALATI** (*caus. jōtati*), To illuminate [जोतयति = जुत्]. Alw. I. 16; Sen. K. 436. See *Jotayati*.

**JOTANAM**, Illumination [जोतन]. *Sāsanaḥ jōtanam* n' attāhi, religion gains no glory (Mah. 137). *Karasāṇaḥ jōtanaḥ Lankāśīpo*, Ceylon illuminated by our glorious religion.

**JOTANO** (*adj.*), Illuminating [जोतन]. Sen. K. 473.

**JOTATI**, To shine [जुत्, जुत्].

**JOTAYATI**, and **JOTETI** (*caus. last*), To cause to shine; to illumine; to glorify, to exalt [जोतयति, जोतयति = जुत्, जुत्]. So *sāsanaḥ jōtayissati*, he will restore the splendour of religion (Mah. 133). *Dhamma jōtetā*, throwing light on doctrines (Dh. 278; Mah. 126, 134, 150). Comp. *Jotalati*.

**JOTI** (m. and n.), Light; fire; a star or constellation [जोतिस, जोतिस]. Ab. 33, 57, 884. *Jotiṃ sammādhātā*, to make a fire. Acc. to Ab. 884 *joti* is masc. when it means "fire," and neut. when it means "light" or "star." *Jotipīḍḍo*, a burning-glass (made of crystal).

**JOTIKĀ**, see *Jotako*.

**JOTIPATHO**, The sky [जोतिस + पथ]. Mah. 13.

**JOTIRASO**, A certain jewel, having the power of conferring every wish [जोतीरस]. Dh. 161.

**JOTISATTHAM**, Astronomy [जोतिस + शस्त्र]. Ab. 110.

**JUHANAM**, Offering, sacrifice (from next).

**JUHOTI**, To sacrifice [जु]. Sen. K. 445. P.p.p. *anta*. P.f.p. *jotāḥo*.

**JUNHĀ** (*f.*), Moonlight; a moon-lit night [जोत्सा]. Ab. 54, 69, 917. *Juṇḥapakkha*, the moon-lit half of the month.

**JUTAM**, and **JUTO**, Gambling, dicing [जुत = दिव्]. Ab. 531; Dh. 286. *Jutakāro*, a gambler (Ab. 531). See *Dibbati*.

**JUTI** (*f.*), Splendour, ray [जुति]. Ab. 54, 64.

**JUTIKARO** (*adj.*), Brilliant [जुति + कर].

**JUTIMĀ** (*adj.*), Brilliant [जुतिमन्]. Sen. K. 400; Dh. 16.

**JUTINDHARO**, Light giver [जुति + धर]. Dh. 255.

**JYĀ**, see *Jyā*.

**KĀ**, see *Ko*.

**KABALĪŪKĀRO** (*adj.*), Made into balls or mouthfuls [कवस + कार]. According to the analogy of words like *daḥhikaraṇam*, one would expect *kabalīkaro*, and I am informed by Suthūti that this form is actually found in some Burmah MSS. *Kabalīkaro āhāro* is a term for the ordinary material food which we take into our bodies (see *Āhāro*, and *Man. B* 499). Dh. 281.

**KABALO**, and **-LAM**, A mouthful, a morsel, as much curry and rice or other food as is taken up with the hand and put into the mouth at once; food [कवस]. Ab. 466; Pāt. 22. *Haṭṭhi az gaṇhi kabalāni*, the elephant refused his food (Mah. 121; comp. Dh. 57).

**KABARO** (*adj.*), Mixed, confused, variegated [कवर]. *Kabaracchāyo*, giving scanty shade (Dh. 229). *Kabaramaṇi*, the masāragalla stone (Ab. 493).

**KABBAKARAṆAM**, Making poems or ballads [काव्य + करस].

**KABBAKĀRO**, A poet [काव्य + कार]. Kh. 21.

**KACAVARO**, Sweepings, dust, rubbish. Ab. 294; Dh. 271.

**KACCATI**, To shine [कच्]. Alw. I. xxix.

**KACCĀYANO**, and **KACCĀNO**, Name of a famous grammarian, author of the Pāli grammar called *Kaccāyanappakaranaṃ* [कात्यायन]. Alw. I. vi, xiv, xxi, xxix, 103; Sen. K. 387.

**KACCĀYANO** (*adj.*), Belonging to Kaccāyana [कात्यायन + य]. *Kaccāyanam vyākaraṇam*, K.'s grammar.

**KACCHĀ** (*f.*), A girdle; a girth; the end of the loin-cloth tucked into the waistband; an inclosure, a room [कच्चा, कच्चा]. Ab. 365, 813. *Kaccham bandhito*, girding up his loins (Dh. 234). See *Kaccho*.

**KACCHAKO**, The tree Cedrela Toona [कच्छ + क].

**KACCHANTARAM**, A king's private room or cabinet [कच्चा + कन्तर]. Ab. 215.

**KACCHAPO**, A tortoise [कच्छप]. Ab. 674.

**KACCHO**, The armpit; the end of the loin cloth; a spreading creeper; grass, weeds [कच्]. Ab. 264, 813. See *Kacchā*.

**KACCHO**, and **KACCHAM**, Marshy land [कच्]. Ab. 187, 813.

**KACCHU** (*f.*), The scab [कच्छु]. Ab. 327; Pāt. 93.

**KACCI** *interrog. part.*, Perhaps, surely [कच्चिद्, *वे कद्*]. Ab. 1139, 1151. *Kacci mam samma Jivaka na vañcen*, I hope, good Jivaka, you are not deceiving me. *Kacci na bhoto kusalam*, I hope, sire, you are well. Das. 25, comp. Mah. 85. *Kacci ttha parivuddhā, are ye pure in this matter?* Pat. 2, 68.

**KĀC** ( ), A siliceous earth or clay used in making glass; glass: ophthalmia [काच]. Ab. 919.

**KĀC** ( ), and **KĀJO**, The strings of a balance or of a carrying pole; a "pingo" or carrying pole, viz. a pole placed over one shoulder with a rope fastened to each end, to which a burden is attached; as much of anything as a man can carry in a pingo, a man's load [काच, काज]. Ab. 919. *Anotatto-dake kaje atth' dñesum dñe dñe*, they brought every day eight men's loads of A. water (Mah. 22, comp. 27, in both cases the Ind. Off. MS. has *kāca*). Ab. 929 has *kāca*, while 525 has *kāja*.

**KADĀ** (*adv.*), When? at what time? [कदा]. Ab. 1161; Dh. 98; Alw. I. xxi; Sen. K. 311.

**KADĀCI** (*adv.*), At some time, sometimes; perhaps [कदा + चिद्]. Ab. 1146; Gog. Ev. 15; Mah. 234. *Kadāci muccati*, is sometimes liberated, may perhaps be liberated (Alw. I. 108). With opt. *Kadāci jāneyya*, may perhaps know. *Vind sañghena dhāraṃ mā bhūñjetha kadāci pi*, never once eat food without sharing it with the priesthood (Mah. 158).

**KADALĪ** (*f.*), The plantain or banana tree, Musa Sapientum; a flag; a kind of antelope [कदली]. Ab. 397, 589, 986; Mah. 90. *Kadalimigo*, the K. antelope (Ab. 630).

**KADALIKĀ** (*f.*), The plantain tree [कदलिका]. Att. 198.

**KADAMBAKAM**, Abundance, plenty [कदम्ब]. Ab. 630.

**KADAMBAKO**, The tree Nauclea Cadamba [कदम्ब]. Att. 86.

**KADAMBO**, The tree Nauclea Cadamba; quantity, abundance [कदम्ब]. Ab. 561, 1092; Mah. 100. *Kadambapupphacallī* appears to be a sort of thorny creeper (Mah. 153).

**KĀDAMBO**, A kind of goose [कादम्ब]. Ab. 644.

**KADANNAM**, Bad food [कदन्न]. Sen. K. 380.

**KADARIYO** (*adj.*), Avaricious, stingy, miserly [कदर्य]. Ab. 739; Dh. 32, 40.

**KADARO**, The white Mimosa [कदार]. Ab. 567.

**KADASANAM**, Bad food [कद् - सान]. Sen. K. 380.

**KADDAMEYYO** (*adj.*), Muddy [कदम + एय]. Sen. K. 348.

**KADDAMO**, Mud [कदम]. Ab. 663; Dh. 18; Mah. 107.

**KADDHANAM**, Resigning, rejecting [कद्वन्]. *Jānassa kadḍhanam*, Buddha's self-denial in foregoing Nirodha until he attained Buddhahip (Mah. 75).

**KADDHATI**, To draw, to drag [कद्ध]. P.pr. *kaddham* (Mah. 137). Comp. *akaddhati*, *apakkaddhati*, *avakkaddham*, *akkaddhati*, *samakkaddhati*, *avakkaddhati*, *upakkaddhati*, *ukakkaddhati*.

**KAHAM** (*adv.*), Where? whither? Ab. 1100. *Kaham śhapattāha*, where art thou, my only son? (Dh. 95). *Kaham lochhamā dāṭṭaya*, where can I obtain relics? (Mah. 122). Comp. *Kūham*.

**KĀHĀPAṆIKO** (*adj.*), Worth a kahāpapa [काशी-पणिक].

**KĀHĀPAṆO**, and **-NAM**, A certain weight; a certain coin [काशीपण]. Ab. 481; Sen. K. 350; Dh. 346. We learn from Pat. 80 that the coin called *kahāpapa* was either of copper, of silver, or of gold. It was no doubt originally a *karshāpapa* weight of one of these metals, and would therefore vary greatly in value according to the metal it was made of. There was a copper *kahāpapa* which was probably worth about a penny (see B. Int. 308, Mah. 15). But the context sometimes shows that a gold coin is meant (e.g. see Dh. 34, Mah. 157). In such phrases as *sataṃ me dhārayasi*, "you owe me a hundred pieces," *attthikkhandhe sahaṃsaṃ śhapetvā*, "putting a thousand pieces on the back of an elephant," the gold *kahāpapa* is probably meant.

**KĀHATI**, see *Kareti*.

**KAJJALAM**, A sort of collyrium [काज्जल]. Ab. 306.

**KĀJO**, see *Kāco*.

**KAKACO**, A saw; the plant Capparis Aphylla [ककच]. Ab. 528, 580.

**KĀKALĪ** (*f.*), A soft sound in music [काकली]. Ab. 137.

**KĀKANIKĀ** (*f.*), A very small coin, a farthing [काकनिका]. Dh. 235, 333.

**KAKANTAKO**, A chameleon. Ab. 623.

**KĀKAPAKKHO**, A tuft of hair left on the shaved head of a child or boy [काक + पक्क]. Ab. 257.

**KĀLĀNUKĀLĀM** (*adv.*), From time to time [का  
+ अन् + काल]. Dh. 203.



KĀLĀNĀ-SĀRI (cf. A dark fragrant sandal-wood).

कालन - अशुमारिन्. Ab. 392.

KĀLĀPAKKHO. The dark (lit. of a) wood, the

dark wood is wanting काल + पक्ष

KĀLĀPAKO. A string or row of pearls.

कलापक. Mah. 179.

KĀLĀPARIYANTASĪLAM, Taking the word in the

the Sāṃyutta is for a definite terminal period

as a day, or a month [काल - पर्यन्त - शील

Mh. B. 492.

KĀLĀPI m., A peacock [कलापिन्. Ab. 631.

KĀLĀPO, A bundle; a bunch, a tuft; a garland;

a row, string, multitude; a quiver कलाप

Ab. 389, 631, 635, 463. *Tipulalapa*, a tuft of

grass. F. J. 9. *Muttalapa*, a string of pearls.

Att. 211. Dh. 211.

KĀLĀRO (adj.), Tawny, tan-coloured [कडार].

Ab. 98.

KĀLASO, and -SĪ (cf.), and -SAM. A waterpot, a

cup [कलश]. Ab. 457; Cl. Gr. 32.

KĀLĀSOKO, Name of an Indian monarch who

reigned from 453 to 425 B.C., and was a supporter

of the Buddhist religion. In his reign the second

General Council was held [काश + अशोक].

Mah. 15, 19, 21.

KĀLASUTTO, Name of one of the eight Narikas

or hells [काश + सूत]. Ab. 657; Mah. B. 26.

KĀLĀTIPATTI (cf.), The conditional tense [काल

+ अतिपत्ति]. Sen. K. 429.

KĀLATO, see *Kālo*.

KALATTAM, A wife [कलत्त]. Ab. 237.

KĀLAVĀ (adj.), Long, lasting [काशवन्].

KĀLAVĀDĪ (adj.), Speaking at the right time or

appropriately [काश + वादिन्].

KĀLĀVAKO, Name of a sort of elephant.

Ab. 361.

KĀLAVANAM, A very little salt [कल + कवण].

Sen. K. 380. Clough says "bad salt, insufficient

in strength" (Gr. 87).

KALAVINĀKO, A sparrow [कलविन्नु]. Ab. 643.

KĀLĀYASAM, Iron [काशायस]. Ab. 493.

KĀLĀYO, A chick pea [कलाय]. Ab. 451.

KĀLAYUTTO, see *Kālo*.

KĀLE, see *Kālo*.

KALEBARAM, A body, a corpse [कलेवर]. Ab.

151; Mah. 137. *Matānaṃ kalebaram*, bodies of

dead men (Mah. 230).

KĀLENA, see *Kālo*.

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**KALO** (*adj.*), Low, soft, inauspicious [काल]. Ab. 137.  
**KĀLO**, Time; right time, due season; meal time; death [काल]. Ab. 194, 1962. *Giachante kâlô*, as time goes on, in course of time (Alw. I. cvii, 74). *Uttarakâlô*, future time (Ab. 86). *Kâl-addhāsam*, time and distance (Sen. K. 342, see *Adāhāsam*). *Ettakam kâlām*, all this time (Dh. 13; Mh. 246). *Tamāh kâlô*, and *tena kâlēna*, at that time (F. Jāt. 16; Sen. K. 339). *Piṭhamamahāsamādhikāle*, at the time of the first great rehearsal. *Dharmamā samanto kâlām vīṇāmeti*, spends his time in hearing the Law. *Kuayutta*, timely, appropriate (F. Jāt. 19; *kālayuttam* at Alw. I. 32 seems to be an adv. meaning "for a time, temporarily"). *Attano vacanākālô appatte*, when the time for him to speak has not come (F. Jāt. 50). *Yuddhakālām apēkkhānto*, waiting for the right time to begin the campaign (Mh. 64). *Kāle akālē vā*, in season or out of season (F. Jāt. 50). *Kāladhāsam*, a gift given at a particular season (E. Mon. 42). *Kāleṇa kālārā*, from time to time (Dh. 153; Alw. N. 26). *Kātas' eva uṭṭhāya*, having risen betimes (Pāt. xx). Loc. *kāle* and instr. *kālēna*, at the right time, in due season, in due course (Mh. 23, 46, 70, 126; Kh. 5). The loc. *kāle* at the end of a compound may often be rendered by "when": *Attano corakālô*, when he was a robber, lit. at his time of being a robber (Mh. 209); *Tassa daharakālô*, when he was an infant, in his infancy (Ras. 72, Alw. I. cvii); *Tassa bahigatakālô*, when he was gone out (Dh. 300); for other examples of this construction see Dh. 93, 95, 176, 190, Das. 3. *Mayā laddhakālato paṭṭhāya*, ever since I got it, lit. from the time it was obtained by me (Dh. 199). *Upādāssa pabbajjakkālato paṭṭhāya*, ever since the sub-king embraced the ascetic life (Mh. 36). *Kālam dāroceti*, and *bhāttakālam dāroceti*, to give notice that a meal is ready, to announce a meal (B. Lot. 362; Mh. 7). Dinner seems to have been announced by merely saying *kāle*, "it is dinner-time." *Kālam ghoseti*, to sound the call of refection, to proclaim in a loud voice that the priests' meal is ready (Mh. 167, 195). *Dhammamāsamakālām* or *dhammakālām ghoseti*, to sound the church call, to proclaim that it is time to hear the Law (Mh. 81). *Kālam karoti*, to die (F. Jāt. 2; Dh. 95; Alw. I. xlv). *Kāla-karigū*, death. *Kālakato*, dead (perhaps also *kālān kato* or *kālānkatō*, see Das. 20).

**KĀLO** (*adj.*), Black, dark blue, dark [काल]. Ab. 93. Fem. *kālī*, *kālī*. *Kālapakkho*, the dark or moonless fortnight of the month (Ab. 74). *Kāla-kokila*, the black cuckoo (F. Jāt. 49). *Kim kalam udiha nibbidiraṇṇam*, pray is it black, or is it blue, or some other bright colour? (Dh. 193). Frequently spelt *kāla*; for *kāla* see Dh. 102 (*kāliyakkhinā*), 118, 146, 232 (*kāliya*), 340 (*kaḷakappi*), Ab. 302, 461, 644, 657; at Mh. 15, 16, 21, the Ind. Off. MS. reads *Kāḷisoka*.

**KĀLUSIYĀM**, Pollution, obscuration [कालुष]. Att. 192.

**KALUSO** (*adj.*), Polluted, turbid, impure [कलुष]. Ab. 669. Neut. *kalusam*, impurity, sin (Ab. 1106; Alw. I. 111).

**KALYĀNO**, and **KALLĀNO** (*adj.*), Fortunate, blest, happy; beautiful, charming, pleasant; good, virtuous [कल्याण]. Ab. 694, 1074; Sen. K. 518. Neut. *kalyāṇam*, a virtuous action, virtue, a beauty or charm (Ab. 88; Dh. 21). The *pañca kalyāṇāni*, or five feminine charms, are *kesakalyāṇam*, *maṁsak.*, *aṭṭhik.*, *charik.*, *vayak.*, fine hair, red lips, pearly teeth, a blooming complexion, and youth (Dh. 232; Man. B. 221). *Mā maṁ āyasmanto kiñci avacuttha kalyāṇam vā pāpakam vā*, do not, sirs, say anything to me, good or bad (Pāt. 5). *Kalyāṇo mitto*, and *kalyāṇamitto*, a good companion, a virtuous friend (Dh. 14, 67, 272, explained by *sappurisa*). *Kalyāṇamitto* sometimes has the technical or semi-technical meaning of "spiritual counsellor" (see B. Int. 284). Thus the *kamma-ṭṭhānādāyaka* is called *kalyāṇamitto*; and I find the foll. quoted as Buddha's words, *mamaṁ hi Ānanda kalyāṇamittam āgamma jātiddhammā suttā jātiyā parimuccanti*, "for by coming to me as their spiritual guide, Ānanda, beings subject to re-birth are released from re-birth."

**KALYATĀ** (*f.*), State of being ready [कल्य + त]. *Cittakalyatā*, pliancy of the heart, readiness of the heart to receive the truth (Ten Jāt. 16).

**KĀM**, see *Ko*.

**KĀM**, Water; the head [क]. Ab. 661, 1198 (it may be used as an indeclinable).

**KĀMABHAVO**, Sensual existence, i.e. existence in the Kāmaloka or world of sense [काम + भव]. The eleven Kāmabhavas are existence or birth in the eleven Kāmalokas (Man. B. 445; E. Mon. 308).

**KĀMACCHANDO**, Wish for sensual enjoyment [काम + च्छन्द]. See *Nivārāṇam*.

**KĀMADO**, and **KĀMADADO** (*adj.*), Giving what is wished for, giving pleasure [कामद]. *Sabbh-kamadado*, and *sabbhākamadado*, giving every wish. *Alc. Lx*; *Kh. 14*. *Kāmado*, the wish-conferring monarch. *Mah. 116*. *Voc. fem. kīmade*, charming woman. *Mah. 51*.

**KĀMAGUNO**, Quality or constituent of sensual pleasure [काम + गुण]. The *pañca kāmāgūṇa*, or five pleasures of sense, are pleasurable sights, sounds, odours, tastes, and contacts. *B. Lot. 371*. *Dh. 66, 228, 421, 433*. The text is *pañca kāmāgūṇā, ca bhūvānīgyā rāpi itthā kantā maṇḍapīyaya* *pa kāmāpavānīhitā rajanīya, sotarīnīgyā saddhā itthā*, and so on.

**KĀMAJO** (*adj.*), Proceeding from or caused by desire [कामज].

**KĀMAKĀMO** (*adj.*), Fond or desirous of sensual pleasure [काम + काम]. *Dh. 15*.

**KĀMAKO** (*adj.*), Desirous [काम + क]. *Dātukā-mako*, wishing to give (*Mah. 259*).

**KAMALAM**, A lotus [कमल]. *Ab. 685*. *Kamalāsano*, Brahman (*Ab. 15*).

**KĀMALOKO**, World of sense, or sensual pleasure [काम + लोक]. There are eleven *Kāmalokas*, viz. the six *Devalokas*, *manussaloko*, the world of men, *asuraloko*, the world of Asuras, *petaloko*, the world of Pretas, *tiracchānāyoni*, the animal kingdom, and *nirayo*, hell. The term *kāmaloko*, "the World of Sense," is also applied to these eleven worlds collectively. See *Loko*, *Kāma*.

**KĀMAM** (*adv.*), At pleasure, voluntarily; certainly, indeed [कामम्]. *Ab. 469, 826, 1140, 1196*.

**KAMAṆḌALU** (*m. and n.*), Waterpot used by ascetics [कमण्डलु]. *Ab. 443*.

**KĀMANGAMO** (*adj.*), Going as one lists [काम + गम].

**KAMANIYO** (*p.f.p. kāmayaṭi*), Beautiful [कमनीय + कम्].

**KĀMANO** (*adj.*), Lustful [कमन]. *Ab. 730*.

**KĀMATĀ** (*f.*), Desirousness [काम + ता]. *Pāt. 79*.

**KAMATO** (*adv.*), Successively, respectively [कम-तस्]. *Ab. 60, 513*. *Ekekakamato*, each in turn (*Mah. 19*).

**KĀMATTAM**, Desirousness [कामत्त]. *Mah. 24*.

**KĀMĀVACARO** (*adj.*), Belonging to the *Kāmaloka*, within the domain of sensual pleasure [काम + अवचर]. *Man. B. 3, 445*. The *kāmāvacaradevalokā* are the six *Devalokas*, as opposed to the *Brahmalokas* in which there is no *kāma*.

**KĀMAYATI**, To love, to desire [कम]. *Acc. abhayaṇṇa*. *Mah. 133, 280*. *P.p. kāmayaṇṇa, kāmāyaṇṇa*. *Dh. 275*. *P.p. kāmāyaṇṇa*. *P.p. kāmāyaṇṇa*.

**KĀMAYITĀ** (*m.*), Lustful [कामयितु]. *Ab. 730*.

**KAMBALO**, and **-LAM**, A blanket; a woollen garment [कम्बल]. *Ab. 220, 298*; *Mah. 194*. *Kambala*, name of a Naga (*Ab. 652*).

**KAMBHĀ** (*proper*), Name of a country (Cambodia), and its inhabitants [कम्बोज]. *Ab. 185*.

**KAMBU** (*proper*), and **-AM**, A shawl, a couch; a bracelet; gold [कम्बु]. *Ab. 457, 676, 693*.

**KAMBI GĪVĀ** (*f.*), A robe marked with three lines or folds like a shawl, considered indicative of exalted fortune [कम्बु + गीवा]. *Ab. 263*.

**KAMBUGĪVO** (*proper*), Having a kambugīvā, prosperous, fortunate. *Dh. 12*.

**KAMENA** (*adv.*), By degrees; successively, in due course [कमेन]. *Mah. 19, 57*.

**KĀMI** (*adj.*), Lustful [कामि]. *Ab. 730*.

**KĀMI** (*adj.*), Desirous [कामिन्]. *Fem. kāmīni*. *Tena vaṇṇāṇā kāmīni*, desirous of living with him (*Mah. 210*). *Kāmīni*, a charming woman (*Ab. 231*).

**KAMITĀ** (*m.*), Lustful, wanton [कामितु]. *Ab. 730*.

**KAMMADHĀRAYO**, A grammatical term, one of the *Samāsas* [कर्मधारय]. *Sen. K. 308*.

**KAMMAJO** (*adj.*), Caused by Karma [कर्मज + क]. All sentient beings are *Kammaja* (see *Kammam*).

**KAMMAKĀRAKO**, A workman; a labourer [कर्मधार + क]. *Mah. 177*.

**KAMMAKĀRO**, A hired labourer, a servant [कर्मधार]. *Ab. 514*; *Dh. 125, 236*; *F. Jat. 3*.

**KAMMAKĀRO**, A hired labourer, a servant [कर्मधार]. *Sen. K. 468*.

**KAMMAM**, Doing, action, work, labour, business; a deed, act, action, operation; a religious or ecclesiastical act; moral merit, Karma [कर्मन्]. *Ab. 737*. *Imbasaṇṇa andhamahallakīṇaṇṇa etam kammam*, this is those stupid old people's doing (*Dh. 300*). *Putiṭṭa e' assa kammamā*, delighted at his exploit (*Mah. 45*). *Disā kammam tam abhūtaṇṇa*, beholding this wonderful feat (*Mah. 141*). *Kassako kammamā loka sippiko hoti kammamā . . . rājā pi hoti kammamā*, a man is a husbandman by reason of his husbandry, an artisan by reason of his craft, a king by virtue of his royal function (*Alc. N. 108*). *Ariṭṭhaṇṇa kammamāraṇṇa tasmā lokaṇṇa nipaṭṭiya*, having appointed the minister named Ariṭṭha for this mission or business (*Mah. 110*). *Attano kammamā kubbāna*, minding his own business (*Dh.*

36. *Kammam karoti*, to work, to labour (Dh. 360, 422). *Kammam karoti* were hard at work (Mh. 132). *Kammam karoti*, work, service, labour (e.g. *Kammam karoti*, *Hatthadhammā*, *maruṇṇaḥ* Dh. 126, 237). *Kammam karoti*, having caused the works to be commenced (Mh. 103). *Kammam karoti*, having executed many difficult works (e.g. Mh. 242). *Apokammam*, ironwork (Mh. 152). *Saṭṭha kammam*, channam work (Mh. 259). *Kammam karoti*, to practise as a physician (Dh. 89). *Bhikkhukammam*, making offerings to spirits (Mh. 52). *Kammam* is an ecclesiastical term, meaning an act, or function, or ceremony performed by a chapter of priests. These kammam are of two sorts, *gajakammam*, an act performed by two or three priests, and *sanghakkammam*, an act performed by four, five, ten, or twenty priests. Thus we have *sanghakkammam*, the act of general confession, *sangampadikkammam*, the rite of ordination, *abhishekkammam*, *apolsakammam*, and many others (see Pāt. xl, 59 and foll.). See *Kammam*. *Dhammikaṇṇam kammamam chandam* dated, having given his consent to orthodox ecclesiastical acts (Pāt. 18). *Kammappatto*, attending the ceremony (Pāt. 2). As a religious technical term the word *kammam* is of great importance, the doctrine of Kamma, or the efficacy of good and bad works, being inseparably bound up with that of transmigration or renewed existence. Every being who is not immediately qualified for Nirvāṇa by the attainment of Arhatship is necessarily re-born after death in another world, and what that world is, and his state therein, depends on his kamma or actions in previous existences. Broadly stated the doctrine is that the present condition of every sentient being is determined by the aggregate of its actions in previous states of existence. Sometimes a good or bad action meets with its appropriate reward immediately and in the same existence, sometimes in the next existence, but its consequences may be indefinitely delayed, and an action performed countless ages ago may be working for a man's good or evil at this moment. Works are of three sorts, *kusalakammam*, good works or Merit, *akusalakammam*, evil deeds or Demerit, and *avyākatakkammam*, indeterminate or neutral actions, i.e. such as are neither meritorious nor demeritorious, and therefore have no influence

on the future state of their agent. The actions of a being are the cause of its re-birth, and consequently of its continued existence, and hence the whole existing universe of sentient beings has its origin in Kamma. The cessation of existence can only be obtained by the destruction of its cause, Kamma. And this destruction is effected by Sanctification, viz. entrance into the four Paths, and especially the fourth, Arhatship, after entrance into which Kamma is immediately and wholly extinguished, the Arhat when he dies ceasing to exist (see *Maggā*). It will be seen from the above that Kamma has at least three shades of meaning: first it is merely an action good or bad; then the effect of that action, the merit or demerit which lives on after the action has been performed; lastly, viewed as an abstraction, it becomes a potent Cause or Energy, whereby the multitudinous beings that people the universe are brought into existence. Sūgīti S. enumerates four Kammam, *kammam kappam kappariṇikam*, *kammam sukkaṁ sukka-riṇikam*, *kammam kappasukkaṁ kappasukkariṇikam*, *kammam akappam asukkaṁ akappasukkariṇikam*, bad actions which have a bad result, good actions which have a good result, mixed actions which have a mixed result, neutral actions which have no result. Deeds are of three sorts, *kiyakammam* or action, *vacīkammam* or speech, *manokammam* or thought; all three originate in *cetanā* or the will (Man. B. 266, 267). There are eleven sorts of Kamma or moral merit, *diṭṭhadhammavedanīyakammam*, Karma manifesting itself in this life, *uppijavedanīyakammam*, Karma manifesting itself in the next existence, *aparāpariyavedanīyakammam*, Karma manifesting itself at a period subsequent to the next existence, *yattāsaṇṇakammam*, *uppiṭṭakammam*, *upatthambhakkammam*, etc. (Man. B. 447). It is to be noted that Kamma, under the name of *saṅkhārā*, is one of the links of the Paṭiccasamuppāda. Sentient beings are called Kammaja, being, as we have seen, produced or caused by Karma (Gog. Ev. 55; E. Mon. 293; Man. B. 441). The foll. examples illustrate the use of *kammam* in its religious sense. *Kammabalam*, efficacy of works, force of Karma or merit (Gog. Ev. 30). *Pāpa-kammam*, *pāpakam kammam*, a sinful action, sin, demeritorious Karma, demerit (Dh. 89; Kh. 9; Alw. N. 120). *Pāpāni kammāni*, evil deeds,

called actions (Dh. 25, 54; Alw. N. 121). *Paṭisa-*  
*kaṇṇa*, a good deed, a virtuous action, meritorious Karma, merit (Dh. 127, 138). *Anaṇḍajjini*  
s. m. blameless deeds (Kh. 5). *Dīrā-kamma-*  
*ṇaṇḍaṇṇa*, beholding the purity of his own  
deeds, or the goodness of his Karma (Dh. 3). *Sohi*  
*kamācchi dānāṇḍho aggiduṇḍha ra tappati*, the  
fool is tortured by his own deeds as if he were  
crushed with fire (Dh. 25). *Sīni kammaṇi nayaṇṇi*  
*āggaṇṇa*, his own actions drag him to hell (Dh.  
43). *Pubba-kammaṇi*, and *pubbe kataṇṇa kammaṇi*,  
actions done in a former existence (Dh. 300). *Kasā-*  
*ṇḍho j'ito ti attani katakammaraṇṇa*, why did  
he become blind? on account of a (sinful) deed he  
had committed (Dh. 89). *Athā assā kammajātā*  
*caḥḥaṇ*, then storms caused by her Karma raged  
around her, viz. by being exposed to these storms  
she was expiating some sin committed in a former  
existence (Dh. 155). A Buddhist who has passed  
through misfortune or suffering looks upon it as  
so much gain, as he has thus *worked out so much*  
*of the evil Karma* accumulated in his former exist-  
ences. *Kammaṇi vattatī loka kammaṇi vattatī*  
*pajā*, through Karma the world of sentient beings  
exists, from Karma all creatures derive their  
existence (Alw. N. 108). *Sattā kammāyūyā*,  
beings are the heirs of Karma, that is, a man's  
actions leave behind them a legacy of weal or woe  
(Gog. Ev. 32). *Kammaṇisāyo*, range, domain, or  
power of K., said to be intelligible to Buddhas  
only (Man. B. 8). *Khīṇaṇṇa purāṇaṇṇa navaṇṇa*  
*atthi sambharaṇṇa*, their Karma of former births  
is destroyed, no new Karma is produced (Kh. 10).  
The consequence or result of an action is called  
*vipāka* or *phalaṇṇa*. *Sandīṭṭhiko vipāka 'yaṇṇa tassa*  
*kamassa dīpito*, this was the retribution for that  
crime manifested even in this life (Mah. 262). *Idha*  
*kammaṇḍanena pecca vipākaṇḍanena*, in this  
world by rejoicing in his good works, in the next  
world by rejoicing in their reward (Dh. 138). E.  
Mon. 5, 6, 301; Man. B. 445-449 (also consult  
the index); Wheel of the Law, 45-52; Gog.  
Ev. 30-37; Kh. 27, 28. In gram. *kammaṇi* is  
the name of the accusative relation (see *Kāraṇaṇṇi*).  
The foll. are some of the cases. Instr. *kammaṇā*,  
*kammunā*, *kammena* (Mah. 45 158; Alw. N. 108,  
121). Gen. and dat. *kammuna*, *kamassa* (Mah.  
262; Pāt. 2). Loc. *kammaṇi* (Ab. 758). Pl.  
*kammāni*, *kammehi*, *kammānaṇṇa*, *kammena*.

KAMMANIYO, and KAMMAÑÑO (*adj.*), Work-  
able, malleable; fit for work, pliant, ready, alert,  
active [कर्मस्थ]. B. Lot. 865; Dh. 197.

KAMMAÑNATĀ (*f.*), Adaptability, pliancy, readi-  
ness. Man. B. 399, 403, 417.

KAMMANTO, Business, work, occupation, craft,  
profession [कर्मन्त]. *Paṭicchannakammanto*, one  
who keeps his deeds secret, a dissembler (Alw. N.  
129). *Anāṇḍaṇṇa kammantā*, a peaceful vocation  
(Kh. 5). Especially used of husbandry or agri-  
culture, as the profession par excellence. *Kam-*  
*mantāṇṇa uggahetvā gharāṇṇaṇṇa rasa*, learn farm-  
ing and live at home (Dh. 140). *Na kammante*  
*vicireti*, neglects his farm duties (Das. 30).

KAMMAPATHO, Course, or means of action  
[कर्मन् + पथ]. The three means by which  
actions can be performed, and consequently merit  
and demerit acquired, are *kīyo*, *vācā*, *mano*, the  
body, the speech, the mind (Dh. 50, 383, comp.  
the three Kammas). See *Akusalakammāpatho*,  
*Kusalakammāpatho*.

KAMMĀRO, A blacksmith, a smith [कर्मार]. Ab.  
509; Dh. 43 (of a silversmith). *Kammārasāla*,  
*kammārakulaṇṇa*, a forge (Mah. 22).

KAMMASO, Dirt, stain, guilt [कलसा].

KAMMĀSO (*adj.*), Variegated, spotted [कलसा].  
Ab. 99.

KAMMASSAKO (*adj.*), Having Karma for his  
portion, having his own individual Karma [कर्मन्  
+ स्वक]. Das. 9; Gog. Ev. 32.

KAMMATTHĀNAM, Basis of action [कर्मन् +  
स्थान]. This term is applied to certain religious  
exercises or meditations, by means of which  
Samādhi, Jhāna and the four Paths are attained.  
Each of these is based on a certain formula or  
rite, also called *kammāṭṭhānaṇṇa*. Alabaster says,  
"Kammāṭṭhāna is one of the modes of Buddhist  
meditation, and may be called analytical medita-  
tion. He who exercises it fixes his mind on any  
one element, and reflects on it in all its conditions  
and changes, until, so far as that element is con-  
cerned, he sees that it is only unstable, grievous,  
and illusory. To aid this kind of meditation  
there are formulas, some people incorrectly call  
them prayers, in which a list of the elements is  
repeated" (Wheel of the Law, 204). The forty  
Kammāṭṭhānas I find thus enumerated in Visuddhi  
Maggā: *tatrā imāni cattāṇṇa kammāṭṭhānaṇṇi*,

*dasā kamma, dasa ārabhā, dasa ānussatiyo, cattaro brahmarūpari, cattaro āruppi, eka saññā, ekaṃ rasiṭṭhaṇṇaṃ ti.* For the Kāṇhas see sep. article. The ten Āsambas are given as follows: *uddhummātakam, rimbhākam, upubbhākam, rūchaddhākam, vāṭṭhāyātakam, vāṭṭhāyātakam, hutavikkhittākam, lobhitākam, pāṇasāram, attākam.* The ten Ānussatis are *buddhānussati, dharmānussati, saṅghānussati, silhānussati, cārinānussati, devatānussati, maraṇānussati, kyaṇatānussati, ānāpānānussati, upasānānussati.* The four Brahmavihāras are *mettā, karuṇā, muditā, upēkkhā.* The four Āruppas are *akāśānācāryatanam, rūpānācāryatanam, ākāśaśāntānācāryatanam, nācāśāntānācāryatanam.* The Saññā is *āhāre paṭikkūlasāññā*, and the Vavatthāna is *cattadhātuvavatthānam.* Ten of the forty Kammaṭṭhānas, viz. the two last and eight of the Ānussatis (*kāyagatā sati* and *ānāpānā sati* being excepted), are productive of Upacāra, the remainder are productive of Appanā. See E. Mon. 267, 299, for a full account of the *ānāpānāsatikammaṭṭhānam*, which exercise consists in fixing the mind intently on one's own breathing in connexion with certain set subjects of reflection (sixteen in number). The *asāvakammaṭṭhānam* is described at E. Mon. 268, and consists in contemplation of the impurity of the body as illustrated by the sight of a putrefying corpse. Hardy mentions four karmasthānas, which he says are meditations on Buddha, kindness, evil desire, and death (E. Mon. 26, 28, 28). Other karmasthānas are sometimes mentioned, as *kāyavayakammaṭṭhānam*, meditation on decay and death (Alw. I. xxi; Dh. 80), *saññātikammaṭṭhānam* (Dh. 316), *vedanāpariggahakakammaṭṭhānam* (Dh. 175). The formula for karmasthāna, and instructions for practising the rite, are obtained from the ācāriya or spiritual teacher, who in this capacity is called *kammaṭṭhānādhāyako*, and must be a *kalyāṇamutto*, viz. either he must be walking in one of the four Paths, or if he be a pathujjana he must be of eminent piety and learning. The person who obtains karmasthāna from his ācāriya is said *kammaṭṭhānam gaheti* or *uggaheti*, "to receive" or "to learn it."—Ex. *Sattāsaṃsārike kammaṭṭhānam gahetvā*, having obtained instruction in karmasthāna from the Teacher (Dh. 185, 210, 328). *Tathāgatena dinnam dhātukammaṭṭhānam*, the Dhātu karmasthāna given him

by Buddha (Dh. 125, this must be the *cattadhātuvavatthānam*). *Kammaṭṭhānam adda theropabbajetvā yathādraham bhāvanam anuyujjanto acirena mahāmati sotāpattiphalaṃ patto*, the elder having admitted him to the priesthood duly taught him karmasthāna, and devoting himself to its realization the high-minded youth ere long attained the sanctification of the first Path (Mah. 32). *Iti pi so bhagavā sammāsambuddho ti ādikam buddhadhammasaṅghānussatikammaṭṭhānam niṭṭhāya*, having gone through the formulas of meditation on Buddha, his Law and his Church, beginning with the formula "Behold the Blessed One endowed with true and supreme knowledge" (Dh. 346). *Kammaṭṭhānam me kathethāti ath' assa satthā yeva arahattā kammaṭṭhānam kathesi*, "teach me karmasthāna," and Buddha taught him the karmasthāna rites up to Arhatship, viz. taught him all the rites by which mystic meditation is produced, up to the highest and most difficult of all, the successful exercise of which results in the attainment of Arhatship (Dh. 80, comp. 195). *Māricikammaṭṭhānam bhāvento*, exercising mirage-meditation, i.e. meditating on the resemblance of the body to a mirage (Dh. 210). *Kammaṭṭhānam anuyujjati*, to practise k. (Dh. 394). *Kammaṭṭhānam manasikaroti*, to devote oneself to k. (Dh. 175, comp. 422). *Kammaṭṭhāne kammaṃ karonti*, exercising himself in k. (Dh. 422).—From all the above it will be seen that *kammaṭṭhānam* is a term of wide significance, embracing a succession of rites and exercises, which form the basis or framework of all those modes of mystic meditation by means of which sanctification is attained. Thus, to give an instance, the first Jhāna is a *state*, the ten Āsambas with *kāyagatā sati*, are the *kammaṭṭhānas*, "rite," or "practice," by which that state is attained. E. Mon. 252-273; Alw. I. xxi, 88; Dh. 151, 333. See *Ārammaṇam*.

**KAMMATTHĀNIKO** (*adj.*), Connected with or practising karmasthāna [कर्मस्थान + इक]. Dh. 210.

**KAMMAVĀCĀ** (*f.*), An ecclesiastical vote or resolution [कर्म + वाचा]. This is the name for the proceedings at a kamma or ecclesiastical act, by which some question is decided by vote. Thus a novice is admitted to priestly orders by a *kammavācā*, or vote of a chapter of priests; after ordination the priest is invested with the three robes by a k.; the name adopted for him is ap-



proved by a k., and so on. The foll. specimen of a kammavācā I take from Brahma Jāla S. Aṭṭhakathā: *Suṇātu me āruṇo saṅgho, yadi saṅghassa pattakallam saṅgho imāni pañca bhikkhusatāni sammanneyya Rājagahe vassam vasantā dhammañ ca rinayañ ca saṅgāyitum na aññehi bhikkhūhi Rājagahe vassam vasitabban ti, esā ṇatti: suṇātu me āruṇo saṅgho, imāni pañca bhikkhusatāni sammannati Rājagahe . . vasitabban ti, yassa' dhammato khamati imesaṃ pañcannaṃ bhikkhusatānam sammuti Rājagahe . . vasitabban ti so tuxh' assa, yassa na khamati so bhāseyya: sammattāni saṅghena imāni pañca bhikkhusatāni Rājagahe vassam vasantā dhammañ ca rinayañ ca saṅgāyitum na aññehi bhikkhūhi Rājagahe vassam vasitabban? ti: khamati saṅghassa tasmā tuxhī: evam etaṃ dhārayāmi, "Let the assembly hear me, if all is ready for taking the vote let the assembly decide whether these five hundred priests shall spend the rainy season at Rājagaha and rehearse the Doctrine and Discipline, and whether all other priests shall be precluded from passing the rainy season at Rājagaha, such is the resolution I have to propose. Let the assembly hear me, the motion is that these five hundred priests shall, etc.; those who are in favour of the motion are to keep silence, those who are against it are to speak. (I now proceed to put the question) Does the assembly decide that these five hundred priests shall spend the rainy season at Rājagaha and rehearse the Doctrine and Discipline, and that no other priests shall be allowed to pass the rainy season at Rājagaha? The assembly approves the resolution, it therefore keeps silence, so I understand your wish." The above form is used at all Kammavācās, see Kamm. 6, 7, Ras. 68, 69. *Kammavācam karoti*, or *sāveti*, to hold a k., to propose a resolution (Pāt. 30). A Kammavācā is of two sorts, *ṇattidutiya*, where the question is put to the assembly once, as in that given above, and *ṇatticatutthā*, where the question is put three times, as in the ordination service.*

**KAMMAVĀCAM**, Collection of Kammavācās. This is the name of a well known Buddhist manual, containing forms for various kammavācās. The first chapter contains the ordination service, and has been published by Spiegel under the name of Kammavākyam (Bonn, 1841). The second and third chapters give the form for investing a priest

with the tievara, and for settling the boundaries of a site for holding Uposathas: they will be found at Ras. 68-71. There are four other chapters. E. Mon. 44, 207, 283.

**KAMMI** (adj.), Acting, working [कर्मिन्]. *Pāpa-kammi*, a sinner (Dh. 23).

**KAMMIKO** (adj.), Working [कर्मिन् + क्व]. *Rājaka-mmikā*, king's servants (Mah. 175, 176). *Vana-kammikapuriṇo*, a man working in the forest, a woodman (Dh. 304). The termination *-ika* belongs no doubt to the whole compound.

**KAMMUNĀ**, see *Kammam*.

**KAMO**, Order, step, succession, method [क्रम]. Ab. 429. *Vamsakkamo*, pedigree (Mah. lxxxviii). *Atthacappandikkamo*, method of interpreting the meaning. *Tantikkamaṃ kañci anokkamitvā*, without violating any Pāli idiom. See *Kamena*.

**KĀMO**, Wish, desire; desired object; the god of love, Kāma or Cupid; sensual desires or pleasures, pleasure, passion, lust [काम]. Ab. 42, 163. As the latter part of a compound *kāma* is generally used in the sense of desiring: *dhammakāmo*, wishing for the Law (Sen. K. 468); *kāmakāmo*, wishing for pleasure (Dh. 15); *Gotamassa dassana-kāmo*, wishing to see Buddha. The *m* of an infinitive is dropped in a compound of this sort: *jīvitukāmo*, wishing to live (Dh. 22); *dātukāmo*, wishing to give; *kattukāmo*, wishing to make; *cattukāmo*, anxious to say (F. Jāt. 17); *bhūñjitukāma*, (fem.) wishing to eat (Mah. 133). The compound *akāmakāmo* is a dvandva, meaning "unwilling and willing," viz. "hesitating" (B. Lot. 863). *Kāmade*, giving pleasure. *Sabbakāmadado*, giving everything that is wished for, gratifying every desire (Kh. 14). Pl. *kāma*, pleasures of sense, desires, lusts (Dh. 16, 34). The world of sentient beings is divided into Kāmaloka, Rūpaloka, and Arūpaloka. Of these the lowest is *kāmaloka*, "the world of sense," viz. the region in which Kāma or sensual pleasure prevails, its occupants being subject to the pleasures and pains which result from the gratification of the senses. It extends from Avīci, the lowest of the hells, to the Paranimmitavāsavatti Devaloka, and thus embraces eleven Lokas (see *Kāmaloka*). The five Kāmas (*pañcakāmaṃ*) are the lust of the eye, of the ear, etc., "modes of evil desire that are connected with the five senses" (Man. B. 445, E. Mon. 15, comp. *Kāmaguṇa*). Kāma is divided



into *rattakāmo* and *kilepakāmo*; the former is explained to mean pleasurable sights, sounds, odours, tastes and contacts, and property or wealth of all sorts, while the latter means desire, attachment, lust, passion (Man. B. 445; E. Mon. 31, 271; Dh. 361, 404). *Kāmarāgo*, sensual pleasure (Alw. N. 121). *Kāmadhātu*, element of desire or sensual pleasure (B. Int. 604; Ab. 820). See *Dhātu*, *Akusāladhātu*, *Āsuro*, *Bhāro*, *Esāro*, *Ogho*, *Yogo*, *Upadanaṃ*.

**KAMPANAM**, Shaking [कम्पन]. Ab. 712; Mah. 41.

**KAMPATI**, To shake, to tremble [कम्प]. *Yassa cattam na kampati*, whose soul is unshaken (Kh. 6). *Akampiṭṭha mahāmāhi*, the earthquaked Mah. 86. *Its'c'ito ca kampamāno vidhāraṇi*, runs trembling in every direction (F. Jāt. 4). (Caus. *kampati*, to cause to tremble, to shake (Gog. Ev. 20). P.p.p. *kampita*, trembling, shaken (Ab. 744; Gog. Ev. 20). *Karunāya kampitahodapā*, his heart moved with compassion (Att. 203, 210).

**KAMPO**, Trembling, agitation [कम्प]. *Mahikampo*, *puṭṭhikampo*, *paṭṭakampo*, an earthquake (Mah. 41, 173).

**KAMSAKṬANAM**, Counterfeit metal [कास + कूट]. Explained in Brahma Jala S. Atth. to mean passing off gilt vessels as gold.

**KAMSAÑILAM**, Blue vitriol [कास + नील].

**KANISATĀLO**, A gong [कास + ताळ]. Dh. 297; Att. 135.

**KANSATHĀLAM**, A bronze dish or plate [कास + थाल].

**KANNO**, Metal; bronze; a gong; a bowl to eat from [कास, कंस]. Ab. 457, 905. *Kanno upahato*, a broken gong (Dh. 24, 297, the passage means that if the rim of a gong is broken off, the flat plate which remains when laid down is not resonant). *Kannapūti*, a bronze bowl (Mah. 15, Tānhoar says "golden").

**KANNO**, A coin worth four Kaṇḍīpanas [कण]. Ab. 905; Pat. 103, 104.

**KAMUKO**, The Areca palm [कमुक]. Ab. 564, 602.

**KĀMUKO** (adj.), Desirous [कामुक]. Ab. 730.

**KĀMUPAPATTI** (f.), Sensual existence [काम + पपत्ति]. There are three ks., the first includes mankind and the four lowest deva-lokas, the second is the Nimmānarati heaven, and the third the Paranimmitavasavatti heaven.

**KAMYATĀ** (f.), Desire [काम्यता]. *Kattukamyatā*, intention (Dh. 362; Ras. 63). *Bhīyyakamyatā*, greediness (Pāt. 22).

**KANAKAM**, Gold [कनक]. Ab. 487; Mah. 61. *Kanakarimānaṃ*, a golden mansion (Dh. 94).

**KĀNANAM**, A forest, a grove [कानन]. Ab. 536; Mah. 50.

**KANATI**, To sound [कण]. Cl. P. Verbs, 11.

**KANAYO**, A sort of spear [कणय, कणप]. Ab. 394.

**KANCANAM**, Gold [कान्चन]. Ab. 487; Mah. 213.

**KANCI**, see *Koci*.

**KANCUKĪ** (m.), An attendant on the women's apartments [कञ्चुकिन्]. Ab. 342.

**KANCUKITO** (adj.), Having the hair bristling with joy [कञ्चुकित]. Att. 32, 195.

**KANCUKO**, A jacket; the skin or slough of a snake; a coat of mail; a case, sheath, covering, envelope [कञ्चुक]. Ab. 294, 655, 962. *Silīkañcuko*, a stone casing (Mah. 201). *Tassa kañcukacetiyaṃ*, a dagoba encasing the first (Mah. 4). *Kiriya kañcukaṃ suddhacatthehi*, having caused a covering of fine cloth to be made for the dagoba (Mah. 193). Mah. 213.

**KANḌARĀ**, A tendon [कण्डरा]. Ab. 279.

**KANDARĪ** (f.), and **KANDARO**, A cave, a grotto [कन्दर]. Ab. 609.

**KANDATI**, To cry, to wail, to weep [कन्द]. Dh. 66, 95; Mah. 124.

**KANDHARĀ**, The neck [कन्धरा]. Ab. 263.

**KANDITAM**, Wailing, crying [कन्दित = कन्द]. Ab. 165.

**KANDO**, A bulb [कन्द]. Ab. 549.

**KANḌO**, and **KANḌAM**, The part of a plant from one joint to another; a stalk; an arrow; a section or chapter of a book; a part, a portion, a piece; opportunity, season [कण्ड]. Ab. 389, 453, 885; Mah. 143. *Kapālakanḍo*, a bit of potsherd (Dh. 301). *Pūvakanḍaṃ*, a piece of cake (Dh. 140). *Sukkhakaddamakanḍehi*, with lumps of dried mud (Mah. 107). *Kaṇḍappahāro*, an arrow-shot. *Dhammasaṅgaṇiyā kāsī kaṇḍaṃ so Atthasāliniṃ*, he wrote the chapter called Atthasālini on the Dhammasaṅgaṇi (Mah. 251). *Bhūkanḍo*, the chapter about the earth (Alw. I. ix).

**KANḌU** (f.), The itch [कण्डु]. Ab. 326.

**KANḌUKO**, A ball to play with [कण्डुक]. Ab. 316.

**KANḌUTI** (f.), Itching [कण्डूति]. Ab. 326.

**KANḌUVANAM**, Itching [कण्डूयन]. Ab. 326.

KANDI VATI, To scratch [कण्डुय]. Cl.P. Verbs, 18.  
 KANDI YĀ (f.), Itching [कण्डुया]. Ab. 326.  
 KANERU (m. and f.), An elephant [केरु]. Ab. 390; Dh. 162.  
 KANERUKĀ (f.), A female elephant [केरुका]. Ab. 362.  
 KANGLI (f.), Panic-seed, Panicum Italicum, a sort of millet [कङ्गु]. Ab. 451, 452, 571, 1055; Mah. 195.  
 KANHAVANTĀ (f.), The plant Bignonia Suaveolens [कण्व - वृण्ट]. Ab. 559.  
 KANHAVATTANĪ (m.), Fire [कण्ववर्तन]. Ab. 34.  
 KANHĀYANO, and KANHĀNO, Off-spring of Kṛṣṇa [काण्णायन]. Sen. K. 387.  
 KANHI (m.), Off-spring of Kṛṣṇa [काण्णि]. Sen. K. 388.  
 KANHO (adj.), Black; dark; sinful [कण्ह]. Ab. 96, 1000. Masc. *kaṇho*, Kṛṣṇa, an incarnation of Viṣṇu (Ab. 16), also Māra or death (Ab. 43). Neut. *kaṇham*, sin (Ab. 84). *Kaṇho dhammo*, sin (Dh. 16). *Kaṇhakammaṃ*, sinful action, demeritorious Karma. *Kaṇhapakkho*, the moonless fortnight of the month. Fem. *kaṇhā*.  
 KANIKĀ (f.), The plant Premna Spinosa; an ear-ornament [कर्णिका]. Ab. 574. See also *Kaṇṇikā*.  
 KANIKĀRO, The tree Pterospermum Acerifolium [कर्णिकार]. Ab. 570; Dh. 233; B. Lot. 826.  
 KANINIKĀ (f.), The pupil of the eye [कनीनिका]. Ab. 260.  
 KANIṬṬHAKĀ, and -IKĀ (f.), A younger sister [कनिष्ठिका]. Mah. 5, 85, lxxxviii.  
 KANIṬṬHO (adj.), Smallest, very small; youngest [कनिष्ठ]. Ab. 929. *Kaniṭṭho*, younger brother, or son (Ab. 254; Dh. 305; Mah. 199; F. Jāt. 5). *Kaniṭṭho bhātā*, *kaniṭṭhabhātā*, younger brother (Mah. lxxxvii; Dh. 79). Fem. *kaniṭṭhā*, the little finger (Ab. 266).  
 KANIYO (adj.), Less, smallest; younger [कनीयस्]. Ab. 254, 929. Fem. *kaniyaśī* (Mah. lxxxix). Rarely written *kaṇiyo*, comp. S. कनीयस् (Sen. K. 314).  
 KAÑJIKAM, and KAÑJIYAM, Sour rice-gruel [काञ्जिक]. Ab. 460; Dh. 113, 196, 233.  
 KANKANAM, An ornament, a bracelet [कङ्कण]. Ab. 286.  
 KANKATO, Mail [कङ्कट]. Ab. 377.  
 KANKHĀ (f.), Doubt [काङ्क्षा]. Ab. 170; Mah. 198, 199; E. Mon. 193; Ras. 21; Dh. 25. *Kaṅkhāthānam*, a doubtful point, a doubt. There

are three *kaṅkhā*, or doubts, viz. doubts about the past, the present, and the future.  
 KANKHATI, To doubt [काङ्क्ष]. Mah. 92.  
 KANKO, A heron [कङ्क]. Ab. 643.  
 KANNĀ (f.), A young woman, a girl, a virgin [कन्या]. Ab. 231.  
 KANNADHĀRO, A steersman, pilot [कर्णधार]. Ab. 669.  
 KANNAJALUKĀ (f.), A centipede [कर्ण + जलुका]. Ab. 622.  
 KANNAJAPO, A tale-bearer, informer [कर्ण + जप]. Ab. 737.  
 KANNAMUNDO, Name of one of the Mahāsaras [कर्ण + मुण्ड]. Ab. 679; F. Jāt. 5; Man. B. 17.  
 KANṆIKĀ (f.), An ear-ornament, earring; the pericarp of the lotus; the peak or dome of a hut or pagoda [कण्णिका]. Ab. 219, 284, 687, 875. *Kaṇṇikārukko*, a log to make a house-peak from (Dh. 183). *Kaṇṇikāmaṇḍalam bhinditvā*, breaking through the circular peak of the house (Dh. 209). *Kaṇṇikābaddhami siliśiśai*, heads of growing rice tied together in sheaves (Dh. 126, comp. 200). Comp. *Kaṇṇikā*.  
 KANṆO, The ear; a rudder; a corner, edge [कर्ण]. Ab. 150, 1120. *Kaṇṇapāro*, *kaṇṇabhūṣā*, *kaṇṇaribhūṣanam*, *kaṇṇareṭhanam*, an ear-ornament, earring (Ab. 284, 875). *Kaṇṇamūlam*, the root of the ear, the ear. *Kaṇṇamūle jappati*, to whisper in the ear (Pāt. 112). *Kaṇṇajappako*, one who whispers into a person's ear (Pāt. 62). *Kaṇṇajappanam*, whispering into the ear. *Kaṇṇajapo*, a tale-bearer. *Catukkāṇṇesu*, at the four corners (Mah. 182). *Sānikāṇṇam ukkhipitvā*, lifting up the corner of the curtain (Dh. 159). *Saṅghāṭṭikāṇṇo*, hem of a garment (Pāt. 95). *Dasākaṇṇo*, edge or hem of the skirt (Dh. 234).  
 KANO, The fine red powder which adheres to the grain of rice beneath the husk; a particle, bit, atom [कण]. Ab. 454, 705, 1047.  
 KĀNO (adj.), One-eyed, blind of one eye [काण]. With instr. *Akkhīd kāno*, blind of one eye (Sen. K. 339). Dh. 301.  
 KANTAKITO (adj.), Having the hair bristling with joy [कण्टकित].  
 KANTAKO, and KANTHA KO, A thorn; an enemy; horripilation; an obstacle, pest, nuisance [कण्टक]. Ab. 366, 612, 912; Alw. I. 66. *Kaṇṭakagumbo*, a thorn-brake. *Kaṇṭhakasākkhā*, thorny

- branches (Das. 21). *Lasakā rīṣṭakantakam karetra*, having rid (Leylon of her pests (Mah. lxxxvii). *Jīvanānkanantakā*, enemies of Buddhism (Mah. 232). For *kanthaka* see Ras. 19, Das. 21, B. Lat. 379, Ab. 663.
- KANTAKURANDU**, The plant *Barleria Cristata* [कण्टकुरण्ड]. F. Jit. 49.
- KANTANAM**, Cutting; spinning [कन्तन]. Ab. 954.
- KANTARO**, A forest, a wilderness; a difficult road [कान्तार]. Ab. 192, 1107. *Saṃsārakantāro*, the thorny path of transmigration (Ras. 27). *Kantāradhānamagga*, a long and difficult road (comp. Dh. 86).
- KANTATI**, To cut [कन्त]. Dh. 307; Pat. 107. P.p.p. *kantita*.
- KANTATI**, To spin [कन्त]. Mah. 48.
- KANTHAJO** (adj.), Guttural [कण्ठज]. The guttural letters are *a*, *k*, *kh*, *g*, *gh*, *ṅ* and *h* (Cl. Gr. 2).
- KANTHĀ** (f.), Patched cloth [कन्था]. Dh. 140.
- KANTHAKO**, see *Kanṭhaka*.
- KANTHO**, The neck, the throat [कण्ठ]. Ab. 263. *Kaṇṭhakkāṣa*, a necklace (Ab. 285). *Kaṇṭhakanṭho*, whose neck is covered with the yellow robe, viz. wearing the yellow robe (Dh. 54). *Kaṇṭhandām*, the wind-pipe (Att. 106, 216).
- KANTI** (f.), Beauty; wish, pleasure [कान्ति]. Ab. 54, 762, 1056.
- KANTITO** (p.p.p. *kantiti*), Cut. Ab. 752.
- KANTO** (p.p.p. *kāmayati*), Loved; beautiful, charming, delightful, agreeable [कान्त = कन्त]. Ab. 603, 948. *Kanto*, a husband (Ab. 240), a favourite (Ab. 948). Fem. *kantā*, a beloved or charming woman (Ab. 230). *Haṭṭhikantariṇā*, an elephant-charming lute (Dh. 154). *Haṭṭhikantamanto*, a spell for charming elephants (Ditto). *Bahujana-kantā rāṇā*, speech that gives pleasure to many.
- KAPĀLAM**, and -LO, and **KAPALLAM**, The skull, or either half of the skull; a potsherd [कपाज]. Ab. 279, 948; Dh. 301. *Kapālāni śhaṣṭvina*, having re-united the two halves of the skull (Mah. 245). For *kapalla* see Dh. 148, 196.
- KAPANI** (m.), A miserable man, a pauper [कपणि]. *Kapapiddhikavapibbakkā*, paupers, wayfarers and beggars (Mah. 240; Dh. 131, see *Suddhika*).
- KAPANO** (adj.), Miserable, afflicted, poor; miserly [कपण]. Ab. 730, 821; Mah. 221.
- KAPATO**, and -TAM, Fraud, hypocrisy [कपट]. *Rujjakapaṭo*, impostor king.
- KĀPEYYO** (adj.), Belonging to apes [कापेय]. Sen. K. 388.
- KAPI** (m.), A monkey [कपि]. Ab. 614. See also *Kari*.
- KAPIKACCHU** (f.), The plant *Mucuna Pruritas* [कपिकच्छु]. Ab. 582.
- KAPILO** (adj.), Reddish [कपिल]. Ab. 98. Fem. *kapilā*, name of two plants (Ab. 571 *siṃsapa*, Ab. 590, *reṇukā*).
- KĀPILAVATTHIKO** (adj.), Belonging to Kapilavastu. Sen. K. 390.
- KAPILAVATTHU** (n.), The town of Kapilavastu, the birthplace of Śākyamuni [कपिलवस्तु]. Ab. 200; B. Int. 143.
- KAPISISO**, This word is explained at Ab. 217 by *aggatthambho*, and is rendered "the bolt or bar of a door." But the S. कपिशीर्ष is rendered by B. and R. "coping of a wall" (mauersims).
- KAPĪTANO**, The tree *Thespesia Populneoides* [कपीतन]. Ab. 562.
- KAPITTHO**, The tree *Feronia Elephantum* [कपित्थ]. Ab. 551; Mah. 169. See also *Kaviṭṭho*.
- KAPOLO**, The cheek [कपोल]. Ab. 262.
- KAPONI** (m.), The elbow [कपोलि]. Ab. 265.
- KĀPOTAKO** (adj.), Grey, white [कापोत + क]. Dh. 27.
- KAPOTO**, A pigeon, a dove [कपोत]. Ab. 636. From Ab. 984 it would seem to mean some other bird also.
- KĀPOTO** (adj.), Belonging to pigeons [कापोत].
- KAPPABINDU** (m.), A black spot which Buddhist priests are instructed to attach to a new robe to disfigure it [कप्प + बिन्दु]. Ab. 799; Pāt. 82, 91.
- KAPPAKKHAYO**, That period of the kalps when the process of destruction is going on, a *saṃvatta* (see *Kappo*) [कप्प + खय]. Ab. 82.
- KAPPAKO**, A barber; one who prepares or makes [कप्पक]. Ab. 508; Dh. 117, 214; Mah. 170.
- KAPPANĀ** (f.), Preparing, making; thought [कप्पणा]. Ab. 113, 954.
- KAPPANAM**, Cutting; caparisoning an elephant or horse; making [कप्पन]. Ab. 956. *Sithaseyya-kappanam*, lying on the right side like a lion.
- KAPPANIYO** (adj.), To be thought or believed [कप्पनीय].
- KAPPANO**, The trappings of an elephant [कप्पण]. Ab. 365.

KAPPĀPETI (*caus. kappati*), To cause to be caparisoned or made ready.

KAPPARO, The skull [कर्पूर]. Ab. 279.

KAPPARO, The elbow [कर्पूर]. Ab. 265; Dh. 237.

KAPPARUKKHO, A celestial tree yielding all wishes, it grows in Indra's heaven [कल्प + वृक्ष]. Ab. 28; Man. B. 14.

KAPPĀSIKO (*adj.*), Made of cotton [कर्पासिक]. Ab. 297; Kamm. 9; Pāt. 76.

KAPPĀSĪ f., and KAPPĀSO, Cotton [कर्पास]. Ab. 583. *Kappāsattihi*, a cotton seed (Dh. 301).

KAPPATI, To be fitting, allowable, right, proper [कृप]. Mah. 15, 85. With dat. *Idam vo kappati*, this is permissible to you, you may do this.

KAPPATO, Soiled or tattered cloth, rags [कर्पट]. Ab. 293.

KAPPĀYUKO (*adj.*), Whose age is a kalpa, living a kalpa [कल्प + आयुस + क]. Mah. 27.

KAPPETI (*caus. kappati*), To arrange, to make, to establish, to enter upon; to think, to imagine; to cut [कल्पयति + कृप]. *Vāsam* or *samvāsam* k., to take up one's abode, to dwell, to live (F. Jāt. 2; Mah. 37, 121; Dh. 120). *Seyyam* k., to lie, to sleep (Mah. 49). *Sihaseyyam* k., to lie on the right side like a lion (B. Lot. 342). *Isseram kappayam*, established their supremacy (Mah. 254). *Dirāvikāram kappesi*, took his noon-day rest (Mah. 121). *Nisaijam* k., to sit (Pāt. 7). *Dānavaṭṭam* k., to establish continual almsgiving. *Kasim katvā jirikaṁ kappento*, gaining a livelihood by ploughing (F. Jāt. 9, comp. Dh. 114). *Kappento muttaphalakam*, slashing at the falling shield (Mah. 154, comp. Dh. 211). P.p.p. *kappito*.

KAPPIKO (*adj.*), Thinking, reasoning [fr. कृप].

KAPPIKO (*adj.*), Belonging to a Kalpa [कल्प + कृप]. *Ādikappiko*, belonging to former Kalpas (Alw. I. cvii, the termination belongs to the whole compound).

KAPPITO (*p.p.p. kappeti*), Caparisoned, made ready; cut, cut off [कल्पित]. Ab. 366. *Kappita-kesamassu*, with hair and beard shorn.

KAPPĪYATI (*pass. kappeti*), To be thought or imagined. B. Lot. 326.

KAPPIYO (*p.f.p. kappati*), Right, proper, suitable, appropriate, acceptable, agreeable [कल्प्य]. *Kappiyabhūmi*, a suitable site (Dh. 267). *Dātṛiṇa kappiyam bhayaḍam*, giving them suitable presents (Mah. 214, comp. Kh. 11). *Civaram kappiyam*,

a robe presented duly, or in the proper manner and at the right time (Pāt. 9). *Kappakappiyam*, what is right and what is not.

KAPPO (*adj.*), Fit, suitable, worthy; nearly equal to, rivalling, resembling, like [कल्प्य, and perhaps कल्प्य]. Ab. 742, 799. *Kappakappesu kovido*, skilled in distinguishing suitable and unsuitable things (Mah. 85). *Phalāni Buddhakappāni*, fruits worthy of B. *Satthukappo*, like the Teacher himself (Mah. 124; Alw. I. 54). I have followed Ab. 799 in making *kappa* in the sense of *sadisa* an adjective, but see B. and R. कल्प, 2, 6, and comp. *bhūmikappo*, a suitable site (Att. 134).

KAPPO, Time; a short time, moment; precept, rule, ordinance; the rules concerning rites, one of the Vedaṅgas; practice, usage, mode; alternative, permission; a chapter or section of a book; thought; all, the whole; a vast period, age, cycle [कल्प]. Ab. 110, 799. *Niccaṁ kappam*, always. *Atthi kappo nipajjitam*, there is a brief space to lie down. *Jīritakappo*, mode of life (Dh. 394). *Kappati draṅgulakappo*, the two-inch alternative is allowable, that is permission is granted to extend the allotted time for the mid-day meal to two inches of the sun's shadow after noon (Mah. 15; Pāt. xxxix). *Ānāsa-kappā*, without leave (Pāt. 97). *Keralakappam Jetavanam*, the whole of Jetavana (Kh. 4). *Kappo* may mean a Kappabindu (Ab. 799, Pāt. 91). The term Kappa is given to certain vast periods or cycles of time, of which there are three, *mahākappo*, *asaṅkheyyakappo* or *asaṅkhyakappo*, and *antarakappo*. All the Cakkavālas are subject to an alternate process of destruction and renovation, and a Mahākappa is the period which elapses from the commencement of the destruction of a Cakkavāla to its complete restoration. Each Mahākappa is subdivided into four Asaṅkheyyakappas, called *samvatta*, *samvattāṭṭhāyī*, *vivatta*, and *vivattāṭṭhāyī*. In the first the destruction (by fire, water or wind) begins and is accomplished, the Cakkavāla being resolved into its native elements, or consumed so that nothing remains; in the second this state of void or chaos continues; in the third the process of renovation begins and is completed, and the fourth is a period of continuance. After the end of the fourth period the dissolution recommences as before, and so this alternate process of destruction and renovation goes on to all eternity. Each

**Asaṅkheyyakappa** contains twenty Antarakappas, an Antarakappa being the interval that elapses while the age of man increases from ten years to an *asaṅkheyya*, and then decreases again to ten years; this period is of immense duration, see *Ingam*. A Kappa is either *asūñṇakappa*, in which there is no Buddha, or *asūñṇakappa* or *buddhakappa*, in which one or more Buddhas appear. There are five sorts of *Asūñṇakappa*, *sīrakappa* in which one Buddha appears, *maṇḍakappa* in which two appear, *varakappa* in which three appear, *saramaṇḍakappa* in which four appear, and *bhaddakappa* or *mahābhaddakappa* in which five appear. The present kappa is a *Bhaddakappa*; of its five Buddhas four have appeared, viz. *Kakkasandho*, *Koṇḍāgamaṇo*, *Kassapo*, and *Gotamo* (Śākyamuni), the fifth *Metteyyo* has yet to appear. By the word Kappa standing alone a *Mahākappa* is meant. The interval of time which elapses between one *Buddhakappa* and the next varies from one *Mahākappa* to so vast a number as an *asaṅkheyya* of *Mahākappas*. The names of the last twenty-seven Buddhas are preserved. Of these the four first, *Tapaṅkaro*, *Medhaṅkaro*, *Sarapaṅkaro*, and *Dīpaṅkaro*, belonged to a *Sāramaṇḍakappa* the date of which was four *asaṅkheyyas* of *Mahākappas* plus a hundred thousand *Mahākappas* ago. *Dīpaṅkaro*, the last of these four, was the first of the twenty-four Buddhas (see *Buddho*). Since his kappa there have been eleven *Buddhakappas*, the present one being the eleventh. The interval between *Dīpaṅkaro*'s kappa and the next *Buddhakappa* was one *asaṅkheyya* of *Mahākappas* (*Suñṇakappas*). Twenty-nine *Suñṇakappas* elapsed between the present kappa and the last *Buddhakappa*, which was a *Maṇḍakappa* of two Buddhas, *Sikkhi* and *Vessabhū*.—*Kappasatthasāhasābhikkhīni cattāri asaṅkheyyāni*, four *asaṅkheyyas* of kappas plus a hundred thousand (Dh. 79). *Ekatimā ito kappe*, in the thirty-first kappa from this time (Ras. 28). *Iti dve asatthikappe*, ninety-two kappas ago (Dh. 127). *Man. B. I, 5-8, 28-35, 94-97*; Dh. 116, 126, 267; *Mah. xviii, xxii, xxiii, 86*; Ras. 15; B. Lot. 314, 324-329.

**KAPPCRO**, and **-RĀM**, Camphor [कपूर]. Ab. 305.

**KĀPUPPHAM**, Few flowers, or bad flowers [का + पुष्प].

**KĀPURISO**, A bad man [कापुस]. Sen. K. 380.

**KĀRĀ** (*f.*), A jail [कारा]. Ab. 407.

**KARABHO**, The metacarpus, the hand from the wrist to the root of the fingers; a camel [करभ]. Ab. 266, 502.

**KARABHŪSĀ** (*f.*), A bracelet or bangle [कर + भूषा]. Ab. 286.

**KARAGGAM**, The tip of an elephant's trunk [कर + अग्र]. Ab. 365.

**KARAHACI** (*adv.*), Sometimes [कहि + चिद्]. *Kaḍḍaci karahaci*, sometimes and on some occasions (Alw. I. 108).

**KARAHĀṬAM**, A bulbous root [करहाट]. Ab. 549.

**KARAJO**, A finger-nail [करज]. Ab. 268.

**KARAKĀ** (*f.*), and **-KO**, Hail [करक]. Ab. 50, 1012. *Karakavassam*, a shower of hail (Dh. 224).

**KĀRAKAM**, The relation of noun and verb in a sentence, construction, case-relation [कारक]. There are six: *apādānam* the ablative relation, *sampādānam* dative, *okāso* locative, *karāṇam* instrumental, *kammaṇ* accusative, *sāmi* genitive. These are Kaccāyana's terms (see Sen. K. 317-351); some grammarians call the acc. *upayoga*, the abl. *nissakka*, the loc. *bhūmma*. *Kārakakappa*, chapter on case-relation or syntax (Sen. K. 351).

**KARAKO**, A waterpot; the pomegranate tree [करक]. Ab. 570, 1012.

**KĀRAKO** (*adj.*), Making, doing, causing [कारक]. *Gahakārako*, house-builder, architect (Dh. 28). *Haṭṭhakammakārakā manussā*, manual labourers. *Mahāsāṅgītikārakā*, those who held the great rehearsal (Alw. I. 64). Fem. *kārikā* (Dh. 177, 222). *Kārako*, a doer, agent, author. *Kusalassa kārako puggalo*, a man who is a doer of good works (Dh. 138). *Dhammaṇ sutvā kārakapuggalā*, men who having heard the truth act in accordance therewith (Dh. 151).

**KARAMADDO**, The shrub *Carissa Carandas* [करमद]. Ab. 578.

**KARAMARO**, A prisoner [comp. करमरिन्]. Ab. 407. *Karamarāṇito*, a servant or slave taken prisoner in war (Ab. 515).

**KĀRANĀ** (*f.*), Agony, torture [कारणा]. Ab. 407.

**KĀRANĀ** (*adv.*), On account of, for the sake of [कारणात्]. With gen. *Issariyassa k.*, for the sake of obtaining the kingdom. *Ānandatthera-kāraṇā*, on account of the therā Ānanda (Mah. II, comp. 43). *Kṛāṇā*, on what account?

**KARANAM**, Making; doing; action; instrument; the body; an organ of sense [करण]. Alw. 901. *Kussakusalakammakaramam*, doing right and wrong actions (Dh. 99). *Thūpa-sa karanam*, building the Dagoba (Mah. 107). *Itthakikaranam*, brick-making (Ditto). *Okāsukararam*, making room. *Abhinarakaramam*, renovation. *Kararam* is the name of the instrumental relation (see *Karakam*). See *Karapa*.

**KĀRANAM**, Motive, cause, reason, means; thing, matter, case, event, substance; destruction [कारण]. Ab. 91, 1127. *Kin nu kho karanam*, what can be the reason? (Dh. 213). *Kin nu kho ettha karanam*, what can be the cause of this? (F. Jāt. 6). *Tatth' āgamanakaranam*, the object of her coming there (Mah. 121). *Aparam pi karanam atthi*, and I have another reason besides (Dh. 234). *Tena karapena*, for this reason, on this account (Dh. 392, comp. 398, 407). *Kena karapena*, on what account? (Dh. 349). *Nūham aññena karapena gatā*, this was my sole object in going (Dh. 242, comp. 235). *Imam karanam nūcikkhi*, did not tell me this matter (Dh. 212). *Brāhmaṇa ekaṃ te karanam kathemi*, Brahmin, I have somewhat to tell thee (Dh. 163). *Tathā karanam pariyesitabbam*, then the matter is to be investigated. *Kirapan te nātam āgamame mayā*, your case became known to me as I approached (Mah. 243). *Dukkha-karanāni*, painful circumstances (Dh. 395). *Khippam eva imam karanam sikkheyya*, would soon teach him this thing (Dh. 400). *Ākaraṇa*, unreasonable, groundless. For abl. *karaṇā*, see separate article.

**KARAṆAKO**, A box [करण्डक]. Alw. I. 74; F. Jāt. 5; Mah. 161.

**KĀRANĀVO**, A sort of duck [कारण्डव]. Ab. 626.

**KARANDO**, and **-DAM**, A basket, a wicker-work box [करण्ड] Ab. 317; Mah. 258.

**KĀRANIKO** (adj.), Investigating, judging [कारणिक]. Ab. 726. One of the guardians of hell is called *karaniko*, "the judge" (Ab. 658).

**KARANĪYO** (p.f.p. *karoti*), That ought to be done or made [करणीय=कृ]. Ab. 772. *Ussāhe karaniyo*, effort must be made (Kamm. 8). *Añjālikaraniyo*, to whom salutation should be made, deserving salutation (Alw. I. 78). *Natthi kusalakusalāchi kammāchi karaniyam*, there is no use in doing good or bad actions. Neut. *karaniyam*,

that which ought to be done, duty. *Saṅgha-karaniyāni karoti*, to perform ecclesiastical duties (Dh. 348). *Cattari karaniyāni cattari akaraniyāni*, four things to be done, four things to be avoided (Kamm. 9).

**KARĀNJĠ**, The plant *Pongamia Glabra* [करञ्ज]. Ab. 367.

**KARANO** adj., Making, causing [करण]. *Samaṇṇikarano*, causing reconciliation (Mah. 6). Fem. -*ni*.

**KARĀNO**, see *Karoti*.

**KARANTAKIPHALĠ**, The Jack-tree or bread-fruit tree, *Artocarpus Integrifolia*. Ab. 500.

**KARAPĀLIKĀ** (f.), A wooden sword, a cudgel [करपाणिका]. Ab. 392.

**KĀRĀPANAM**, Causing to be made. Dh. 250.

**KĀRĀPETI** (caus. *karoti*), To cause to be made or done. Dh. 242; Sen. K. 436, 467. P.p.p. *kārāpito* (Mah. 158).

**KARAPUṬO**, The cavity formed by joining the bent palms of the hands [कर + पुट]. Ab. 268 (same meaning as *añjali*).

**KARASĀKHĀ** (f.), A finger [कर + शाखा]. Ab. 206.

**KĀRAVELLO**, The plant *Momordica Charantia* [कारवेळ]. Ab. 596.

**KARAVĪKO**, The Indian cuckoo; name of one of the *Kulācalas*. Ab. 26, 626; B. Lot. 565, 566. See *Karaviko*.

**KARAVIRO**, Oleander or *Nerium Odorum* [करवीर]. Ab. 577.

**KĀRAVO**, see *Kāru*.

**KARENU** (m. and f.), An elephant [करेणु]. Ab. 866 (note). See *Karera*.

**KARERI** (m.), The tree *Capparis Trifoliata*. Ab. 553.

**KĀRETI** (caus. *karoti*), To cause to be done or made, to make, to perform [कारयति=कृ]. Sen. K. 467. *Rajjāṃ k.*, to reign, to rule (Alw. I. 73; F. Jāt. 16). *Abhisekam karetvā*, having caused himself to be inaugurated king (F. Jāt. 5). *Yoggam k.*, to make fit (F. Jāt. 9). *Puṇimāya akārayi maṇim taṃ nayanam*, caused this jewel to be made into the eye of a statue (Mah. 243). *Sippuggaṇham akārayi*, taught him accomplishments (Mah. 60). *Kārayamāno*, causing to be made for himself (Pāt. 4). *Pārājikena ākammena karetabbo*, is to be treated according to P. rule, convicted of a P. offence (Pāt. 7). With



two arc. *Sapatham yakkhim akārayi*, caused the y. to make an oath, made her swear (Mah. 49). With acc. and instr. *Tunnarāyehi kāriya kañcukam*, having caused a casing to be made by the tailors (Mah. 193). With acc. and gen. *So parisso tassa parisasa kammam kāreti*, this man causes that man to perform an action (Sen. K. 335). Imperat. 2nd. pers. *kāreya* (Mah. 198). Ger. *kāretvā, kariya* (Mah. 11). P.p.p. *kārito*.

**KARĪ** (m.), An elephant [कारिन्]. Mah. 106.

**KARĪ** (adj.), Doing, acting [कारिन्]. *Pāpakarī*, a sinner (Dh. 3). Dh. 52; Sen. K. 512.

**KĀRIKĀ** (f.), Work, action; a memorial verse, a metrical explanation [कारिका]. Ab. 1105. *Dakkarakārikāṃ katvā*, having performed difficult deeds (Alw. I. 77). See also under *Kāra*.

**KARĪRO**, The plant *Capparis Aphylla* [करीर]. Ab. 580.

**KARISAM**, Excrement [करीष]. Ab. 274, 995.

**KARISAM**, A superficial measure = four Ammapas. Ab. 197, 995; Mah. 61, 106; Dh. 135.

**KARISĀPAṆO**, A *kārhāpapa* [कार्षापण]. Ab. 481. See *Kahāpapa*.

**KARISSAM**, see *Karoti*.

**KĀRITO** (p.p.p. *kāretvā*), Caused to be made or done, made, constructed, performed [कारित = कृ]. Alw. I. x; Dh. 78. *Kim me rajjena kāritena*, what's the use of my reigning? (Dh. 406). Nent. *kāritam*, the causal form of the verb (Sen. K. 436).

**KĀRIYA**, see *Kāreti*.

**KĀRIYA**, **KĀRIYATI**, see *Karoti*.

**KĀRIYO** (p.f.p. *karoti*), That ought to or can be done [कार्य]. Ab. 1037.

**KARO**, The hand; an elephant's trunk; tax, toll, revenue; a ray of light [कर]. Ab. 64, 263, 355, 1047. *Karum gupādhī*, to collect the revenue (Mah. lxxvii). *Dakkhīṇam karum addā*, offered his right arm (Mah. 41). *Karum rañño ālambitvā*, holding the king's hand (Mah. 41, comp. 25).

**KARO** (adj.), Making, causing, doing [कर]. Only as the latter part of a compound: *Paññakaro*, doing good works (Mah. 132); *dakkaro*, difficult; *āttakaro*, a benefactor (Mah. 20); *passaddasāvega-karo*, causing pleasure and pain (Mah. 1); *ānanda-karo*, causing joy (Mah. 12); *bhedakaro*, causing discord; *paññakaro antakaro*, one who answers satisfactorily questions put to him. Comp. *Bhaya-karo*, *Dinakaro*, *Maddakaro*, *Nisakaro*, *Sakaro*, *Kiccakaro*, etc.

**KĀRO**, Making, action; a prison; the tree *Canthium Parviflorum*; a song of praise [कार]. *Ganthakāro*, book-making (Alw. I. x). See *Ahaṅkāro*, *Alaṅkāro*, *Balakkāro*, *Sūdhakāro*. *Kāro* is used after letters to form their name: *akāro*, the letter a; *ākāro*, the letter ā; *kakārādayo*, the letters k and the rest (Sen. K. 201); *okārakārā*, the letters o and u (Sen. K. 208). Ab. 1011; Dh. 274.

**KĀRO** (adj.), Making [कार]. *Rathakāro*, a coach-maker. *Bhattakāro*, a cook. See *Andhakāro*, *Cammakāro*, *Cittakāro*, *Suraynakāro*, etc.

**KAROTI**, To act; to do; to cause; to cause to become, to render, to make; to perform [कृ]. *Bhāsati vā karoti vā*, speaks or acts (Dh. 1). *Tathā katvā*, having done so, having acted thus (Dh. 156). *Mā evaṃ akatthā*, do not do so (Dh. 80). *Kim katvā*, having done what? by what means? *Yam kiñci katvā*, by some means or other (Dh. 156). *Aham pi kiñcid eva karissāmi*, I too will do something or other (Dh. 106). *Idāni kim karomi*, what am I to do now? (Dh. 157). *Kiñci akatvā*, having done nothing, without doing anything (Alw. I. 99). *Yathā mañ na muñcati tathā kātum vaññati*, I must manage that he does not dismiss me (Dh. 156). *Yathā so nāgacchati tathā karissāmi*, I'll take care he does not come. *Disa disaṃ yam tam kayirā*, whatsoever an enemy would do to an enemy (Dh. 8). *Na te labbhā kiñci kātum*, it is not allowed to do anything to them (Alw. I. 72). *Kim vo bhante hatthi kim karonti*, pray, sir, what do the elephants do to you? (Dh. 154). *Natake viya akāsi*, treated them like relatives (Dh. 240). *Te attano etvarāni kim karissanti*, what will they do with their own clothes? (Dh. 174). *Tessaṃ andāgamanam karissāmi*, I'll prevent their coming back, lit. I will cause their non-return (Dh. 154). *Akariya janakkhedam*, without causing human suffering (Mah. 215). *Lomahamsam k.*, to cause amazement (Mah. 107). *Karoti so tatth'attānam yathā nam icchatī disa*, he makes himself what his enemy would wish him to be (Dh. 29). *Katvāna mahesim Sthasvalim*, having made S. his queen (Mah. 46). *Ratham k.*, to build a chariot. *Bharmamuttiṃ k.*, to convert into a handful of ashes (Dh. 354). *Tathārūpam mittam kātum*, to make such a man one's friend (Alw. I. 75). *Dāṭham k. bandhanam*, makes the fetter strong (Dh. 63). *Ujjam k.*, to make straight (Dh. 7). *Upkam k.*, to heat (F. Jāt. 57). *Naggaṃ*



*k.*, to strip naked (Mah. 261). *Uyyānam ramayyaṃ ahiṃ*, rendered the garden delightful (F. Jāt. 6). *Paṇḍum samam katvā*, making the earth smooth (Dh. 154). *Khettaṃ dve koṭṭhise katvā*, having divided the field into two, lit. made it into two portions (Dh. 126). *Haṭṭhagataṃ k.*, to make one's own (Dh. 228). *Vissāsaṃ k.*, to make friends with (F. Jāt. 17). *Aggim k.*, to make a fire (F. Jāt. 2). *Vohāram k.*, to trade (F. Jāt. 14). *Kasim k.*, to till the ground (F. Jāt. 9). *Aṭṭam k.*, to go to law, to bring an action. *Kismici dāyam akatvā*, not feeling desire for anything (Dh. 281). *Akatvā ratim akkharesu*, not delighting in syllables (Kh. 21). *Sitaṃ k.*, to smile (F. Jāt. 10). *Kālam k.*, to die. *Mānasam k.*, to resolve (Mah. 76). *Okāsam k.*, to make room for. *Paribhogam k.*, to use (Dh. 106). *Paccuggamanam k.*, to go to meet (Dh. 231). *Sammanam k.*, to pay honour to (Mah. 241). *Sakkāram k.*, to entertain hospitably. *Anuññam k.*, to permit. *Mettaṃ karoti*, to show friendship to (Kh. 6). *Iddhiyo k.*, to work miracles (Dh. 299). *Sūlabhedam k.*, to commit a breach of morality (Dh. 156). *Saṅgittim k.*, to hold a rehearsal (Mah. 11). *Sākaṇḍham k.*, to converse (Dh. 121). *Naram kurute vasaṃ*, gets a man into his power (Dh. 9). *Daḍḍam k.*, to inflict punishment (Alw. I. 99). *Divāvāharam k.*, to take one's midday rest. *Abbhutam k.*, to make a bet, lay a wager. *Kalaham k.*, to quarrel. *Paṇidhiṃ* or *paṭṭhanam k.*, to make an aspiration for, to pray for. *Saddam k.*, to make a noise, to shout. *Paññāsi k.*, to do good actions. *Kammam k.*, to do a deed, to perform an action. *Parattim k.*, to establish (Mah. 88). *Vamsaṭṭhitiṃ k.*, to establish one's dynasty. *Upamaṃ k.*, to make a comparison (Dh. 24). *Opamaṃ k.*, to give a simile or illustration (Alw. I. xlii). *Sokaṃ k.*, to mourn (Dh. 360). *Viriyaṃ* or *ātappam k.*, to make an effort, to exert oneself (Mah. 13; Dh. 310). *Yuddham k.*, to fight, to make war (Mah. 153). *Parāpaghātāṃ akatvā*, without mentioning life-slaughter (Alw. I. cxxiv). *Attano ghare akāsi*, kept them in his own house (Alw. I. 75). *Haṭṭhe karitvā*, having placed it in his hand. *Vāme kaṇṭhikāṃ katvā*, placing his sister on his left side (Mah. 44). *Paṇḍum uccaṅge katvā*, having put the letter in the fold of her dress (Dh. 221). *Baki naṃ karissāmi*, I'll put him outside (Dh. 94).

*Ekato k.*, to put together (Mah. 140). *Purato k.*, to put in front (Mah. 233). *Dvedhā k.*, to divide. *Aññattha k.*, to put elsewhere (Alw. I. 63). *Tato amacce katvāna*, next in order posting the ministers of state (Mah. 233). *Manasi karoti* or *manasi-karoti*, to attend to (Mah. 158, Dh. 401). *Puttā ra dhanam vā tasmim samaye kim eva karissanti*, when that time comes what good will sons and riches do to you? (Dh. 258). *Jiviteva kim karissāmi*, what is the use of living? lit. what shall I do with life? *Karoti* is sometimes compounded with a noun or adj., the short *a* of the nominal base being first changed to *i*: *daḍḍikaroti*, to make firm; *bhassikaroti*, to reduce to ashes; *andhikaroti*, to render helpless (Att. 207); *caṇḍikaroti*, to provoke. The present tense of *karoti* is as follows: *karomi*, *karosi*, *karoti*, *karoma*, *karotha*, *karonti*. Pres. ātm. 3rd pers. *kurute* (Dh. 9, 39; Mah. 219; Sen. K. 402), *kubbati*, *kubbate* (Sen. K. 463, pl. *kubbanti*). Opt. *kayirā* (Dh. 8, 10, 19; Mah. 244; Das. 6), *kayirātha* (Dh. 5, 22, 55; Kh. 14), *kubbetha*, *kare* (Dh. 8, Sen. K. 465), *kareyya* (F. Jāt. 2; Sen. K. 465). Imperat. 2nd pers. *kuru* (Mah. 18, 61), *karohi* (Dh. 42); 3rd pers. *karotu*; 2nd pers. pl. *karotha* (Sen. K. 436); 3rd pers. pl. *karontu*. Fut. *karissati* (Sen. K. 428; Dh. 156; F. Jāt. 12). There is also a contracted form of the fut. of which the 1st. pers. is *kāhāmi*, 2nd *kāhasi*, *kāhisi*, 3rd *kāhati*, *kāhiti*, 1st pl. *kāhāma* (Sen. K. 452; Dh. 28, 123, 322; Mah. 49). Aor. *akāsi* (this is the usual form in prose, Sen. K. 455, F. Jāt. 6, Mah. 72, pl. *akāsam*), *akā* (Mah. 23, 37, pl. *akāsam*, 2nd pers. pl. *akattā*), *akari* (Sen. K. 455, F. Jāt. 13, Mah. 13, 72, Dh. 129, pl. *akaram*, *akarinam*). Aor. 1st pers. pl. with ātm. term. *akaramhase* (F. Jāt. 13). Inf. *kattum*, *kātum* (Sen. K. 512), *kātave* (Mah. 217, Sen. K. 485, 503). Ger. *katvā*, *katvāna*, *kattāna*, *kātāna*, *karitvā*, *kariya* (Sen. K. 486, 503, 510, 512, Mah. 194, 215 *akariya*, comp. Att. 214 *abhimukhikariya*). P.pr. *kubbam* (Dh. 10; F. Jāt. 13), *kubbanto* (Sen. K. 433; Mah. 244), *karonto* (Dh. 21), *karam* (Dh. 25, Mah. 137, dat. *karato*). *karamāno*, *karamāno*, *karanāno*, *kubbāno*. Part. fut. *karissam* (Cl. Gr. 120). Pass. *karayati*, *kariggati*, *kayyati*, *kariyati*, *kaytrati* (Sen. K. 437, 438). Pass. aor. *karigittā* (Sen. K. 502). Pass.p.pr. *karigamāno*, *kariggamāno*, *kayiramāno*,

being done or made (Att. 190; Alw. I. xxi; Dh. 201; B. Lot. 717). P.p.p. *karayyo*, *kattabho*, *kattabho*, *kuro*, *kuroyo*, *kayiro*, *kayyo*. P.p.p. *karay*.—Although the grammarians appear to treat *karayati* as an active form (see Cl. Gr. 110; Alw. I. 20, 41; Sen. K. 441, 463), there can be little doubt that it is really a passive. I have met with the pres. tense elsewhere than in the grammars, and in both cases it is used as a passive. The first instance is at Dh. 380, *yehi tam kayirati*, "by whom this is done;" the second is at Pāt. 90, *mahāthāmadhuni pi kayirati*, "it is also made from honey." Comp. also at Sen. K. 333, *Yenari kayirate tam karayam*, "and that by means of which anything is done is called the instrument." The part. pres. *kāyiramāno* occurs frequently, and always as a passive, e.g. *mahāthāpe kayiramāno*, while the Mahāthāpa was being built (Mah. 177). *Kayirati* is a metathesis of *kariyati* or *kariyati*. The opt. *kayirā* is a metathesis of the Sansk. कुर्यात्, through the foll. steps, *kuryāt*, *karyāt*, *kariyā*, *kayirā*. In the opt. *kayirātha* the -tha probably represents the final -त् of कुर्यात्. There is nothing in Pāli usage to prevent the Imperat. 2nd sing. *kayirāhi*, given at Sen. K. 441, from being a passive. The p.p.p. *kayiro* is a metathesis of *kariyā*. The pass. *kayyati* is a contraction of *kariyati* through an intermediate form *karyati*. In *kayyo*, S. *kariyā*, assimilation has taken place.

**KĀRU** (m.), An artisan [कार]. Ab. 504; Sen. K. 514. Pl. *kāraro*. Five are enumerated at Ab. 505, *tacchako*, *tanavāyo*, *rajako*, *nahāpito*, *cammakaro*.

**KĀRUKO**, An artisan [कारक]. Sen. K. 474.

**KARUNĀ** (f.), Compassion, mercy [करुणा]. Ab. 160. *Karunābhāvanā*, exercising the meditation of pity or sympathy, fixing the mind intently on the idea of human suffering and the wish to relieve it (E. Mon. 246; Man. B. 417). *Karunākaro*, a mine of mercy (Alw. I. vii). See *Appamaññā*, *Kammaññāna*. Comp. *Karuno*.

**KARUNĀVĀ** (adj.), Merciful [करुणावन्त]. Alw. I. xiii

**KĀRUNIKO** (adj.), Compassionate, merciful [कारुणिक]. Ab. 727.

**KĀRUNĀM**, Compassion [कारुण्य]. Ab. 160; Dh. 319.

**KĀRUNNATĀ** (f.), Compassionateness [कारुण्य + ता]. Mah. 243.

**KARUNO**, That which moves compassion, the pathetic, pathos [करुण]. Ab. 102. See *Karunā*.

**KASĀ** (f.), A whip [कशा]. Ab. 370; Dh. 26; Mah. 259.

**KASAKO**, A ploughshare [कषक]. Ab. 448.

**KĀSAM**, see *Kāso*.

**KĀSAMADDO**, The plant Cassia Sophora [कासमर्द]. Ab. 598.

**KASAMBU** (n.), Sweepings, rubbish. Ab. 224.

**KASĀPETI** (caus. next), To cause to be ploughed. Dh. 141.

**KASATI**, To plough, to till the ground [कष]. P.pr. *kasanto* (Mah. 98). Imperat. atm. 1st. pers. pl. *kasāma* (F. Jāt. 10, 32). P.p.p. *kaṭṭho*, *kasita*. When कष means "to draw," its present in Pāli is *kaḍḍhati*, and its p.p.p. *kaḍḍhito*.

**KĀSATI**, To shine [काश].

**KASĀYITO** (adj.), Stained [कषायित]. Att. 193.

**KASĀYO**, and **KASĀVO** (adj.), Having an astringent taste; fragrant [कषाय]. Dh. 260. Masc. and neut. astringent taste (Ab. 148); the colour red or reddish yellow; astringent juice (Ab. 960); stain, impurity, depravity, sin (Dh. 2, 115).

**KĀSĀYO**, and **KĀSĀVO** (adj.), Reddish yellow, yellow [काषाय]. *Kāsāyāni vatthāni*, the yellow robes (B. Lot. 863; Alw. I. 92). *Kāsāvam vattham*, the yellow robe (Dh. 2). Neut. *kāsāyam* and *kāsāvam*, the yellow robes of a Buddhist priest or monk (Ab. 296; Dh. 54). *Kāsāvam* or *kāsāyam* *labhati* or *ādiyati*, to assume the yellow robe, to become a monk (Dh. 114; Mah. 38; comp. Dh. 112). *Kāsāvaṇi* or *kāsāyāni nivāseti*, to wear the yellow robes (Dh. 128; Mah. 24). *Kāsāyavāsane*, wearing the yellow robe (Mah. 110). *Kāsāva-pajjoto*, glittering with yellow robes (Mah. 73, 79). *Kāsāyāni apamēdā*, having thrown off the robes (Dh. 86).

**KASERU** (m. and n.), Name of a kind of grass [कसेरु]. Ab. 1010.

**KASĪ** (f.), Ploughing, agriculture [कषि]. Ab. 445; Kh. 11. *Kasim karoti*, to plough, to till the ground (F. Jāt. 9). *Kasikammam*, tilling, agriculture (F. Jāt. 9, 14; Alw. I. xxix).

**KĀSĪ** (m.pl.), The name of a people and country [काशि]. Ab. 185. *Kāsirājā*, king of Kāśi (Dh. 400). *Kāsirattham*, the country or kingdom of

Kāṣī; Das. 39; F. Jāt. 2, 3, 9). *Kāśī*, in the Kāśī country (Mah. 29). Benares was the capital of the Kāśī country.

KĀSIKO (*adj.*), Belonging to the Kāśī country [काशिक]. *Kāśikam cattham*, Benares cloth (Dh. 251, comp. E. Mon. 155).

KASIMĀ (*m.*), A husbandman, cultivator [कषि + मन्]. Cl. Gr. 24.

KASIṆO (*adj.*), All entire [कस्त्र]. Ab. 702.

KASIṆO, and -NAM, This is the name for one of the divisions of the Karmasthāna, and is a process by means of which mystic meditation may be induced. There are ten sorts of Kasiṇa, *paṭhavīkasiṇam*, *āpokasiṇam*, *tejakasiṇam*, *vāyokasiṇam*, *ālakasiṇam*, *pītakasiṇam*, *lohitakasiṇam*, *odātakasiṇam*, *ālokakasiṇam*, *paricchinndkāsakasiṇam*, earth, water, fire, wind, blue, yellow, red, white, light, and the sky seen through a narrow aperture (E. Mon. 252). The word *kasiṇa* is the Sansk. कस्त्र, and this rite is I think so named because in practising it the mind is wholly absorbed or engrossed in one predominant idea on which it is intently fixed. In *Paṭhavīkasiṇa* a circle (*kasiṇa-maṇḍala*) a few inches in diameter moulded of earth or clay is placed upon a low frame. Seated at a short distance the priest must fix his eyes upon the circle, and concentrate his mind upon the idea of the element of earth, inwardly repeating its various names, and dwelling on the thought that the particles of his own body are composed of this element. He must continue this exercise until his mind attains a state of absorption or mesmeric trance, when *Nimitta* will be produced, the circle being seen when the eyes are closed as clearly as when they are open (see *Nimittam*). In *Āpokasiṇa* the object contemplated is a bowl full of water, in *Ālokakasiṇa* a circle of light thrown upon a wall, in *Paricchinndkāsakasiṇa* a portion of sky seen through a hole in the roof of a hut. In *Nilakasiṇa* some object of a blue colour is used, as a piece of blue cloth, or some blue flowers, or a blue circle painted on a wall; and so with the remaining Kasiṇas. Saṅgīti S. enumerates ten Kasiṇāyatanas, *paṭhavīkasiṇam*, *āpok.*, *tejak.*, *vāyok.*, *ālak.*, *pītak.*, *lohitak.*, *odātak.*, *ākāsak.*, *viññāpakasiṇam*. E. Mon. 252 and foll.; Man. B. 10; Dh. 131, 270. See *Kam-majjhānam*.

KASIRO (*adj.*), Painful, grievous, miserable [कच्छ].

Das. 34. Neut. *kaciraṇ*, trouble, distress (Ab. 89). *Kacirana*, with difficulty (Alw. I. 92). See also *Kiccho*.

KASITO (*p.p.p.* *kasati*), Ploughed. Ab. 1040.

KASMĀ, KASMIM, see *Ko*.

KASMIRAJAM, Saffron [काश्मीरज]. Ab. 303.

KASMIRO, Cashmere [कश्मीर]. Ab. 135; Alw. I. 111. *Kasmiragandhāri*, (*pl.*) Cashmere and Candahar Mah. 73.

KĀSO, and KĀSĀM, The grass *Saccharam* Spontaneous [कास]. Ab. 601, 1125.

KĀSO, Cough [काम]. Ab. 329, 1125.

KASSA, KASSACI, see *Ko*, *Kori*.

KASSAKO, A husbandman, farmer, cultivator [कषक]. Ab. 447; F. Jāt. 14.

KASSAPO, Name of one of the twenty-four Buddhas the last before Gotama; name of a famous disciple of Buddha, president of the first Mahāsaṅgīti; name of a Rishi [काश्यप]. Ab. 109; Mah. 2, 12. See *Iai*.

KĀSU (*f.*), A hole in the ground, a pit; a multitude [कसु]. Ab. 650, 1125. Loc. *kāsuyam* (Ab. 684).

KĀTABBO, see *Kattabbo*.

KATĀBHINĪHĀRO (*adj.*), Having formed the resolution to become a Buddha [कत + abhinīhāra]. See *Abhinīhāro*, and Man. B. 92.

KATĀBHISEKO (*adj.*), Whose inauguration ceremony has been performed [कत + अभिषेक]. *Rāja katābhiseko*, the anointed king (Mah. 159).

KATACCHU (*m.*), A spoon. Ab. 458. *Katacchumattam bhattam*, a mere spoonful of boiled rice (Dh. 352). *Katacchubhikkhā* appears to mean food ladled into a priest's bowl when he calls at a house for alms (Dh. 229).

KATĀHĀM, and KATĀHAKAM, A jar, vase, flower-pot [कटाह, कटाहक]. Mah. 90, 108, 111.

KATAHATTHO (*adj.*), Skilful [कत + हत्थ]. Ab. 720; Dh. 223; Mah. 150.

KATAKAM, and -KO, A bracelet; the side of a mountain [कटक]. Ab. 285, 608. *Pāḍakatakam*, a foot-bangle.

KATĀKATO (*adj.*), Wrought and unwrought; done and not done [कत + अकत]. Ab. 486. *Na paresam katākatam*, not other people's sins of commission and omission (Dh. 10).

KATAKO (*adj.*), Artificial, feigned [कतक]. Ab. 1036.

KATAKO, The nut plant, *Strychnos Potatorum*, the seed of which is used to clear water [कतक]. Ab. 1036.

**KATAMĀLI** (m.), The tree Cassia Fistula [comp. कतमालि]. Ab. 352.

**KATAMO** (adj.), What? which? [कतम]. *Katamo* *gāṇḍhādharā*, which (of the two) is the *gāṇḍhādharā*? (Dh. 80). *Katamo* *deva-loko* 'bhi-rasmo, which (of the six deva-lokos) is the most delightful? (Mah. 19). *Katame* *dasa dhammā* *āhuratta*, what are the ten things that ought to be increased?

**KATAÑJALI** (adj.), Saluting respectfully [कत + जलि]. Mah. 112. See *Añjali*.

**KATAÑŇU** (adj.), Grateful [कतञ्ज]. Mah. 157, 161.

**KATAÑŇUTĀ** (f.), Gratitude [कतञ्जता]. F. Jāt. 13; Kh. 5.

**KATAPUÑŇATĀ** (f.), State of having done good works, meritoriousness [कतपुञ्ज + ता]. Kh. 5, 14.

**KATARO** (adj.), What? which? [कतर]. *Katarā* *aruṇa piṭṭhakaṃ paṭhamā* *amāyā* *ima*, which (of the three piṭṭhaka) shall we release first? *Atthārasasu* *bhāṣaṇa* *katarabhāṣaṇa* *kathema*, which (of the eighteen languages) shall I speak in? (Alw. I. cvii). *Kataranagaratongat'attha*, from what town do you come? (Dh. 234). Gen. fem. *katarissā* (Dh. 172).

**KATATTAM**, Fact of having been done or made [कत + त्त].

**KATAVĀ** (preterite participle from *karoti*), Having done or made [कतवन्].

**KATĀVAKĀSO** (adj.), Having obtained an opportunity, having received permission [कत + वक्कास].

**KĀTAVE**, see *Karoti*.

**KATAVEDI** (adj.), Grateful [कतवेदि]. Das. 44.

**KATĀVI** (preterite participle from *karoti*), Having done or made [कत + विन्]. Cl. Gr. 146.

**KATHĀ** (f.), Speech, discourse; conversation, discussion; a story, tale, account [कथा]. Ab. 113. *Taṃ* *kathāya* *nisso* *kutvā*, comforted by what he said (Dh. 96). *Sace* *māta* *kathā* *paṭhamā* *supāsi*, if he hears his mother speak first (Alw. I. cvii). *Dhammā* *kathā*, a religious discourse or sermon (see also *Dhammakathā*). *Anupubbikathā*, discourse or exposition of a succession of subjects (*dāmakathā* *silakathā*, *saggakathā*, see Dh. 79, this formula is of frequent occurrence). *Tiṇṇaṃ* *khattiyaṇaṃ* *kathā* *udapādi*, a discussion arose between the three noblemen (Dh. 141). *Kāya* *kathāya*, conversing on what subject? (F. Jāt. 8). *Sattā* *gūṇakathā* *kathenti*, talking about the Teacher's goodness (Dh. 314). *Kathā* 'va *kā*,

who can describe? lit. what description can there be? With loc. *Idhadīpaṭṭhasaṅghassa* *kā* *kathā* 'va *idhāgame*, what description can be adequate in the case of the arrival of the clergy belonging to Ceylon? (Mah. 171, comp. 160, 164). *Kathā-magga*, account, narrative, history (Ras. 65).

**KATHALO**, A potsherd or fragments of broken pottery; gravel [कठर]. B. Lot. 384, 576; Dh. 322; Ab. 925.

**KATHAM** (adv.), How? [कथम्]. Ab. 1139; Sen. K. 415. *Katham* *āgatā*, how did you get here? (Dh. 155). *Kathan* *nu* *sākhā* *gaphissam*, how then can I obtain a branch? (Mah. 111, comp. 158, 165). *Mokkha* *sabbabhaya* *katham*, how can there be a release from all dangers? (Att. 194). *Katham* *hi* *nāma* *likhitacoraṃ* *pabbājessanti*, I should like to know how they can ordain a proclaimed thief (Alw. I. 72). *Katham* *karissasi*, how will you work? i.e. how much work will you do? (Mah. 174). *Uṇhodakam* *paṭiyādeti* *katham*, he gets the hot water ready, and how does he set about it? (Dh. 106).

**KATHANAM**, Saying, talking, conversing, relating [कथन्]. Ab. 1168; Dh. 135, 234.

**KATHĀNAM**, One of the high numerals, 10,000,000<sup>13</sup>, or 1 followed by 126 ciphers (see *Saṅkhyā*). Ab. 476; Sen. K. 413.

**KATHAÑCI** (adv.), Scarcely, with difficulty [कथम् + चिद्].

**KATHAÑKATHĀ** (f.), Doubt [from कथम् + कथन्]. Ab. 170; Dh. 432; Ras. 80. *Viṇṇa* *kathañkathā*, whose doubts are dispelled. Comp. *akathañkathā*, free from doubt, = अ + कथं कथा + ण् (Dh. 73).

**KATHĀPETI** (caus.), To cause to be said; to cause to be told, to learn [fr. कथ्]. *Dhammakathā* *kathāpesim*, I have caused sermons to be preached (Mah. 196). *Tikkhattuṃ* *kathāpetvā*, having made them repeat it thrice (Alw. I. 97). *Kammaṭṭhānaṃ* *kathāpessāmi*, I will get myself taught K. (Dh. 195). *Taṃ* *taṃ* *bhāsaṃ* *kathāpetvā* *uggaṇhi*, learnt such and such a language by hearing it spoken (Alw. I. cvii).

**KATHĀVATTHU** (n.), Subject of discourse [कथा + वत्तु]. Dh. 258, 407. There are ten, which Subhūti tells me are *appicchakathā*, *santūṭṭhikā*, *pavivekaka*, *asaṃsaggaka*, *viriyārambhaka*, *silakathā*, *samādhikā*, *paññāka*, *vimuttikā*, *nāpāda*.

*katheti*. The list given in Wade's Dict. of Buddhism substitutes *dānakathā* for *very katheti* 199.

**KATHĀVATTHUPAKAṢAṆAṆ**, Book of subjects of discussion, book of controverted points [कथा + वस्तु + प्रकरण]. This is the name of one of the books of the Abhidhamma. It was composed by the apostle Moggalliputtatissa, and delivered by him at the third Mahāsaṅgīti (Mah. 42; Alw. N. 170). It contains a thousand sūtras, half of which deal with points of Buddhist doctrine, and half with non-Buddhist doctrines. Sometimes written *kathavatthupakkaraṇa* (Mah. 42). E. Mon. 170.

**KATHETI**, To say, to speak, to tell, to recite, to narrate, to repent, to preach, to teach, to talk, to converse, to speak to, to speak of, to mean [कथ]. *Tasmā kathente*, when he was talking (F. Jāt. 10). *Tasmā kathente kathente yeva*, as he continued to speak (Dh. 97). *Ekaraccaṇaṃ pi kathetāṃ*, to utter a single word (F. Jāt. 8). *Katurahūsiya kathemi*, in what language shall I speak? (Alw. I. cvii). *Kūci na kathessasi*, you will not say anything (F. Jāt. 17). *Kiṃ kathesi*, what is this you say? what do you mean? (Dh. 80). *Te vejjassu kathayimāsu*, they told it to the doctor (Dh. 82). *Devadūtasuttaṃ kathesi*, preached the D. discourse (Mah. 83). *Kammaṭṭhānaṃ me kathetha*, teach me k. (Dh. 80). *Abhidhammā*, or *abhidhammaṃ*, or *abhidhammena kathayanti*, they preach from the A., they preach the A. (Sen. K. 322). P.pr.ātm. *kathayamāno*, saying, speaking. Pass. *kathiyati*, *kathyati* (Ab. 69, 906; Alw. I. viii). Pass.p.pr. *kathiyamāno* (Dh. 179). P.p.p. *kathito*.

**KATHĪ** (adj.), Speaking [कथा + इन्]. *Citrakathī*, eloquent. *Dhammakathī*, a preacher.

**KATHIKĀ** (f.), Talk, parley, a pact or agreement [कथ + इका]. Dh. 405. *Kathikaṃ karoti*, to come to terms, to make an agreement (Alw. I. 74; Dh. 122, 123). Often written *katikā*.

**KATHIKO** (adj.), Speaking, preaching [कथिक]. *Kathiko mahā*, a great preacher (Mah. 83). *Dhammakathiko*, a preacher (Mah. 221, and see sep.).

**KATHINO** (adj.), Hard, solid; severe, difficult [कठिन]. Ab. 714. The term *kathinaṃ* is applied to a robe made for a Buddhist priest in the course of a single day and night. This gift is considered highly meritorious. Sometimes the

whole process of making the robe from the raw cotton is done through in a single day. The Kathina must be formally presented by the donor before a chapter of at least five priests (E. Mon. 121; Att. 142). *Kathinavāsana*, cloth for the Kathina. *Kathinavāsana*, K. robes (Att. 227). Pat. 106.

**KATHITO** p.p.p. *katheti*, Spoken, said, related, told; spoken of, meant [कथित = कथ]. Dh. 98.

**KATHITO** p.p.p., Boiled, boiling [from कथ]. Ab. 743. Mah. 152.

**KATHIYATI, KATHYATI**, see *Katheti*.

**KATI** (inter. pron.), How many? [कति]. *Katī dhurūti*, how many burdens? (Dh. 80). *Katīhi iriyāpethi*, in how many positions? (Dh. 81). *Katīrasa*, how many years old? (Dh. 405). *Katīridha*, of how many sorts?

**KATĪ** (f.), The small of the back, the hip, the waist [कटि]. Ab. 272; Mah. 137. *Yira katī*, as high as the waist (Dh. 148). *Katīuttam*, a rope round the waist.

**KATICI**, Few, some [कतिचिद्]. *Dandhū seariyā bala paṇḍitā noma katīci eka honti*, the foolish teachers are many, the wise are few indeed (Dh. 124).

**KATIKĀ**, see *Kathikā*.

**KATIPĀHAM**, A few days [कतिपय + अह]. *Katipāhena*, in a few days (Mah. 107). *Katipāhen' eka*, in a very few days (Dh. 121, 198). *Katipāham rasitvā*, having lived with him a few days (F. Jāt. 5). *Katipāhassa accayena*, or *katipāhaccayena*, after a few days (Mah. 50).

**KATIPAYO** (adj.), A few, some, several [कतिपय]. *Katipayūtherā*, several priests (Mah. 39). Mah. 144.

**KATO**, and **KATO** (p.p.p. *karoti*), Made; done; composed; performed [कृत = क]. *Katāniakatāni*, things done and things left undone (Dh. 10). *Kaccayanakato yogo*, the rules were composed by K. (Alw. I. 104). *Porāṇehi kato p' eka*, the history compiled by the ancients (Mah. 1). *Mam' eka kaṭaṃ*, this is my doing (Dh. 13). *Tambala-hādhi kato*, made of copper and other metals (Pāt. 80). *Haṭṭhind kaṭamagga*, the passage made by the elephant (Mah. 153). *Tayā kaṭapaṇṇasāḍḍaya*, in the hut built by you (Dh. 88). *Katakammaṃ*, a deed done (Dh. 99, 305). *Cittakato*, variegated (Dh. 27). *Sambādhikato*, crowded (Alw. I. x, for the long i in this and similar compounds see the article *Karoti*). *Kata* as the first part of a compound forms numerous adjectives, e.g. *katacitto*, variegated (Dh. 312); *kataticca*,

having fulfilled all his duties Mah. 43; *kata-buddhakāro*, having fulfilled the duties of a Buddha; *kata-kattakāro*, having finished his meal (Dh. 39, 403); *katatumbhāro*, very hospitably entertained, lit. for whom hospitality was well performed Mah. 56; *katasaṅgaho*, assisted or relieved Mah. 219; *katasaṅgaho Upālithero*, the elder Upālithi by whom the convocation was held (Mah. 22); *katapāṇāro*, meritorious, lit. by whom good deeds have been done (Dh. 3, 39); *kata-machayo*, having decided, lit. by whom a decision had been made Mah. 161, 172; comp. *Katañjali*, *Katāñjeko*, *Katāñjako*, etc. See *Kafo* 2.

**KATU**, Matting, a mat made of rushes sown together; the temples of an elephant; pudendum muliebre [कटु]. Ab. 364, 435, 467; Dh. 137.

**KATO** = कृत, Made, done (Ab. 467). This form of *kato* I have only met with in the compounds *akata*, *dukkata*, *sakata*, *pariyantakata*.

**KATOPAKĀRO** (adj.), Having had a service done for one, assisted [कृत + उपकार]. Att. 214.

**KATTĀ** (m.), An agent, doer, maker [कर्तृ]. Loc. *kattari*. Pl. *kattāro*. Base in comp. *kattu-*. In gram. a name of the active voice (Sen. K. 443).

**KATTABBH**, and **KĀTABBH** (p.p. *karoti*). That ought to be done or made, that can be done [कर्तव्य = कृ]. Sen. K. 512; F. Jāt. 52. *Jitena maccena kattabbam kusalam bhakam*, much good may be done by a mortal man (Dh. 10). *Thāpe kattabbam nīṭhitam*, the work which was to be performed at the thupa is completed (Mah. 193). *Ettakā rañño kattabbakiccāro karotha*, so many of you perform the duties that ought to be performed for the king (Dh. 236). *Idāni 'ssa kattabbam jānissāmi*, now I shall be able to pay him out, lit. I shall know what to do to him (Dh. 169, comp. on the same page *Gotamassa ca kattabbam karissāmi*, I shall have my revenge on G.). *Kattabbayuttakam vattam*, duties proper to be performed (Dh. 84). *Kim na kattabbam*, what is to be done? (Mah. 153, 243). *Appamādo kātabbo paññakamme*, you must be zealous in good works (Mah. 132). *Kātabbam paṇṇikharapaṇam*, repairs must be made (Mah. 220).

**KATTARETI**, To be loose, flaccid, weak [probably a denominative from next].

**KATTARO**, A weak or decrepit man, an old man [from कर्तृ]. *Kattarayattāhi*, the walking stick of a mendicant or ascetic (Ab. 443; Mah. 245, the Ind. OE. MS. reads *kattara-*).

**KATTHA** (adv.), Where? whither? wherein? [कुत्र]. Ab. 1160; B. Lot. 514. *Kattha gamissāma*, whither shall we go? Dh. 170. *Kattha dinnam*, bestowed upon whom? (Dh. 434). *Katthagadhe*, belonging to what, living where? Comp. *Kutra* and *Kuttha*.

**KATTHACI** (adv.), Anywhere; somewhere, in some places, in some cases, ever [कुत्र + चिद्]. *Sace katthaci gamissati*, if he goes anywhere (Dh. 156). *Yattha katthaci viharantā pi*, wherever they may be living (Dh. 281). *Yattha katthacid eva*, whithersoever (Dh. 198). Kh. 16.

**KATTHAKO**, Name of a sort of reed. Dh. 30, 332.

**KATTHAM**, A piece of wood, a stick; a jungle [काष्ठ].

Ab. 548, 1040; F. Jāt. 18; Alw. N. 36. *Kaṭṭhahārako*, one who collects sticks for firewood (Att. 217).

*Kaṭṭham jhāpeti*, he burns firewood (Cl. Gr. 130).

*Kaṭṭhassa tuvaṃ maññe*, a fig for you! (Sen. K. 332).

**KATTHAMAYO** (adj.), Made of wood [काष्ठ + मय]. Sen. K. 401.

**KATTHANĀ** (f.), Praise or boasting [कथन]. Ab. 118.

**KATTHATI**, To praise, to boast [कथ्य]. Cl. P. Verbs, 12.

**KATTHISSAM**, A silken coverlet embroidered with gems. Ab. 315.

**KATTHO** (adj.), Miserable, bad [कष्ट]. Neut. *kaṭṭham*, misery (Ab. 1040).

**KATTHO** (p.p. *kasati*), Ploughed [कष्ट = कृष]. Ab. 1040. Comp. *Kiṭṭham*.

**KATTHŪRIKĀ** (f.), Musk [कस्तूरिका]. Ab. 303.

**KATTIKĀ** (f.), Name of a Nakkhatta [कृत्तिका]. Ab. 58.

**KATTIKEYYO**, The god of war [कार्तिकेय]. Sen. K. 388.

**KATTIKO**, Name of a month [कार्तिक]. Ab. 75.

The months Kattika and Assayaṇa are called respectively *pacchimakkattiko* and *pubbakattiko* (Ab. 76). Mah. 229 (*pubbakattikamāso*).

**KATTU**, see *Kattā*, *Kāmo*.

**KATTUM**, see *Karoti*.

**KATU** (m.), A sacrifice, oblation [कतु]. Ab. 412.

**KATU** (adj.), Harsh, sharp, severe; wrong [कटु]. Ab. 976. Masc. *kaṭu*, pungent or acrid taste.

**KATUKO** (adj.), Harsh, severe; pungent, acrid [कटुक]. Ab. 148; Dh. 260. *Kaṭukapphalo*, Having bitter fruit (Dh. 12; F. Jāt. 7). *Kaṭukā vācā*, harsh words. Fem. *kaṭukā*, black hellebore (Ab. 582).



KATUKAROHINI (f.). Black hellebore [कटु-  
करोहिणी]. Ab. 5-2.  
KĀTUM, KĀTUNA, KATVĀ, see *Karoti*.  
KAVACI, Mad [कवच]. Ab. 377.  
KAVANDHO, and -DHAM, A headless trunk, es-  
pecially one retaining the power of motion [कवन्ध].  
Ab. 461; Att. 218.  
KAVĀTAKO, and -KAM; and KAVĀTO, and  
-TAM, A door; a trap-door; a window [कपाट,  
कवाट]. Mah. 57, 217; Dh. 372; Pāt. 75, 87.  
KĀVERĪ (f.), The Cauvery river in India [कावेरी].  
Ab. 688.  
KĀVEYYAM, Poetry [कवि + एय].  
KAVI (m.). A monkey [कपि]. Ab. 1105. See also  
*Kapi*.  
KAVI (adj.), Wise [कवि]. Ab. 228. Masc. *kavi*,  
a wise man. Ab. 1105, also a poet. There are  
four sorts of poets, *cintīkavi*, *sutakavi*, *atthakavi*,  
*paṭṭhāṇakavi*, the poet of imagination or fiction,  
the poet of tradition, the poet of real life, the im-  
provisatore.  
KAVITTHAPHALIKO (adj.), Belonging to the  
fruit of *Feronia Elephantum* [कपित्थ + फल +  
इक]. Sen. K. 392.  
KAVITTHO, The tree *Feronia Elephantum* [क-  
पित्थ]. Ab. 551. See also *Kapittho*.  
KĀYABANDHANAM, A waist-band, girdle [काय  
+ बन्धन]. Ab. 439; Mah. 93; Dh. 389. A k.  
is one of the articles of dress of a Buddhist priest.  
KĀYAGATO (adj.), Referring to the body [काय  
+ गत = गम्]. See *Sati*.  
KAYAKKAYAM, Trading, commerce [क्रय +  
क्रय]. Kh. 11.  
KĀYĀNUPASSANĀ, see *Satipaṭṭhāna*.  
KAYAVIKKAYIKO, A trader [क्रय + विक्रय +  
इक]. Ab. 469.  
KAYIKO, and KĀYIKO, A buyer [क्रयिक, क्रायिक].  
Ab. 470.  
KĀYIKO (adj.), Bodily, corporeal [क्रायिक]. *Kā-  
yikaṃ cetusikaṃ dukkhaṃ*, physical and mental  
suffering (Dh. 91). Comp. *Brahmakāyiko*.  
KAYIRAMĀNAKO (adj.), Being made. Mah. 237.  
This word is *kayiramāna*, the pass. part. pres.  
from *karoti*, with the suffix -क.  
KAYIRATĪ, see *Karoti*.  
KAYIRO (p.f.p. *karoti*), That ought to be done  
[कार्य = कृ]. Dh. 55. Comp. *Kāriyo*, *Kayyo*.  
KAYO, Purchase [क्रय]. *Kayavikkayo*, barter,  
trade (Pāt. 10).

KĀYO, The body; a collection, multitude [काय].  
Ab. 151, 359, 1084; Dh. 8. *Addhakāyo* the upper  
part of the body (B. Lot. 569). *Mahajānākaṃ*,  
the entire populace. *Dvajaṃkāya*, two groups  
or sets of people (Dh. 98). *Saṅkhāya*, an army  
(Mah. 151). *Balaṅkāya*, a body of troops. *Paṭha-  
nākaṃ*, *paṭṭhāṇakāya*, the aggregate or element of earth,  
of water. *Buddhaṃ ti varam aparimāṇam kāyaṃ  
na sabbā parimāṇaṃ katuṃ*, I cannot fathom this  
wonderful, thus immeasurable entity called Buddha  
(Ab. I 197). *Kāyena bhadda*, after the dissolution  
of the body (Dh. 25). *Arakkāyo*, mass of cor-  
ruption (Dh. 27). When opposed to *dāra* and *ceto*,  
*kāya* may be rendered by "deed." *Kāyena vācāya  
udā cetasa* etc., by deed, word, or thought (Kh. 9;  
Dh. 70; Man. B. 296, and comp. *Duccaritaṃ*).  
*Kāyena saṃvaro*, restraint in actions (Dh. 65).  
*Santakāyo santarāpo*, one who is tranquil in action  
and in speech (Dh. 68). *Kāyakammaṃ*, action as  
opposed to words (Dh. 379). Pāt. 75 says there  
are two sorts of *abhināhāra* or offering, viz. *kāya-  
bhināhāro* when the gifts are actually brought to  
the person for whom they are intended, and *vācā-  
bhināhāro* when they are only offered or promised.  
There are two *Kāyas* or aggregates which united  
make up the sentient being, *nāmakāyo* and *rūpa-  
kāyo*; the latter is the *rūpakkhandha* or organized  
body, the former the aggregate of the other four  
khandhas. At Dh. v. 229 the comment explains  
*kāya* by *nāmakāya*, so that *dhammaṃ kāyena  
passati* would mean, "dwells on the Truth with  
all his mental faculties" (see Dh. 378). *Kāya* is  
sometimes used to mean the sense of touch or  
feeling, that sense being inherent in every part of  
the body, e.g. *jivhāya rasaṃ sāyati kāyena pho-  
ṭṭhabbanā phusati*, "tastes a flavour with his  
tongue, feels a contact or sensation with his body"  
(see Man. B. 399, *Āyatanam*, *Indriyam*, *Fiṇṇā-  
naṃ*). For *Kāyabhāvanā* see *Satipaṭṭhāna*.

KAYYATI, see *Karoti*.

KAYYO (p.f.p. *karoti*), That can or ought to be  
done [कार्य = कृ]. Sen. K. 520. Comp. *Kāriyo*,  
*Kayiro*. For the form comp. *ayya* = कार्य.

KE, KECI, see *Ko*, *Koci*.

KEDĀRO, and -RAM, A cultivated field, especially  
one irrigated [केदार]. Ab. 447; Mah. 256  
(*kedāre akā*).

KEHAM, An anomalous sandhi for *kiṃ ahaṃ*  
(Cl. Gr. 16).



KEHI, see *Ko*.

KEKĀ (*f.*), The cry of the peacock [केका]. Ab. 119.

KEKARO (*adj.*), Squinting [केकर]. Ab. 320.

KEKĪ (*m.*), A peacock [केकिन]. Ab. 634.

KELĀSĪ, Name of a mountain in India [केलास].  
Ab. 497; Dh. 158; Man. B. 15. See *Himavā*.

KELI (*f.*), Amusement, sport; amorous sport [केलि].  
Mah. 149; Dh. 190, 353. *Keli* at Ab. 176 and Dh. 192.

KENA, see *Ko*.

KENIPĀTO, A rudder [केनिपात]. Ab. 667.

KERAVAM, The white esculent water-lily [केरव].

KESAGGAM, The tip of a hair [केश + अग्र].  
Dh. 147.

KESAM, see *Ko*.

KESAPĀSO, A tuft or mass of hair [केश + पाश].  
Ab. 904.

KESARAM, The filament of a lotus or other plant;  
the mane of a lion or horse [केसर]. Ab. 686.  
*Kesarasīha*, a maned lion (Ten J. 11). Pāt. 111;  
Man. B. 18.

KESARĪ (*m.*), A maned lion, a lion [केसरिन].  
Ab. 611. *Kesarivikkamo*, having the strength of  
a lion (Alw. I. x).

KESARO, The filament of a lotus or other plant;  
the tree *Rottleria tinctoria*; the plant *Mimusops*  
*elengi* [केसर]. Ab. 556, 572, 686.

KESAVO, A name of Viṣṇu [केशव]. Ab. 16.

KEṢO, Hair [केश]. Ab. 256. *Keṣamassu*, the  
hair and beard (B. Lot. 863; Dh. 134).

KEṢU, see *Ko*.

KETAKI (*f.*), The tree *Pandanus odoratissimus*  
[केतकी]. Ab. 604; Mah. 204.

KETANAM, A sign or device on a banner; a banner;  
a dwelling or house [केतन]. Ab. 397, 1098.

KETAVAM, Gambling; fraud, deceit [केतव]. Ab.  
177, 531.

KETU (*m.*), A sign by which an object may be  
recognized; a banner [केतु]. Ab. 397, 1105.  
Comp. *Dharmaketu*, *Dharmaketu*.

KETUBHAM, One of the sciences in which Brah-  
mins are said to be versed, explained thus, *keṭubhan*  
*ti kapparikappe karīṇaṃ apakārya sattham* (Alw.  
I. lx.). Ab. 112. The S. appears to be केटभ (see  
B. and R. and comp. B. Int. 207). See *Vikappo*.

KETUMĀLĀ (*f.*), A lambent flame depicted as  
resting on the head of Buddha, and answering to  
our halo [केतु + माला]. B. Lot. 609; Mah. 27.

KEVALAKAPPO (*adj.*), All, whole, entire [केवल  
— कप्प]. Kh. 4.

KEVALĪ (*m.*), One who has wholly gone through  
or mastered, one who is accomplished [केवलिन].  
With gen. *Brahmacariyassa k.*, one who has fully  
gone through all the duties of a life of holiness,  
an Arhat. With loc. *Tattha kevalino samaye*,  
accomplished in this knowledge (Alw. N. 104).

KEVALO (*adj.*), Only, mere, alone, exclusive; all,  
entire, whole, complete [केवल]. Ab. 786. Adv.  
*kevalam*, only, merely. *Kevalam jinasāsanam*,  
the pure word of Buddha (Alw. I. 66). *Eram*  
*etassa kevalassa dukkhakkhandhassa samudayo*  
*hoti*, such is the origin of this whole assemblage  
of sufferings (Alw. N. 36). Neut. *kevalam*,  
Nirvāna (Ab. 8, meaning, according to D'Alwis,  
"the only way of salvation," see Alw. N. 135).  
*Na kevalaṃ ca*, nor is this all. *Na kevalaṃ ca*  
*imam eva aññaṃ pi*, and not this one only but  
another also. *Kevalam garaham eva labhati*,  
gets nothing but blame (Dh. 234). *Janakkhaye*  
*kevalam*, there is nothing but destruction of the  
people (Mah. 137). *Kevalam vittavināstya bha-*  
*zati*, it only leads to the destruction of property  
(Ras. 37). *Tvaṃ kevalam devadhamme jānāsi*  
*yeva*, you content yourself with merely knowing  
what the d.s are (Dh. 305). *Na kevalam rāgo'va*  
*sabbakilesā*, and not lust only but all the other  
passions (Dh. 138).

KEVAṬṬO, A fisherman [केवर्त]. Ab. 670; Mah.  
168.

KEYŪRAM, A bracelet or bangle worn on the arm  
[केयूर]. Ab. 287.

KHACĪTO (*p.p.*), Inlaid [खचित]. Mah. 163.  
*Suvannakhacitam piṭṭham*, a chair inlaid with gold  
(Mah. 112).

KHĀDAKO, One who eats [खादक]. Dh. 241.

KHĀDANAM, Eating; food [खादन]. Pāt. 81.

KHĀDANIYO (*p.f.p. khādati*), That can be chewed  
or crunched [खादनीय]. Neut. *khādaniyam*, dry  
or solid food, opposed to *bhojaniyam*. *Khādaniyam*  
*bhojaniyam*, "food hard and soft," is the usual  
prose equivalent of *khajjabhojyam* (Dh. 98).

KHĀDATI, To eat, to chew, to gnaw [खाद]. To  
corrode, to rust (Dh. 43). Of eating flesh (F. Jāt.  
4, 12), jambu fruit (Mah. 229), boiled eggs (Dh.  
325). Caus. *khādeti*, to eat, to gnaw (Ras. 26).  
*Pāṇakā udaram tassa khādayam*, worms gnawed  
his entrails (Mah. 243). P.p.p. *khādito*, *khāyito*.

- KHADIRU, The tree Acacia Catechu [खदिर].  
Ab. 367.
- KHĀDITĀ (m.), One who eats [खाद् - तु].
- KHĀDITABBAKO *adj.*, Eatable [खाद् + तव  
- क]. Dh. 325.
- KHĀDITO *p.p.p.* *khādati*), Eaten [खादित]. Ab.  
757. See *Khādito*.
- KHAGGO, A sword; a rhinoceros [खड्ग]. Ab.  
301, 613, 1002. *Khaggavasiṇṇo*, a rhinoceros (Ab.  
613. *Khaggatālam*, hilt of a sword (Mah. 156).  
B. Lot. 864; Mah. 153.
- KHAGO, A bird [खग]. Ab. 624.
- KHAJJA, see *Kha*.
- KHAJJABHOJJAM, Food hard and soft, various  
kinds of food [खाद्य + भोज्य]. Kh. 11; Mah.  
25, 82. *Dibbhehi khajjabhojjehi*, with celestial  
food (Mah. 7). *Khajjabhojjakam* (Pāt. 86).
- KHAJJAKAM, same meaning as *khajjam*. F. Jāt.  
46; Dh. 265, 324, 403; Mah. 231.
- KHAJJATI (*pass.* *khādati*), To be eaten [खाद्यते].
- KHAJJO (*p.f.p.* *khādati*), That can be chewed  
[खाद्य]. The term *khajjam* is used of solid or  
dry food, as cakes, biscuits, fruit, meat. Comp.  
*Khādaniyo*, *Khādati*.
- KHAJJU (*f.*), Itching, scratching [खज्जु]. Ab. 326.
- KHAJJURĪ (*f.*), The wild date palm tree, Phoenix  
Sylvestris [खज्जुरी]. Ab. 603.
- KHALAGGAM, Firstfruits of the threshing-floor  
[खल + अग्र]. Dh. 126.
- KHALAM, A threshing-floor. See *Khalo*.
- KHALATI, To stumble, to fall [खलत्].
- KHALĪNO, and -NAM, The bit of a bridle [खलीन].  
Ab. 370.
- KHALITAM, Stumbling, fall; error, failing, fault,  
[खलित]. Ab. 1108; Dh. 271, 375.
- KHALLĀTO (*adj.*), Bald [खल्लार]. Ab. 321.
- KHALO (*adj.*), Mischievous, vile [खल]. Ab. 927.
- KHALO, A threshing-floor; oil-cake, paste [खल].  
Ab. 454, 927. *Mamsakhalo*, a mash of flesh. Dh.  
126, 186. Also neut. in the sense of threshing-floor.
- KHALOPI (*f.*), A pot. Ab. 456.
- KHALU (*adj.*), Indeed, truly [खलु]. Ab. 1195.  
*Imāya khalu bhaccā me gahitā su*, my servants  
must surely have been seized by this woman (Mah.  
48, comp. 243). *Samāno khalu bho Gotamo daharo*  
*samāno*, verily the ascetic Gantama being then a  
young man (B. Lot. 410, 863). See *Kha*. For  
*Khalupacchābhattikaṅgam* see *Pacchābhattiko*.
- KHALUNKO, A sort of horse. Ab. 370.
- KHAM, The air, the sky [ख]. Ab. 45. Loc. *khe*  
(Ab. 1061).
- KHAMĀ, see *Khamo*.
- KHAMANAM, Patience, forbearance [खम + अण].  
Ab. 161.
- KHAMANO (*adj.*), Patient, forbearing [खम + अण].  
Ab. 732.
- KHAMĀPETI (*caus. next*), To beg pardon of some  
one, to propitiate him; to forgive; to cause to beg  
pardon [comp. the use of *खमयति*]. *Thūpaṃ*  
*pākatikam katvā khamāpehi*, make atonement by  
restoring the dagoba (Mah. 129). *Pacchāsaigham*  
*khamāpetvā*, later having made his peace with the  
priesthood (Mah. 201, comp. 18; Dh. 84). *Kha-*  
*māpito vo satthā*, have you obtained the Teacher's  
forgiveness? (Dh. 105). *Rājānam so khamāpayi*,  
he forgave the king (Mah. 236). *Aññamaññam*  
*khamāpayum*, brought about a mutual reconcilia-  
tion (Mah. 205).
- KHAMATI, To endure, to have patience; to forgive;  
to be able; to be permitted; to be approved, to  
approve or commend itself [खम]. *Khamā me*  
*taṃ mam' accayam*, forgive me this my sin (Mah.  
236). *Etam na khamati samānupassitum*, it is  
not right to take this view. *Yathā te khameyya*  
*tathā vyākareyyāsi*, answer as you think right.  
*Yas' imāni pañca vatthūni khamanti so sakkam*  
*gaṇhatu*, let any one who is in favour of these five  
proposals take a ticket, lit. to whom these five  
proposals approve themselves (Dh. 145, comp.  
Kamm. 7, and see *Kammarded*). P.f.p. *khamitabbo*  
(Dh. 244). P.p.p. *khamto*.
- KHAMBHAKATO (*adj.*), Having one or both hands  
resting on the hip [probably खम्ब + क + कृत].  
Pāt. 21, 93.
- KHAMO (*adj.*), Patient, enduring, forgiving; durable;  
suitable, favourable, able [खम]. Ab. 994, 1001.  
Fem. *khamā*, patience, forbearance (Ab. 161), the  
earth (Ab. 994, comp. *Chamā*). *Ordakkhamo*,  
attending to admonition, teachable (Dh. 384). *Va-*  
*canakkhamo*, meek (Att. 134). *Addhānakkhamo*,  
lasting a long time.
- KHANALAYO, see *Mukatto*.
- KHANĀPETI (*caus. next*), To cause to be dug; to  
cause to be interred. *Pokkharaniṃ khā*, to have  
a pond dug (Dh. 189). *Nāhippamāpeṇ dvāpeṇ*  
*khamāpetvā*, having buried them in pits waist-deep  
(Dh. 299, 176). Mah. 65.

**KHANATI**, To dig, to dig up [खन]. *Tadlapphanāṇa khaṇitvā*, having dug down the high ground (Dh. 273). *Tapphaya māraṇa khaṇattha*, dug up the root of lust (Dh. 6), comp. 44. Inf. *khaṇitum*, *khaṇitum*; p.p. *khaṇattho*, *khaṇattho* (Sen. K. 503). P.p. *khaṇa*. Sometimes written *khanati*, probably from the false analogy of words like *khaṇa*, or by confusion with the root खण्, e.g. see Dh. 44 (see MS. hasan, 60, 400; Pat. 12. Pass. *khaṇṇati*. Caus. *khaṇeti* (Mah. 162), *khaṇapeti*).

**KHANDĀKHANDAṆ**, and **-NDIKAM**, In pieces [खण्ड + खण्ड with lengthened a, comp. *phalaphula*]. *Khaṇḍākhandaṇaṁ karipeti*, to reduce to fragments (Dh. 300, comp. 176). *Khaṇḍākhandaṇikaṁ koṭṭeti*, to tear into shreds (Dh. 174).

**KHANDANAṆ**, Dividing, breaking [खण्डन]. Ab. 943, 1014.

**KHANDAPHULLO** (adj.). Broken [खण्ड + फुल]. *Khaṇḍaphullapaṭisaṅkharasāraṇa*, repairing dilapidations. *Sikkhāya padanaṁ pañca akhaṇḍaphullāni samuddāyāsu*, take upon yourself the five moral precepts whole and unbroken (Dh. 97).

**KHANDETI**, To divide, to break [खण्ड]. Mah. 22.

**KHANDHĀDISO** (adj.). Like the skandhas [स्काण्ड + दृश्य]. Dh. 36.

**KHANDHAKAṆ**, see *Vinayo*.

**KHANDHĀVĀRO**, A stockade; a fortified camp; an army [स्काण्डावार]. Ab. 198. *Khandhādvāraṇa nīcaseti* and *nīcaseti*, to encamp, to entrench oneself, to make a fortified camp. *Khandhādvāraṇa bandhati* appears to mean to halt or to settle down temporarily in a place (Dh. 265; Ten J. 24).

**KHANDHIKO** (adj.), Carried on the shoulders [स्काण्डि + क]. Sen. K. 300.

**KHANDHO**, The god Skanda [स्काण्ड]. Ab. 13 (possibly a wrong reading for *khaṇḍo*, but both editions have *-dh*, and also Clough's dict.).

**KHANDHO**, The shoulders; the trunk of a tree; a multitude, quantity; one of the five elements of being [स्काण्ड]. Ab. 264, 548, 630, 851. *Haṭṭhi-kkhandho*, the back of an elephant (Mah. 38, 45; Ras. 17). *Niddāpiya taṇ khandhe*, the elephant placing the king on his back (Mah. 217). Of a lion's back (Mah. 44). *Rakkhakhandho*, the trunk of a tree (Dh. 165). *Tūlānaṁ khandhā*, the trunks of palmyra trees (Mah. 141, comp. 113). *Dukkakhandha*, aggregation of sufferings (Alw. N. 36). *Paṇṇakkhandha*, accumulation of merit

(Att. 195). *Tamakkhandhena dṛuḍḍa*, shrouded in thick darkness (Alw. N. 98). *Mahatā tejjakkhandhena*, by this vast accumulation of heat. *Mahantam bhogakkhandham pahāya*, leaving behind him a great store of wealth. *Maṇikkhandho*, a magic jewel (F. Jat. 3). Khandha is one of the technical terms of the Buddhist philosophy. There are five khandhas, "elements or attributes of being," *rūpakkhandho*, *vedanakkhandho*, *saññakkhandho*, *saṅkhārakkhandho*, *viññāṇakkhandho*. They are also called *rūpupādānakkhandho*, *vedanupādānakkhandho*, *saññupādānakkhandho*, *saṅkhārūpādānakkhandho*, *viññānupādānakkhandho* (see *Upādāna*). Separately they are *rūpaṇ*, *vedanā*, *saññā*, *saṅkhārā* (pl.), *viññāṇaṇ*, or Form, Sensation, Perception, Discrimination, Consciousness. For a full description of each khandha see the sep. articles *Rūpakkhandho*, *Vedanakkhandho*, etc. Khandha in this connexion probably means collection or aggregate, for *Rūpakkhandha*, or the organized body, is an assemblage of twenty-eight elements and properties, and *Viññāṇakkhandha* has no less than eighty-nine subdivisions, and *Saṅkhārā* fifty-five. The five khandhas embrace all the essential properties of every sentient being: some beings possess them less completely than others, and the inhabitants of the four *Arūpa-brahmalokas* do not possess the first khandha (*rūpa*) at all. When a man dies the khandhas of which he is constituted perish, but by the force of his *Kamma* a new set of khandhas instantly starts into existence, and a new being appears in another world, who though possessing different khandhas and a different form is in reality identical with the man just passed away, because his *Kamma* is the same. *Kamma* then is the link that preserves the identity of a being through all the countless changes which it undergoes in its progress through *Saṁsāra*. Though the khandhas perish at death there is practically no break in the line of organized existence, for the formation of the new khandhas follows instantaneously, and without appreciable interval, upon the dissolution of the old. When by the attainment of Arhatship *Kamma* has been destroyed the potentiality for re-birth conveyed by *Kamma* ceases, and the death of the Arhat is the annihilation not merely of his khandhas but of his existence. *Vedanā*, *saññā* and *saṅkhārā* are collectively termed

*dharmā*, "faculties" (Dh. 90; Abv. N. 70). —  
*Anta khandhā*, former existences (Dh. 413).  
*Khandharaffam*, continuing or renewal of the  
 khandhas, i.e. continued existence (Dh. 27).  
*Khandhavarinibbanam*, annihilation of being (Dh.  
 330). *Khandhinum udayaryayam*, the formation  
 and dissolution of the khandhas, viz. the successive  
 revolutions of re-birth and death (Dh. 67). Man.  
 B. 388, 394, and foll.; B. Int. 475, 496, 511, and  
 foll. 634; Dh. 36, 354, 422.

**KHANDICCAM**, State of being broken [खण्डित  
 - च].

**KHANDO** (*adj.*), Broken, fragmentary, imperfect  
 [खण्ड]. *Khandadanto*, having broken teeth  
 (Dh. 315). *Khaṇḍo*, lump sugar (Ab. 462).  
*Khaṇḍo* and *khaṇḍam*, a fragment, piece, part  
 (Ab. 53). *Muttikākhanda*, a lump of clay (Ab.  
 447). *Cammakhaṇḍo*, a strip of skin, a rag  
 (Mah. 3; Pāt. 87). *Pācīnakhaṇḍo*, eastern division  
 (Mah. 137). *Deikhaṇḍam*, in two parts, broken  
 in two (Mah. 141).

**KHĀNETI**, see *Khanati*.

**KHANITTĪ** (*f.*), A spade or hoe [खनिच]. Ab. 447.

**KHĀNITTĪKO**, One who digs [खनिच + इक].

**KHAÑJANO**, A wagtail [खञ्जन]. Ab. 643.

**KHAÑJARĪTO**, A wagtail [खञ्जरीट]. Ab. 643.

**KHAÑJATTAM**, Lameness [खञ्ज + त्व]. Mah. 142.

**KHAÑJO** (*adj.*), Lameness [खञ्ज]. Ab. 320. *Pādena*  
*khañjo*, lame of one foot.

**KHAÑNATI**, see *Khanati*.

**KHAṆO**, A moment; a brief measure of time;  
 leisure; right moment, opportunity [खण]. Ab.  
 66, 855. *Khaṇena āgantvā*, coming in a moment  
 (Dh. 87). *Taṅkhaṇam*, and *taṅkhaṇe*, that instant,  
 at once, instantly. *Tasmim khaṇe*, at that moment,  
 at once, thereupon (F. Jāt. 10; Dh. 87, 155).  
*Nibbattakkhaṇe*, at the moment he was re-born  
 (Dh. 153). *Khaṇe khaṇe*, from time to time, as  
 opportunity offers (Dh. 43). *Dullabhā khaṇa-*  
*sampatti*, it is difficult to find an opportunity  
 (B. Lot. 305). *Khaṇḍitto*, one who has let the  
 right moment pass (Dh. 56). For *khaṇalayo*,  
*khaṇamuhutto*, and for *khaṇo* as a measure of  
 time see *Muhutto*.

**KHANTABBO**, see *Khanati*.

**KHANTI** (*f.*), Patience, longsuffering, forbearance,  
 endurance [खान्ति]. Ab. 161; Dh. 34. *Khanti-*  
*bala*, whose strength is patience, strong in en-

durance (Dh. 71). *Khanti* is one of the *Pāramitās*  
 (Man. B. 102).

**KHANTIMĀ** (*adj.*), Patient, forbearing [खान्ति-  
 मन्]. Ab. 732.

**KHANTO** (*p.p.p. khamati*), Patient, enduring [खान्त  
 = चम्]. Ab. 732.

**KHĀNU**, and **KHĀNU** (*m.* and *v.*), The stump of  
 a tree [from खन or perhaps खन्]. Ab. 549.  
*Khānumatthako patitvā*, having fallen on to a  
 stump of a tree (Dh. 107). B. Lot. 576; Sen. K. 539.

**KHĀNUKO**, and **-KAM**, The stump of a tree  
 [khānu + क]. *Khānuke laggesi*, tied to a post.  
*Khānuka* appears also to mean something much  
 smaller than the stump of a tree, as a splinter or  
 thorn, for at Ten J. 24 an elephant is represented  
 as treading on a *khādirakhānuka*, "acacia splinter,"  
 which runs into his foot and has to be extracted  
 with an instrument. Often written *khaṇuka*.

**KHĀNUMĀ** (*adj.*), Having stumps [khānu + मन्].  
 Cl. Gr. 24.

**KHARĀDIYĀ** (*f.*), A proper name. Sen. K. 227.

**KHĀRAKO**, Alkali, potash, soda; a bud; name of  
 a tree [खारक]. Ab. 544, 568, 1116. Comp.  
 Dh. 260 *khārika*.

**KHARAṆAM**, Pouring, flowing [खरन्].

**KHARATI**, To flow, to stream [खर].

**KHĀRĪ** (*f.*), A measure of grain containing about  
 three bushels [खारी]. Ab. 483.

**KHARO** (*adj.*), Solid; sharp; severe; hoarse; rough,  
 harsh [खर]. Ab. 711. Masc. *kharo*, an ass  
 (Ab. 502), a saw (Ab. 967). *Kharā redanā*, acute  
 pains (F. Jāt. 12; Ras. 23). *Kharā sudhā*, solid  
 cement (Mah. 169).

**KHĀRO** (*adj.*), Salty, alkaline [खार]. *Kharā*  
*mattikā*, saline earth (Ab. 182). Masc. *kharo*,  
 alkali, potash, lye (Ab. 1134).

**KHĀṬAKO**, The fist [खटक]. Ab. 268, 1031.

**KHĀTAM**, A pond or tank [खात = खन]. Ab. 677;  
 Dh. 316.

**KHATI** (*f.*), Digging, excavating [from खन].  
 Sen. K. 498.

**KHATO** (*p.p.p. khamati*), Dug, excavated. Sen. K.  
 498.

**KHATTĀ** (*m.*), A door-keeper; a charioteer [खत्तु].  
 Ab. 1095.

**KHATTAM**, A kshatriya [खत्त]. Ab. 335.

**KHATTIYAMAHĀSĀLO**, A wealthy kshatriya  
 [खत्ति + महा + सार]. Ab. 337; Dh. 223. To

be a mahāsāla a khattiya must possess at least a hundred koṭis of treasure, and his daily expenditure must be twenty aramas of kaṭapapas.

**KHATTIYO**, A khattiya, or man belonging to the warrior caste, a prince, nobleman [खटिय]. Ab. 105. *Maṇḍa khattiyo*, the Maurya prince (Mah. 21). *Sammuddha khattiyo tapati*, the warrior shines in his armour (Dh. 63). *Rājī khattiyo*, a khattiya king (Dh. 52). *Fem. khattiyo*, *khattiyā*, a khattiya lady or princess (Ab. 206; Mah. 61).

**-KHATTUM**, This is an adverb forming multiplicative numerals [कखत्तु]. *Ekakkhattum*, once. *Itthakkhattum*, twice. *Sattakkhattum*, seven times. *Solakkhattum*, sixteen times. *Sattamahāsa-khattum*, seven thousand times (Dh. 174).

**KHĀYATI** (*pass.*), To be known, to be seen, to appear [खायते = खा]. *Sabbasattānaṃ khāyati*, is visible to all men (Dh. 244). *Naccantamayūro viya khāyati*, looks like a dancing peacock (Dh. 237). P.p. *khyāto*.

**KHĀYIKO**, Eating [खादिन् + क]. *Aggakhāyikacchātaka*, in the famine in which men ate sprouts (Mah. 105, the term. -ka belongs to *aggakhāyī*).

**KHĀYITO** [p.p. *khādati*], Eaten [खादिन्]. Pāt. 78. Comp. *last*.

**KHAYO**, An abode; diminution, loss, decay; phthisis; end, destruction [खय]. Ab. 207, 323, 763; Mah. 137; Dh. 63, 69, 72, 75. *Puññakkhaya*, exhaustion of merit (Kh. 13). *Tapphānaṃ khayo*, cessation or extinction of desire (Dh. 28). *Āyukkhaya*, cessation of life, death. *Khayavayaṃ*, decay and death, perishableness (Dh. 80).

**KHEDANAM**, Suffering [खेदन्].

**KHEDO**, Affliction, suffering, weariness [खेद]. Ab. 1139; Mah. 215, 248.

**KHELO**, Saliva, phlegm [खेट]. Ab. 281; Kh. 3; Dh. 102, 142, 340.

**KHEMI** (*adj.*), Safe, tranquil [खेमिन्]. Kh. 15; Dh. 46.

**KHEMO** (*adj.*), Safe, secure, prosperous, peaceful [खेम]. Ab. 88. *Sarepaṇaṃ khemaṇa*, a sure refuge (Dh. 34). *Neut. khemaṇa*, safety, well-being, happiness (Ab. 1037), also Nirvāpa (Ab. 8). *Khemappatto*, secure (B. Lot. 403).

**KHEPAKO** (*adj.*), Throwing, letting fall [खेपक्]. Pāt. 22. *Khepako*, a darter, an archer (Ab. 922).

**KHEPANAM**, Throwing [खेपक्]. Ab. 1078.

**KHEPETI** (*cans. khipati*, To throw; to spend, to pass [खेपयति = खिप]. *Sabbakāraṇa khipetvā*, having thrown off all lusts (Dh. 184). *Idhha-māsaṃ khipetvā*, having spent half a month (Mah. 11). *Tattha divasaṃ khipetvā*, having spent the day there (Dh. 117). *Devāloki deva-lokaṃ saṃsaraṇā drenaṇvuti kappe khipesum*, they passed ninety-two kalpas transmigrating from one heaven to another (Dh. 129).

**KHEPO**, Throwing; abuse, contempt, blame [खेप]. Ab. 121, 1078. *Cittakkhepo*, madness (Dh. 25).

**KHETAKAM**, A shield [खेटक्]. Ab. 332.

**KHETTĀJIVO**, A husbandman, farmer, cultivator [खेत्त + आजीव]. Ab. 447.

**KHETTAM**, Landed property; a cultivated field; a wife; the body; place, region, domain; extent [खेत्त]. Ab. 880; Dh. 64. *Khettapālo*, and *khettapālo*, and *khettarakkhako*, one who watches a field to ward off depredations by thieves, animals, etc. (F. Jāt. 15, 53). *Sāliyavakkhettni*, fields of hill paddy and barley (F. Jāt. 15). There are three Buddhakkhetts, "regions of a Buddha," *visayakkhettaṃ*, *āṇakkhettaṃ*, *jātikkhettam*. The first is the region to which Buddha's omniscience extends, and is co-extensive with the material universe as it includes an infinite number of Cakkavālas. The second is the region to which Buddha's authority extends, it includes a hundred thousand koṭis of Cakkavālas. The third is said by Hardy to include "the systems, ten thousand in number, in which a Buddha may be born (between the birth in which he becomes a claimant for the Buddhahip or a Bodhisat, and the birth in which he attains the supremacy), or in which the appearance of a Buddha is known, and to which the power of pirit or priestly exorcism extends" (Man. B. 2, comp. 143; B. Lot. 363).

**KHIPPĀ** (*f.*), Play, sport [खीडा]. Ab. 176; Mah. 66 and err.; Dh. 326. See also *Kūḍa*.

**KHIJJATI**, To be afflicted [खिद्]. Cl. P. Verbs, 6.

**KHILAJĀTO** (*adj.*), Sulky, discontented, obstinate [खिल + जात = जन्]. Pāt. 72. Comp. *Cetakkhilo*.

**KHILIBHOTO** (*adj.*), Stubborn [खिली + भूत].

**KHILO**, Stubbornness, obstinacy; waste or fallow land [खिल].

**KHĪLO**, A pin, a stake [कील]. Ab. 1115; Mah. 172. See also *Kūlo*, and comp. *Indakkhilo*.

**KHINABHĪJO**, Whose germ of existence has withered, whose Karma is exhausted, an Arhat [चीण - बीज]. Kh. 10.

**KHINAPUNABBHAVO**, One for whom re-birth has come to an end, an Arhat [चीण + पुनर् - भव]. Alw. N. 103.

**KHINĀSAVO**, One in whom human passion is extinct, an Arhat [चीण + आसव]. Ab. 10; Dh. 16, 74.

**KHINO** *p.p.p. khipjati*, Tired, distressed [खिन्न = खिद]. Ab. 841.

**KHINO** *p.p. khipyati*, Decreased, decayed, come to an end, ceased, died out [चीण = चि]. *Khipam purāṇam*, their old Karma is exhausted (Kh. 10). *Khipajīti*, re-birth is at an end. *Khipamacche pallale*, in a lake where the fish have perished (Dh. 28).

**KHIPANAM**, Throwing [चिप् + चन]. Ab. 1004.

**KHIPATI**, To throw; to discharge, to shoot [चिप्]. *Saram khipi*, he shot an arrow (Mah. 45). *Bahim khipati*, pitches them outside (Mah. 137). Aor. *khipi* (Dh. 193). P.p.p. *khitto*. Caus. *khepeti* (see sep.), *khipāpeti* (Mah. 124, 211, 262; Dh. 341).

**KHIPATI**, To sneeze [चिप्, चीप्, चीव्, चु]. Aor. *khipi* (Ten J. 19). P.p.p. *khipito*. Loc. absolute *khipite*, when a person sneezes (Ten J. 19). Caus. *khipāpeti* (Ten J. 21).

**KHIPITAKAM**, A sneeze. Ten J. 19.

**KHIPPO** (*adj.*), Quick, speedy [चिप्]. Ab. 40. Adv. *khipam* and *khipam eva*, speedily, soon, directly (Dh. 12, 25, 42, 51; Mah. 121). *Khippataram* (*adv.*), more quickly (F. Jāt. 50).

**KHĪRAM**, Milk [चीर]. Ab. 500. *Khīrasāgaro*, the Milk Ocean (Mah. 240). *Khīramukho dāraḥ*, a milk-faced boy (Dh. 353).

**KHĪRANNAVO**, The mythical ocean of milk [चीर + अर्णव]. Ab. 659.

**KHĪRAPAKO** (*adj.*), Drinking milk [चीरप + क]. *Khīrapako vaccho*, a sucking calf (Dh. 50).

**KHĪRIKĀ** (*f.*), A sort of date tree [चीरिका]. Ab. 564.

**KHĪRODAKAM**, and **KHĪRODO**, Water from the Milk Ocean [चीर + उदक and उद]. F. Jāt. 28; Ras. 33.

**KHITO** (*p.p.p.*), Exhausted [चित = चि].

**KHITTO** (*p.p.p. khipati*), Thrown; darted [चित = चिप्]. *Rattikhittā sarā*, arrows shot in the night (Dh. 53). Dh. 7; Mah. 137, 152.

**KHĪYANAM**, Being angry, complaining, murmuring. Pat. 13. *Khīyanaka* (Pat. 12).

**KHĪYATI** *pass.*, To decrease, to waste away, to be exhausted, to come to an end; to be angry, to murmur, to complain, to make a fuss [चीयते = चि]. Mah. 138; Alw. I. 72; Pāt. xxviii (*anāyasa khipiyanti*, people are annoyed). Imperat. *khiyatu* (Dh. 353). Opt. *khiyetha* (B. Lot. 314). Aor. *khiyattha* (Mah. 62). P.p.p. *khiyo*. *Khiyyati* at Pat. xxviii.

**KHO** *adv.*, Indeed [खु]. *Esa kho dāḥam karoti bandhanam*, he indeed makes strong the bond (Dh. 63). *Sare kho Upāli samāṇam Sakyaputtisū pallajeyya evam kho Upāli amhūkam accayena sukham jireyya*, supposing U. were to become an ascetic in the S. fraternity then indeed at our death he would live happily (Alw. I. 101). *Buddhasāsanadāyado hoti kho mādho*, tell me, can a man like myself become a relative of religion? (Mah. 36). *Ye ca kho*, but those indeed who . . (Dh. 16). *Tena kho pana samayena*, now at that time . . (Alw. I. lxix; Alw. N. 103). *Na kho pan' etam Ānanda evam dattabbam*, nay, Ānanda, the matter is not to be viewed thus (B. Lot. 402). *Atha kho tesaṃ brāhmaṇānaṃ etad ahoṣi*, and those brahmins thought thus (Alw. I. lxix, comp. Kh. 4). *Kuṇim nu kho*, I wonder where (Dh. 193, comp. 163). *Kin nu kho karissāmi*, what shall I do? (Dh. 175). Very frequently used as the second or third word of a sentence, without any special meaning, or where we should use the conjunction "and": *Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etad avocum*, and seated on one side those priests thus addressed Buddha (Dh. 175, comp. Kh. 4); *N' esa kho asakkhi Bhāradvāja*, and neither was Bh. able (Alw. N. 103); *Ayaṃ kho samāno Gotamo*, this ascetic Gotama (Alw. I. lxix); *Ayaṃ kho brahmaṇa pariyāyo*, this, brahmin, is the way (Alw. N. 35). *Ka' ajja = kho ajja*; *khe assa = kho assa* (Sen. K. 208); *khe esa = kho esa* (Alw. N. 34). See also *Khalu*.

**KHOBHETI** (*caus.*), To shake, to agitate, to stir up [बोभयति = बुभ]. *Sakalajambudīpaṃ khetvā*, after rousing all India with his eloquence (Dh. 405). F. Jāt. 51.

**KHOMO** (*adj.*), Flaxen [बोम]. Ab. 297. Neut. *khomam*, linen, a linen garment (Ab. 291; Kamm. 9).

**KHONDO** (*adj.*), Lame [बोद]. Ab. 320.



KHOPANA, see *Kho*.

KHIDĀ (*f.*), Hunger [बुधा]. Ab. 468; Ras. 35.

KHI DDAGHANTIKĀ (*f.*), A fringe of bells used as an ornament [बुद्धचण्डिका]. Ab. 286 (the spelling is *-antika*, which reading is found in some MSS.).

KHUIDAJANTU *m.*, and -NTUKO, A small animal, as an insect, worm [बुद्ध + अनु]. Ab. 444; Sen. K. 935.

KHUIDAKO (*adj.*), Small [बुद्धक]. Dh. 265. *Seyyano khuddāko*, good men are few (Ras. 35). Fem. *khuddikā* (Mah. 88). *Khuddakapāṭho*, name of one of the books of *Khuddakanikāya* (Kh. 16). For *Khuddakanikāyo* see *Nikāyo*.

KHUDDAM, Honey [बुद्ध]. Ab. 494, 821.

KHUDDĀNUKHUDDAKO (*adj.*), Small and trifling [बुद्ध + अनु + बुद्ध + क]. Ab. 431. By *khuddānukhuddakāni sikkhāpadāni* are no doubt meant the minor details of canonical law, precepts not involving questions of fundamental morality (Pāt. xxxvii, 17, 102).

KHUDDO (*adj.*), Small; low, vile, poor, mean, miserly, miserable [बुद्ध]. Ab. 704, 739, 821; Kh. 15. *Khuddasaṅkha*, a small shell (Ab. 676). *Khuddasikkhā*, a twig (Dh. 111). Fem. *khuddā*, a bee (Ab. 645, 821).

KHUDITO (*p.p.*), Hungry [बुधित]. Ab. 756.

KHUJJO (*adj.*), Hump-backed, crooked [बुज्ज]. Ab. 319. Fem. *khujjā* (Dh. 159, 177). *Piṭṭhiyā* (*instr.* *khujjo*, crook-backed (Sen. K. 399).

KHULUKHULUKARAKO (*adj.*), Making a scraping noise.

KHUPPIPĀSĀ (*f.*), Hunger and thirst [बुध् + पिपासा]. B. Lot. 443.

KHUPPIPĀSITO (*adj.*), Hungry and thirsty [बुत्ति-पासित]. Man. B. 458 (the reading *khuppipāsika* is perhaps correct).

KHURAGGAM, Hall of tonsure, a room in which the heads of Buddhist priests are shaved [बुर + चकार, see *Aggaṇṇ*]. Mah. 24, 103.

KHURAKO, Name of a tree [बुरक]. Ab. 561 (same as *tilaka*).

KHURAPPO, An arrow with a horse-shoe head [बुरप्प]. Ab. 389.

KHURATI, To cut, to scratch [बुर, बुर]. Cl. P. Verbs, 7.

KHURO, A razor; a sharp blade [बुर]. Alw. I. ciii.

KHURO, The hoof of a horse or ox [बुर]. Ab. 371; Mah. 218.

KHV, see *Kho*.

KHYĀ (*f.*), Indication, sign [ख्या]. *Itthikhyā*, sign of the feminine (Sen. K. 228, 229).

KHYĀTO (*perf. part.* *khāyati*), Known, famous [ख्यात = ख्या]. Ab. 724, 935.

KIBBIDHĀNAM, Rules of kṛit affixes [कृत् + विधान]. Sen. K. 479.

KIBBISAM, Fault, demerit, sin [किल्बिष]. Ab. 84, 1062; Alw. I. xiii.

KĪCAKO, A sort of bamboo, *Arundo Karka* [कीचक].

KICCĀDHĪKARANAM, A question or case that arises in connexion with the performance of ecclesiastical duties or rites [कृत्य + अधिकरण]. Pāt. 64, see *Adhikarapaṇ*.

KICCAKARO (*adj.*), Performing services or duties [कृत्य + कर]. Pāt. 79.

KICCĀKICCĀNI (*neut. pl.*), Duties great and small, all sorts of duties [कृत्य + कृत्य with lengthened *a*]. Dh. 13, 265. This is a compound like *phalāphalāni*.

KICCHO (*adj.*), Difficult, troublesome, wearisome, laborious, painful [कच्च]. Ab. 89; Dh. 33. Neut. *kiccham*, pain, trouble. Acc. *kiccham*, instr. *kicchena*, and abl. *kicchā*, with great trouble, with difficulty (Sen. K. 323; Alw. I. 92; Dh. 114). *Akicchena*, without trouble (Mah. 89).

KICCO (*p.f.p.* *karoti*), That ought to be made or done [कृत्य]. *Tumhehi kiccham ātappaṇ*, you yourself must make an effort (Dh. 49). *Yam hi kiccham tad āpaviddham*, for what ought to be done is neglected (Dh. 52). Neut. *kiccham*, work, duty, service, business, need (Ab. 772). *Kiccham me atthi*, I have something to do (Dh. 86). *Amhākam ekam kiccham atthi*, I am very busy (Dh. 93). *Kicce samuppanne*, when need arises (Kh. 12). *Tava tathārūpe kicce sati*, if you should meet with a similar accident, lit. if such a need should arise to you (Ras. 30). With instr. *Mayham rajjena kiccham n' atthi*, I do not want the kingdom (Dh. 341). *Gamanakiccham n' atthi*, there's no occasion to go (Dh. 219). *Paṭipakiccham n' atthi*, there's no need of a lamp (Pāt. 1). *Tādisena pāpena mama yaṭṭhigahana-kiccham n' atthi*, I have no business to be holding a staff with a sinner like you (Dh. 86). *N' atthi mayham tumhākaṃ samayānaṃ upasaṅkamanakiccham*, I don't want



to be running after your priests, lit. there is not to me any need for the approaching of your priests. *Saḍḍattha kicca*, in every part of the work (Mah. 169). *Attano kiccena*, on some business of his (Att. 213). *Kattāḍḍakiccāṃ vicāretā*, having performed all the necessary duties of hospitality (Alw. I. 79). *Akaramhase te kiccāṃ*, we have done thee a service (F. Jāt. 12). *Laṅkāḍḍipassa kiccera mā pamajji*, be unremitting in serving Ceylon (Mah. 105). *Pubbakiccāṃ*, preliminary business (Pāt. 1). *Buddhakiccāṃ*, the duties or mission of a Buddha. *Dhātukiccāṃ*, ceremonies performed in honour of a sacred relic. *Petakkiccāṃ*, duties to departed relatives (Dh. 206, comp. Kh. II). *Sarirakiccāṃ*, performing the last duties to the body of a dead person (Das. 3, Dh. 222). *Āḷḷhaṇakiccāṃ*, cremation ceremony. *Katakkicca*, one who has performed his duties or mission (Mah. 43; Dh. 69).

**KIDĪ** (*adj.*), Like what? [कीदृश]. Sen. K. 323.

**KIDIKKHO** (*adj.*), Like what? of what sort? [कीदृश]. Sen. K. 525.

**KIDISO**, and **KIRISO** (*adj.*), Like what? of what sort? [कीदृश]. Sen. K. 525. *Sīlāṃ nāma kīdisaṃ*, what's sīla like? (Dh. 193). *Kīdisaṃ? yaṃ ogho nābhikīratī*, what sort of island? one that the flood does not overwhelm (Dh. 182). *Kīdisaṃ bhadda*, how are you, madam? (Dh. 89, comp. 82). Fem. *kīdisī* (Dh. 314). Mah. 27, 243.

**KĪKI** (*f.*), The blue jay [किकि]. Ab. 643.

**KILA** (*adv.*), It is said, they say [किल]. *Supīne kila evaṃ āha*, they say he said this in a dream (Alw. I. 6, 7). See the usual form *Kira*.

**KILĀ** (*f.*), Sport, amusement, play [क्रीडा]. Ab. 176. *Sihakkīḷā*, lion's gambols (F. Jāt. 47). *Kīḷā-guḷako*, a play-ball (Mah. 141). *Guḷakkīḷā*, playing at ball (139). *Kīḷāmaṇḍalaṃ*, playground (Dh. 323). *Kīḷā-upavanaṃ*, a pleasure grove, a park (Pāt. 115). *Jalakkīḷā*, an aquatic festival (Mah. 218). *Tissavāḍḍipamahākīḷā*, a great aquatic festival at the Tissa lake (Mah. 159). See also *Khiḍḍā*.

**KILAMANAM**, Fatigue [कम + अम]. Ab. 761.

**KILAMATHO**, Fatigue [कमथ]. Ab. 761; Dh. 306.

**KILAMATI**, To be tired, worn out, troubled, exhausted [कम]. Dh. 78, 154; Alw. I. 101. Caus. *kilamḍpeti*. P.p.p. *kilanto*.

**KILANAM**, Playing, sport [क्रीडन]. *Tesaṃ kīlanakāle*, while they were sporting (F. Jāt. 47).

*Kīlanuyyānaṃ*, pleasure grounds (Pāt. 115). Comp. *Sādhukīlanam*, *Paṇḍukīlanam*.

**KILANJO**, A mat, matting [किलिज्ज]. Ab. 455; Mah. 212; Alw. I. 78.

**KILANTO** (p.p.p. *kilamati*), Wearied, exhausted [किलान्त = कम]. *Maggakīlanto*, tired with his journey (Dh. 210). *Nīrikīlantadehattā*, from their bodies being exhausted with the sea-voyage (Mah. 217). *Uḍḍhe kilanto*, in this exhausting heat (Mah. 103). Mah. 132.

**KILĀSO**, A cutaneous complaint, dry leprosy [किलस]. Kamm. 4. *Kīḷḷo ti na bhijjanakam na paṇḍharapakam padumapaṇḍāḥkurappam kutṭham yena gunnaṃ riyā sabalaṃ sartram hoti*.

**KILĀTI**, To play, to sport [क्रीड]. *Sihakkīḷam kīḷṃsa*, gambolled as lions will (F. Jāt. 47). *Migavaṃ kīḷitunā aḍi*, went forth to enjoy the sport of the chase (Mah. 78). *Tassa ekadrasaṃ mahānādiyāṃ jīlakaraṇḍake kilantunā*, one day as he was amusing himself by throwing nets in the great river (F. Jāt. 5). P.p. *kīḷamāṇo* (Dh. 281; Mah. 141). P.p.p. neut. *kīḷitam*, sport (Ab. 176). *Salilakkīḷitam*, a water festival (Mah. 78).

**KILESO**, Sin, depravity, corruption, human passion, moral defilement, lust [किलेस]. The ten Kilesas, or evil passions, are *lobho*, *doso*, *moho*, *māno*, *dīḷḷhi*, *vicikicchā*, *thīnaṃ*, *addhaccaṃ*, *ahirika*, *anottappaṃ*, desire, hate, ignorance, vanity, here-y, doubt, sloth, arrogance, shamelessness, hardness of heart (B. Lot. 444, comp. Mun. B. 417, 418). Kleśa or moral depravity being the cause of sinful actions is therefore primarily the cause of re-birth or continued existence. Arhatship consists in the annihilation of Kleśa (E. Mon. 281, 288, 290). The five Kilesas are probably *lobho*, *doso*, *moho*, *māno*, *addhaccaṃ*. At Dh. v. 88 the commentator explains *cittaklesā* by the five nivarapas. *Kilevī-taro*, love-sick (Ten J. 51). For *kilesakāmo* see *Kāmo*. Dh. 138, 227, 278, 350, 432. See *Kāmaṇam*.

**KILINNO** (p.p.p.), Wet [किलिन्न + किलिद्]. Ab. 753.

**KILISSATI**, To suffer, to be injured; to be depraved [किलिस्स]. *Na kiliṣeyya*, let him not allow himself to be disgraced (Dh. 29, 326). *Vatthāni kilissanti*, one's clothes get dirty. P.p.p. *kiliṭṭho*.

**KILITAM**, see *Kīḷati*.

**KILITO** (p.p.p.), Bound [कीलित = कील]. Ab. 747.

**KILITTHO** (p.p.p. *kiliṣati*), Afflicted, suffering; depraved, sinful, polluted, vicious; soiled, dirty;

contradictory [किष्ट = क्रिष्ट]. Ab. 125. *Kamma-kilippham*, evil actions, demerit (Dh. 3.). *Kilipphā cetanā*, sinful intention (Mah. 41.). *Sabbagghaṇṇa kilippham karonti*, dirtying the whole house (Dh. 300). *Kilipphapattena*, with unwashed limbs (Dh. 304.).

**KILO**, A pin, a stake [कील]. Ab. 374, 449. See *Kāla*.

**KILOMAKAM**, This word is क्लोमन् + कः it is explained by Visuddhi Magga in the following words, *kilomakam paṭucchannakulomakam hada-yā ca rakkaṇ ca parimetreṇ appaticchannakilomakam sakalasareṇ samasāsa heṭṭhato manasā pariyemadhitvā phitaṁ*, which appear to mean "Of the two k. the innermost k. surrounds the heart and kidneys, the outer k. envelops the flesh below the skin throughout the whole body." From this it would appear to indicate some membrane, as the pleura.

**KIM** (adv.), Why? Pray? What! [किम्]. This word must not be confounded with *kim* the neut. sing. from *ka*, for the use of which see under *Ko*. Ab. 949, 1134, 1180. *Kim agato 'si*, why are you come? (Mah. 103.). *Na hānanti kim bhikkhū*, why should not monks amuse themselves? (Mah. 33.). *Kim evaṁ vadehi*, why do you say that? (Dh. 159.). *Ichulohitasamippanno samapo kim dharissati*, can a man be a Cramapa who is full of lust and covetousness? (Dh. 47.). *Kim Ānando na ppahoti*, what! is Ānanda not qualified? *Kim vo bhante katthi kiṁ karonti*, pray, sir, what do the elephants do to you? (Dh. 154.). *Rorappādena tva' era kim pāremi manorathanā*, can I fulfil my wish by getting angry with him? (Mah. 261.). *Gedabbhānam rare attham kim jānāsi*, what! do you know the hidden meaning in the bray of an ass? (Mah. 250.). *Kim syaṇi mahārāja gahapatiko ziya dhāreti*, why there's a king running like an ordinary householder! (Dh. 234.). *Samma Sujāta kim amuṇṇattho 'si*, why, friend Sujāta, are you mad? (Das. 31.). *Kim mahārāja ariyamitvā agāro 'siti ama bhante*, pray, great king, did you come here without having any rest? Yes, lord (Dh. 401.). *Kim kalamā*, is it black? (Dh. 193.). *Kim tva' era dinnam mahapphalam amhākam*, did dinnam mahapphalam era, of course alms given to him have a great reward, and alms given to us have a great reward also (Dh. 338.). *Kim bhante natthukammam kataṁ*, well, sir, did you use my

remedy? (Dh. 83.). With foll. *pana*: *Kim pana raṇṇam bhāzittā*, did you really praise? Dh. 345.; *Kim pana so tumhehi marento dīṭṭhā*, come! did you see him kill them? Dh. 88.; *Kim pana Rājagaha tato adhiṇam vatanam n' atthi*, let me see, is there no treasure in R. greater than this? (Alw. I. 75.); *Kim pana passasi bhacce me bhanti traṇṇam*, pray, madam, do you see my servants? Mah. 48.; *Kim pan' ettha apatibhāvaṁ na jānāsi*, do not you know there is sin in doing this? Dh. 103. With foll. *nu*: *Kim nu kho rogo na vippasanto*, how is it the disease is not cured? *Kim nu 'ma 'va samapiyo*, of course these are pious nuns (Pāt. 99; Sen. K. 206; comp. the example from Dh. 338 given above). See *Kinti*, *Kimsu*, *Kimva*, *Kimapi*.

**KIMANGA** (adv.), Far more [किम् + अङ्ग].

**KIMAPI** (adv.), Far more [किम् + अपि]. *Gantuṇ ca kimapi bhaṇitūṇ ca na sakkoti*, and he is unable to walk, much less to speak (Att. 206).

**KIMATTHAM** (adv.), On account of what? why? [मिथम्]. Mah. 159; F. Jāt. 54; Dh. 95, 248; Sen. K. 260.

**KIMATTHO**, What need? [किम् + अर्थ]. *Kimattho me (dat.) Buddhena*, what do I want with Buddha? (Sen. K. 330). See *Ko*.

**KIMI** (m.), A worm, an insect [कृमि]. Ab. 623.

**KIMIJO** (adj.), Produced by a worm; silken [कृमिज]. Ab. 298.

**KIMNĀMO**, and **KINNĀMO** (adj.), Having what name? [किम् + नामन्]. *Kimnāmo 'si*, what is your name? (Kamm. 5).

**KIMNIMITTO** (adj.), Having what mark? [किम् + निमित्त]. Ras. 67.

**KIMPACCAYĀ**, By means of what? [किम् + प्रत्ययात्].

**KIMPAMĀNO**, (adj.), How large? of what dimensions? [किम् + प्रमाण]. Mah. 111.

**KIMPURISO**, A class of demigods in the service of Kuvera [किम् + पुरिष]. Ab. 45.

**KIMSANTHĀNO** (adj.), Having what shape? [किम् + संस्थान].

**KIMSU** (adv.), How? [किम् + सिद्]. Ab. 1139.

**KIMSU** (neut. pron.), What? [किम् + सिद्]. *Kim sūdhā vittaṁ purisassa seṭṭham*, what is a man's best treasure on earth? (Sen. K. 207, *kim sūdhā* = *kim su idha*). *Kim su tassa mahābhayaṁ*, what is its great fear? (Alw. I. 106).

KIMSUKO, The tree Butea Froudosa [किंशुक].  
Ab. 555.

KIML (*adv.*), How much more! [किम् + उ].  
Cl. Gr. 73.

KIMUTA (*adv.*), How much more! [किम् + उत].  
Ab. 1135; Att. 192.

KIMVADANTĪ (*f.*), Report, rumour [किंवदन्ती].  
KIMVĀDĪ (*adj.*), Saying what? holding what  
doctrine? [किम् + वादिन्]. Mah. 42.

KIMYATHĀ (*adv.*), How? [किम् + यथा].

KINĀTĪ, To buy [क्री]. Sen. K. 440. Ger. *kinātrā*  
(Mah. 223).

KIÑCANAM, Anything, something; moral defile-  
ment, sin, clinging to the world, attachment  
[किञ्चन]. *Yesan no n' atthi kiñcanaṃ*, we who  
have nothing, or perhaps "we who are free from  
attachment to the world" (Dh. 36, comp. the  
stanzas at Dh. 175, 308, where *kiñcana* appears  
to have its secondary and technical meaning).  
The three Kiñcanas are *rāgo kiñcanaṃ, doṣo*  
*kiñcanaṃ, moho kiñcanaṃ*. Kiñcana is some-  
times explained by *palibodho*, "obstacles to re-  
ligious perfection." Under the term may be  
included any of the Kilesas, as *rāgo, doṣo, moho,*  
*māyā, sūtheyyaṃ*. Dh. 71, 428, 433. I have also  
met with a masc. *kiñcano*.

KIÑCĀPI (*adv.*), However much, although [किञ्चिद्  
+ अपि]. *Kiñcāpi te honti bhusappamattā*, how-  
ever much they are tempted (Kh. 8). *Ayaṃ*  
*dyasmā Ānando kiñcāpi sekho*, the venerable  
Ānanda though only a sekha. With foll. *pana:*  
*Te hi kiñcāpi "dethāti" ayācitvā 'va gharadvāre*  
*tiṭṭhanti atthato pana yācanti yeva*, for although  
they stand at the house door without begging  
and saying "give me," yet in reality they do beg  
(Dh. 365); *Idaṃ kiñcāpi heṭṭhā vuttam eva upā-*  
*sakassa pana punappuna dāḥikarapaṭṭhaṃ idhāpi*  
*Sattharū gahitaṃ*, although this has been said  
above yet to confirm the devout hearer again and  
again it is introduced by the Teacher in this place  
also (Dh. 369). Dh. 148, 235, 243; Kh. 9.

KIÑCETI, To crush, to trample. Cl. P. Verbs, 2.

KIÑCI (*adv.*), A little, rather [किञ्चिद्]. Ab. 1148.  
*Kiñci rattam*, reddish (Ab. 97). With the original  
final *d* restored for euphony: *Kiñcid ūnako*, some-  
what deficient (Ab. 742). For the pronoun *kiñci*,  
"something, anything," see *Koci*.

KIÑCIDESO, This word appears to be किञ्चिद् +  
देश, and to mean "a trifling matter" (Pāt. 5).

KIÑCIKKHAM, A small thing, any trifle. Alw. N.  
129. *Āmisakiñcikkhahetu*, for the sake of some  
trifling gain.

KIÑCIMATTAM, A little, some trifle [किञ्चिद् +  
मात्र]. Mah. 260; Pāt. 11.

KIÑJAKKHO, A filament, especially of the lotus  
[किञ्जल्क]. Ab. 686. *Kiñjakkhapāsāpo* appears  
to be some sort of marble or other ornamental  
stone (Mah. 213).

KINKĀRANĀ (*adv.*), On account of what? why?  
[किम् + कारणात्]. Dh. 83, 105, 158.

KINKARANĪYAM, Business, job [किम् + वरणीय  
= ह].

KINKĀRO, and KINKĀRO, A servant [किंकर].  
Ab. 514. *Sahakiñkaro*, attended by his servants  
(Mah. 180). See *Paṭisāri*.

KINKINĪ (*f.*), A small bell [किङ्किणी]. Ab. 286;  
Mah. 179.

KINKINIKAM, and -KO, A small bell [किङ्कि-  
णिक]. Sen. K. 391; Mah. 163. *Kiñkikāyanaṃ*,  
a row or fringe of tinkling bells (Dh. 191; Mah. 162).

KINKIRĀTO, Name of a plant. [किंकिरात]. Ab.  
579.

KINNAM, Ferment, yeast [किण्व]. Ab. 533.

KINNĀMO, see *Kinnāmo*.

KINNARO, A class of demigods in the service of  
Kuvera [किन्नर]. Ab. 45. Fem. *kinnarī*, a  
nymph (Mah. 37).

KINNIMITTO (*adj.*), Having what mark? [किम् +  
निमित्त]. Ras. 69.

KINNU, see *Ko*, and *Kin*.

KINTI (*adv.*), How? Pray! [किम् + इति]. *Kinti*  
*naṃ māreyyaṃ ti cintento*, thinking "How can I  
make away with him?" (Alw. I. 101). *Kinti*  
*tumhākaṃ raṭṭhaṃ subhikkhaṃ*, pray is your  
country fertile? (Alw. I. 97). For the pron. *kim*  
followed by *iti* see *Ko*.

KIPILLO, An ant [पिपील]. Mah. 249.

KIPILLIKO, An ant [पिपीलिक]. Dh. 224; Alw.  
N. 104; Sen. K. 366.

KIRA (*adv.*), They say; 'tis said [किञ्च]. Ab. 1199.  
*Kuntakinnariyā saddhiṃ sammāsaṃ kappayī kira*,  
tradition says that he cohabited with a nymph  
(Mah. 37; comp. Dh. 106). *Pubbe kira tayo*  
*āraṇa bhātaro*, we are told that in a former exist-  
ence there were three brothers (Mah. 24). *Iti*  
*kira ekatimsatime kappe Sikkhī nāma sammāsaṃ-*  
*buddho*, we all know that in the thirty-first kappa

from the present one a supreme Buddha named Sikkhi... (Ras. 25). *Satthā kira Sāvatthim gato*, they say the Teacher is gone to S. (Dh. 109). *Ayyassa kira akkhi rāto vijjhati*, I hear the wind hurts your reverence's eyes (Dh. 82). *Attā hi kira duddamo*, for self is proverbially difficult to subdue (Dh. 29). *Na na kiñci kira tena jitaṃ*, did I hear that man say he had won something? (Dh. 291). *Te kira sakud pañcannaṃ haṭṭhinaṃ balaṃ dhārenti*, these birds are said to possess the strength of five elephants (Dh. 154). In delivering a message from another person: *Bhagavā samaggaṃ kira hotiṭṭi dve vāre pesetvā*, Buddha having twice sent to say that they were to make up their quarrel (Dh. 104); *Tvaṃ enaṃ kira gāṭhehi idhaṃ deviraso iti vatevāna*, having said, "You are to kill this child, those are the queen's commands" (Mah. 216). See *Kila*.

**KIRANO**, A ray of light [किरण]. Ab. 64.

**KIRĀTO**, A man of a tribe of out-caste hillmen or aborigines [किरात]. Ab. 317; Alw. I. cvii. *Khujjarāmanakirītādayo* are mentioned as in the retinue of a king.

**KIRĪTO**, and **-TAM**, A diadem [किरीट]. Ab. 283.

**KIRIYĀ** (f.), and **KIRIYAM**, Action, performance, work, deed [क्रिया]. Ab. p. 103, line 10 from bottom; Ab. 277; Sen. K. 522. *Mātugāmassa riya kiriyā*, a woman-like proceeding (Dh. 159). *Diṛṭṭa tassa kiriyā*, beholding this feat of his. *Dakkhaṃsa antakiriyāya*, for putting an end to suffering (Alw. I. 72). *Sitaccakiriyā*, perseverance (Dh. 80). *Cittakiriyā*, operations of the mind. *Māṇḍakiriyādivassam*, a day on which festival is held (Dh. 288). See also *Kriyā*.

**KIRO**, A parrot [कीर].

**KISALAYAM**, A sprout, a shoot [किसलय]. Ab. 543.

**KISMICI**, see *Koci*.

**KISO** (adj.), Thin, emaciated; small, poor, mean [किशु]. Ab. 704; Dh. 71; B. Lot. 569; Mah. 33.

*Kisakalandaka*, a tiny squirrel (Att. 202).

**KISORO**, A cult [किशोर]. Ab. 369.

**KISSA**, see *Ka*.

**KIT**, and **KITO**, A grammatical term, a kṛit affix; a word formed with a kṛit affix [कृत]. Sen. K. 514. *Kite suttaṇṇaṃ*, a hundred rules of kṛit affixes (Alw. I. 104). *Kitakappa*, chapter on the kṛit affixes (Sen. K. 468). *Kitapaccayā*, kṛit affixes. *Kibbidhānaṃ*, rules of kṛit affixes (Sen. K. 449).

**KITAKO**, A word formed with a kṛit affix [कृत + अक]. Cl. Gr. 112.

**KITAVO**, A gambler; a cheat, a rogue [कितव]. Ab. 531; Dh. 45. 376.

**KITO** (p.p.p. *kiṇāti*), Bought [क्रीत = क्री]. Ab. 515.

**KĪTO**, A worm, an insect [कीट]. Ab. 623; Alw. N. 104.

**KITTAKO** (adj.), How much? how great? how many? *Kittakaṃ thānaṃ*, what extent of country? (Mah. 81). *Manussānaṃ kittakaṃ dyaṃ*, what is the length of men's lives? (Dh. 226). *Kittakaṃ dhaṇaṃ*, how much treasure? (Dh. 235). *Kittakehi te bhikkhūhi attho*, how many priests do you wish me to bring? (Dh. 113). Mah. 26. Comp. *Ettako*.

**KITTANAM**, Mention, report [कीर्तन].

**KITTĀVATĀ** (adv.), How far? to what extent? in how many ways? Ab. 1141. Formed on the false analogy of *ettāvata*.

**KITTETI**, To proclaim, to celebrate, to publish, to announce, to propound, to call [कृत]. *Mahāvibhaṅga ti kittetvā*, calling it the Mahāvibhaṅga. *Tassa kammaṃ kittayantā*, publishing the news of his feat (Mah. 141). P.p.p. *kit'ito* (Ras. 69).

**KITṬHAM**, Growing corn, the crop on the ground [कृष्ट = कृष्]. Ab. 452.

**KITTI** (f.), Fame, renown; rumour, report [कीर्ति]. Ab. 117; Alw. I. x, 107.

**KITTIMĀ** (adj.), Renowned [कीर्तिमन्]. Sen. K. 400.

**KITTIMO** (adj.), Artificial, factitious, false [कृत्रिम]. Ab. 1036.

**KITTISADDO**, Fame, reputation [कीर्ति + शब्द]. *Kalyāṇo kittisaddo*, good fame (Sen. K. 342). *Pāpako kittisaddo*, evil report, ill fame.

**KĪVA** (adv.), How? how much? [कियन्]. Ab. 1141. *Yāva kīvaṃ ca*, however much (Dh. 348). *Kīvadūre* (loc.), at what distance, how far off? (Dh. 232). As first part of a compound forms a few adjectives: *Kīvadūro ito Kalasigāmo hoti*, how distant is K. from this place? (Alw. I. xlii). *Kīvamahantaṃ mama cakkaṃyugaṃ karissasi*, how big will you make my pair of wheels? (Dh. 96).

**KO** (interr. pron.), Who? which? what? of what sort? [किम्]. Acc. *kaṃ*. Instr. *kena*. Gen. and dat. *kassa*. Abl. *kaṃdā*. Loc. *kaṃsiṃ*. Fem. *kā*. Fem. instr. *kāya* (F. Jāt. 8). Neut. *kiṃ*. Gen. and dat.

neut. *kissa*. Plur. *ke*. Gen. and dat. pl. *kesam*. Instr. and abl. pl. *kehi*. Loc. pl. *kesu*. Neut. pl. *kama*. *Ko'si*, who are you? (fem. *kū'si*, Dh. 159, 193). *Ko pana tram*, who are you? (Dh. 192). *Ko jānāti kapa'esa karissati*, who knows what this fellow will do? (F. Jāt. 12). *Ko cirataram ko sīghataram*, which of the two is born later, which sooner? (Alw. I. xlii). *Ke ete ciracanti*, who are these screaming? (Dh. 194). *Ko dukkaro*, which of the two is the more difficult? (Mah. 41). *Kam ārabha*, about whom? (Dh. 77). *Kim ārabha*, about what? *Tam ko nāma na jāneyya*, who could fail to recognize him? *Ko nāma tram*, who art thou? (Dh. 96). *Ko nāma te upajjhāyo*, who is your spiritual master? (Kamm. 5; comp. Dh. 134). *Kā nām'esa mātu-gā-massa viya kīriyā*, what a woman-like proceeding? (Dh. 159). *Kc attho*, and *kim payojanam*, what is the use or meaning of? (Sen. K. 202, 478, followed by instr.). *Kim akāsi puññam*, what good deed have you done? (Dh. 99). *N' ārahati ka nāmānattham*, what evil does it not produce! viz. it produces much evil (Att. 193). *Kena'ssu niruto loka*, by what is the world shrouded? (Alw. I. 106). *Kim*, what is this? (Mah. 157). *Kim idam*, what is this? (Dh. 300). *Idam kim*, why is this? why so? (Dh. 160). *Kim etam* or *kim nāma etam*, why is this? what is the meaning of this? how is this? (Mah. 156; F. Jāt. 49, 57). *Kim pana nu kho etam*, now what on earth can it be? (Alw. I. 101). *Ayam te brāhmaṇo kim hoti*, what is this brahmin to you? (F. Jāt. 10). *Tumhākaṃ ettha kim*, what's that to you? (F. Jāt. 17). *Kim te dukkham*, what is your ailment? (F. Jāt. 12). *Pitund vindātam kim kim eva*, what were the several acts of destruction committed by my father? (Mah. 238). *Khattiyā kim agghanti*, what are kshatriyas worth? (Dh. 352). *Idāni kim karomi*, now what am I to do? (Dh. 157). *Kim nu kātabbāṃ*, what is to be done? (Mah. 153, 243). *Kim nu kho karissāma*, what shall we do? (Dh. 333). *Kim katvā*, having done what, by what means? (F. Jāt. 17). *Gehe kim karissāmi*, what can I do at home? i.e. it is no use living at home (Dh. 313). *Porāṇabhūmmatth-arāṇāni kim karissanti*, what do they do with the old carpets? (Dh. 174). With instr.: *Jīvitena kim karissāmi*, what is the use of my living? *Ettakehi kim karissatha*, what will you do with all these? (Dh. 174). *Kim nu kho pesemi*, what shall I send? (Alw. I. 75). *Kim nu kho ettha*

*karāṇam*, what is the cause of this? (F. Jāt. 6). *Kassa imāni*, whose are these things? (Dh. 302). *Kina ruttam*, by whom was it said? (Alw. I. xxi). *Kiwa phalam nām' etam*, what is this the fruit of? (F. Jāt. 5). *Kena te attho*, what are you in want of? (F. Jāt. 2). *Kima hetu*, on account of what? why? *Kena hetund*, and *kasmā hetund*, on what account? why? The gen. neut. *kissa*, instr. *kena*, and abl. *kasmā*, are used adverbially in the sense of "why?" *Kissa pana therō eken' ānam akāsi*, now why did the elder omit one? *Kissa viññā attānam upatīpaye*, why should the wise man distress himself? (Das. 5); *Ken' ambo kaṭuka-phalo*, why has the mango bitter fruit? (F. Jāt. 7); *Tram kenāni kīsa*, why are you thin? (Mah. 33); *Kasmā nam pucchasi*, why do you ask me? (Dh. 98); *Kasmā etam karosi*, why do you do so? (Dh. 333); *Kasmā pana tram bhikkhū bahubhavo jāto*, how is it, priest, that you have got so much property? (Das. 38). The neut. *kim* with instr. is used in the sense of "what is the use of?" the person being in the dat. case: *Kim me samāna-bhārena*, what is the use of my being a monk? (Dh. 199); *Kim me gharāvāseṇa*, what is the use of my living at home? lit. what have I with living at home? (Dh. 79, comp. 153 *kim no gh.*); *Kim me jīvitena*, what is the use of my living? I am sick of life (Dh. 353); *Kim te jaṭāhi*, what have you to do with matted hair? (Dh. 70); *Kim me rajjena kāritena*, what is the use of my reigning? (Dh. 406, comp. Ras. 18); *Kim bhaccehi pīra nahāya*, never mind your servants, drink and bathe (Mah. 48); *Kim bahund*, what is the use of (saying) much? why say more? enough has been said, in short (comp. Att. 191 *kim iha bahund*). *Kim* is sometimes followed pleonastically by *iti*: *Kināsi maññanti no ime*, what are these meditating? inst us? (Mah. 153); *Kinti katvā'ssu patito*, how came he to fall? (F. Jāt. 17; comp. Ten J. 52). For the adv. *kim* see sep. article. The base *kim* forms the first part of compound nouns, adjectives, and adverbs, as *kimpuriso*, *kiṅkaro*, *kimattho*, *kimpamāṇo*, *kiṇṇāmo*, *kimattham*, *kiṅkaraṇā*; *kiṇṇadahaḷo*, what sort of longing? (Dh. 219); *ko nu hāso kim bāndo*, what laughter can there be, what joy? (Dh. 27); *kiṇṇorūni*, what sort of logs? (Dh. 324); *kiṇobhāso nām' eso*, what is that light? (Dh. 95); *kiṅkalaho nām' eso*, what is that disturbance about? (Dh. 352).

**KOUCHAM**, A comb (Pat. 82; some sort of seat or coach, explained at Ab. 311 by *bhaddapīṭha*, from Pat. 80 it would appear to be made of wicker or rattan).

**KOŪI**, and before a vowel often **KOCID** (*prom.*), Ang. some *किम + चिद*. Acc. *kañci*. Instr. *kañci*. Dat. and gen. *kassaci*. Loc. *kasmici*. Pl. *kehi*. Adj. and instr. pl. *kehici*. Fem. *kūci*. Neut. *kūci*. Neut. loc. *kismici* (Dh. 13), *kismiñci*. Neut. pl. *kāñci*. *Ma' idha kori purisa*, let nobody enter here (Alw. I. 79). *Hirinisedho puriso koci kassam vijjati*, is there in this world any man restrained by shame? (Dh. 26). *Kocid eva vijjati*, is there any body at all? (Dh. 310). *Kenacid eva karanyena*, on some business or other (Alw. I. laix, comp. Dh. 203). *Janu keci*, some of the people (Mah. 198). *Keci*, some people. *Kehici ratte*, it being said by some people. *Kassaci vacanāni sutra*, having heard some one or other speak (F. Jāt. 18). *Kañci adisra*, not seeing anybody (Ten J. 2). *Tasa'eko sindhara purisañ kañci n' urabham udu*, there was a horse of his who allowed nobody to mount him (Mah. 142). Neut. *kehi*. *Kheci bhayañ*, any danger (Att. 206). *Kumāñ d eva adhiharāṇe*, at some circumstance or other (Pat. 89). *Kiñci rattukāma*, wishing to say something (F. Jāt. 18). *Aham pi kiñcid eva karasāmi*, I too will do something or other (Dh. 107). *Kiñci laddham ghare na*, did you receive anything at my house? (Mah. 31). *So kiñci na patiradati*, he makes no reply (Das. 31). *Kassaci kiñci avatā*, without saying anything to anybody (Dh. 221, comp. F. Jāt. 17). *Kim etan ti rutte na kiñciti radati*, being asked "What is this?" he replies "Nothing." *Na kiñci atthi*, there is nothing (Kh. 7). For *Yo kaci* see *Yo*.

**KODANDAM**, A bow [कोदण्ड]. Ab. 338.

**KODHANO** (*adj.*), Angry, passionate [क्रोधन]. Ab. 732.

**KODHETI** (*caus. kujjhati*), To make angry [क्रोधयति = क्रुध].

**KODHO**, Anger, wrath [क्रोध]. Ab. 164; Dh. 40.

**KOHAÑSAM**, Hypocrisy, deceit [कुह + य].

**KOJAVO**, A goats' hair coverlet of fine workmanship. Ab. 312; Pāl. 87.

**KOKANADAM**, The red lotus [कोकणद]. Ab. 686.

**KOKĀSAKO**, The red lotus. Ab. 686.

**KOKILO**, The Indian cuckoo [कोकिल]. Ab. 633. Fem. -*id* (F. Jāt. 49).

**KOKO**, A wolf [कोक]. Ab. 615.

**KOLĀHALO**, and **-LAM**, Uproar, tumult, shouting, screaming [कोलाहल]. Ab. 130; Dh. 103; Mah. 165. *Ekakolāhalañ ahu*, there was one universal uproar (Mah. 113; F. Jāt. 17). A hundred thousand years before the commencement of a *Saṁvattakappa* a deva traverses all the *cakkavālas* that are to be destroyed, proclaiming with a loud voice the coming destruction. This shout of warning is called *kappakolāhalañ*. There are four other *kolāhalas* or warnings, *cakkavattikolāhalañ* a hundred years before the birth of a universal monarch, *buddhakolāhalañ*, a thousand years before the birth of a Buddha, *maṅgalakolāhalañ* twelve years before Buddha preaches the *Maṅgala-sutta*, and *moneyyakolāhalañ* "seven years before Buddha explains the *moneyyapaṭipatti* or ordinances of the rahats" (Man. B. 30).

**KOLAKAM**, Black pepper; a particular perfume [कोलक]. Ab. 304, 459.

**KOLAM**, and **KOLO**, The jujube fruit [कोल]. Ab. 559; Dh. 351.

**KOLAMBO**, A pot. Ab. 456.

**KOLAVALLI** (*f.*), A sort of pepper, Piper Chaba [कोलवल्ली]. Ab. 583.

**KOLEYYO** (*adj.*), Of noble family [कोलेय]. See K. 388.

**KOLĪ** (*f.*), The jujube tree [कोली]. Ab. 558.

**KOLITO**, A name of the apostle Moggallāna [कोलित]. Ab. 435; B. Int. 391; Dh. 120.

**KOMALO** (*adj.*), Soft [कोमल]. Ab. 716. *Komalagattatā*, softness of the limbs (B. Lot. 591).

**KOMĀRABHACCO**, A proper name [कोमारभृत्]. B. Lot. 449.

**KOMUDĪ** (*f.*), Moonlight; the day of full moon in the month Kattika [कोमुदी]. Ab. 54; Dh. 391.

**KONĀGAMANO**, Name of one of the twenty-four Buddhas. Man. B. 95; Mah. 2; Dh. 117, 129, 344.

**KONAKO**, A corner [कोण + क]. Mah. 241.

**KONĀMO** (*adj.*), Having what name? [formed anomalously from *ko* followed by the indeclinable *nāma*, see under *Ko*]. *Putto konāmo*, what is his son's name? (Dh. 234, 235).

**KONCO**, and **KONCĀ** (*f.*), A heron [क्रौञ्च]. Ab. 641; Dh. 28.

**KONḍAÑÑO**, Name of one of the twenty-four Buddhas [कोण्डण]. Man. B. 94; Dh. 117 Mah. 1.



- KONO**, A corner or angle; a bow or quill for a musical instrument; the point of a sword [कोश]. Ab. 144, 304, 367, 371. *Vatthacaturukamhi*, at the four corners of the curtain (Mah. 179).
- KOPLTI** *caus. kuppati*, To make angry, to annoy, to offend; to disturb, to spoil, to throw into confusion [कोपयति + कप्]. *Davarajadharmasakopento*, practising the ten royal virtues, lit. not contravening them (Dh. 416). *Kammam na kopenti*, do not spoil the proceedings (Pat. 39). Dh. 195; Mah. 237.
- KOPI** *adj.*, Wrathful [कोपिन्]. Ab. 732.
- KOPINAM**, Pudenda; a cloth to cover them; improper act [कोपीन्]. Ab. 953; Dh. 398.
- KOPO**, Anger, ill temper [कोप]. Ab. 164; Dh. 304. *Kopam karoti*, to be angry, to show ill temper (Dh. 271).
- KORAKO**, and **-KAM**, A flower bud [कोरक]. Ab. 544.
- KOSAJJAM**, Indolence, sloth [कोसीज]. Dh. 43, 370, 371.
- KOSALĀ** (*m.pl.*), Name of a country and its people [कोसल]. Ab. 164. *Kosalarājā*, the king of Kosala (Dh. 231, 340). *Kosalarattham*, the K. country (Dh. 277). E. Mon. 300.
- KOSALLAM**, Skill, proficiency, knowledge, mastery [कोशल्ल]. Sen. K. 200. *Akkharakosallam*, thorough knowledge of the letters (Sen. K. 200). The three Kosallas are *dyakosallam*, *apāyakosallam*, *upāyakosallam*, knowledge of what is advantageous, knowledge of what is injurious, knowledge of expedients, or how to act under given circumstances. The ten Appanakosallas are certain proprieties to be observed when the endeavour is made to obtain samādhi (E. Mon. 257).
- KOSALO** (*adj.*), Belonging to Kosala [कोसल + क].
- KOSAMBAKO** (*adj.*), Belonging to the Kauśāmba country [कोशाम्ब + क]. Dh. 103, 109.
- KOSAMBĪ** (*f.*), Name of the capital of the Kauśāmba country [कोशाम्बी]. Ab. 200; Dh. 103, 142, 153, 399.
- KOSAPHALAM**, Bdellium, a fragrant gum [कोश + फल]. Ab. 304.
- KOSEYYO** (*adj.*), Made of silk [कोशेय]. Ab. 298. Neut. *koseyyam*, silken stuff or cloth (Ab. 291, 315; Kamm. 9).
- KOSI**, see *Ko*.
- KOSI** (*f.*), The sheath of a sword [कोशी]. Ab. 391.
- KOSIKO**, Bdellium, a fragrant gum [कोशिक]. Ab. 557.
- KOSINĀRAKO** *adj.*, Belonging to *Kusināra*. Cl. Gr. 90.
- KOSIYO** *adj.*, Silken [कोश + य]. Ab. 315.
- KOSIYO**, Indra; an owl [कोशिक]. Ab. 20, 638, 1045.
- KOSO**, A sheath, a call; a measure of length = five hundred bow-lengths, or about six or seven hundred yards [कोश]. Ab. 197, 211.
- KOSO**, and **KOSAM**, A sheath; a bud; treasure; a testicle [कोश]. Ab. 273, 496, 811. *Sakosam rajjam*, a worldly kingdom (Att. 212). *Kosirakkho*, the guardian of a treasure (Mah. 13). *Andakoso*, an egg-shell.
- KOSOHITO** (*adj.*), Sheathed, hidden [कोश + अवहित = धा]. B. Lot. 572; Mah. 137. See *Vatthagayham*.
- KOTARĀVANAM**, Proper name [कोटरावन]. Sen. K. 415 (given as an instance of the lengthening of a vowel).
- KOTARO**, and **-RAM**, The hollow of a tree [कोटर]. Ab. 548; Att. 194.
- KOTI** (*f.*), Point, tip, end, extremity; top, summit, height; eminence, excess; ten millions [कोटि]. Ab. 474, 871. *Asikoti*, the point of a sword (Mah. 63). *Tassa ubho kotiya dasivā*, seizing with their beaks the two ends of the stick (F. Jāt. 17, comp. 12, and Dh. 85). *Heṭṭhimakotiya*, at the lower end or extremity (Dh. 261, 287). *Purimā* or *pubbā koti*, the beginning (Alw. N. 21). *Nekakoti* (*adj.*), numbering many kotis (Mah. 158). *Channavutikotiyo* (*adj.*) *bhikkhū*, ninety-six kotis of priests (Mah. 194). *Channavutidhanakoti*, ninety-six kotis of treasure (Mah. 26).
- KOTILLAM**, Crookedness, deceitfulness [कोटिल्ल]. Ab. 859.
- KOTIPPAKOTI** (*f.*), One of the high numerals, a koti of prakoti, viz. 10,000,000<sup>3</sup>, or 1 followed by twenty-one ciphers [कोटि + प्र + कोटि]. Ab. 474; Ras. 18; Sen. K. 413. See *Saṅkhyā*.
- KOTIPPATTO** (*adj.*), Having reached the end or summit, having fully accomplished or attained; perfectly attained, perfect [कोटि + प्राप्त = आप]. With gen. *Sāvakapūramāṇāssa kōtippatto*, having perfectly acquired the knowledge given by the pūramitās (Dh. 134). *Cutubbidhapaṇḍicakōtippatto*, having attained eminence in the four ac-





- KUDĀCANAM (*adv.*), Ever, sometimes [कुदा + चन]. Ab. 1161; Sen. K. 301. *Na kudācanam* and *na kudācanam*, never Dh. 2, 3.
- KUDĀRO, A bad wife [कु + दार]. Sen. K. 350.
- KUDĀSO, A bad servant [कु + दाम]. Sen. K. 350.
- KUDDĀLIKO, One who digs with a kuddāla [कुद्दाल + इक].
- KUDDĀLAM, and -LO, A spade [कुद्दाल]. *Kudda-dāhattha*, with spades or similar tools in their hands Dh. 187. Dh. 156, 409.
- KUDDAM, A wall [कुद]. Ab. 204; Kh. 11.
- KUDDHO (*p.p.* *kujjhati*), Angry, incensed, indignant [कुद = कुध]. Ab. 1077; Mah. 15, 154.
- KUDITTHI (*f.*), Scepticism, unbelief, heresy [कु + इट्ठि]. Att. 9; Mah. 129.
- KUDRCSO, A sort of grain. Ab. 450.
- KUDUBO, A measure of capacity equal to a fourth of a pattha [कुडव]. Ab. 482.
- KUDUMALO, An opening bud [कुडमल]. Ab. 544.
- KUGANDHI (*adj.*), Ill-smelling [कु + गन्धि].
- KUGEHAM, A bad house [कु + गेह]. Sen. K. 350.
- KUHAKO (*adj.*), Deceitful, cheating [कुहक]. Ab. 983.
- KUHAM (*adv.*), When? whither? [कुह]. Sen. K. 310. Comp. *Kaham*, *Kuhim*.
- KUHANĀ (*f.*), Deceit, hypocrisy [कुहना]. Ab. 983.
- KUHANO (*adj.*), Deceitful, hypocritical [कुहन]. Ab. 983.
- KUHARAM, A hole, a cavity [कुहर]. Ab. 649.
- KUHETI, To deceive [कुह].
- KUHIM (*adv.*), Where? whither? [कुह]. Ab. 1160; Sen. K. 310. *Kuhim vasati*, where does he live? (Dh. 123). *Kuhim gacchanti*, where are they going? (Dh. 79, 114). Alw. I. xlii; Mah. 205; Dh. 163, 192. See *Kuham*.
- KUHIÑCANAM (*adv.*), Anywhere, somewhere [कुह + चन]. Ab. 1160; Sen. K. 310.
- KUHIÑCI (*adv.*), Anywhere; to any place [कुह + चिद्]. Dh. 33, 114.
- KUJJHATI, To be angry [कुध]. Pres. with *ātm.* term. *kujjhati* (Sen. K. 438), 2nd pers. sing. *kujjhui* (F. Jāt. 25). Opt. *kujjheyya* (Dh. 40). Aor. *kujjhi*. Ger. *kujjhitvā* (Mah. 205; Dh. 218). With dat. *Tassa mā kujjha*, be not angry with him (Sen. K. 327).
- KUJO, A tree [कुज]. Ab. 540.
- KUKKU (*n.*), A measure of length, a hattha or cubit. Ab. 268.

- KUKKUCAKO (*adj.*), Remorseful, sensitive [कौ-कृत्य + क]. Pat. 99.
- KUKKUCAM, Misconduct; remorse; doubt; moroseness, querulousness, restlessness [कौकृत्य]. Ab. 169; Dh. 416; Man. B. 418; Pat. 17, 18. *Haṭṭhakukkucam pādakukkucam*, impropriety or misbehaviour with the hands and feet.
- KUKKUCCĀYATI (*denom. from last*), To feel remorse.
- KUKKUCHO, An osprey. Ab. 640.
- KUKKULO, Hot ashes, embers. Ab. 36.
- KUKKURO, A dog [कुकर]. Ab. 518.
- KUKKUTO, A cock [कुकर]. Ab. 640. Fem. *kukkutī*, a hen Cl. Gr. 40. At Mah. 57 *kukkutayantaka* is rendered "an iron ladder."
- KUKUTTHAKO, A sort of bird. Ab. 626.
- KULĀALO, Principal mountain [कुल + अचल]. This is the name given to the seven vast concentric circles of rock or mountain which surround Mount Meru. Their names are *Yugandharo*, *Isandharo*, *Karariko*, *Sudassana*, *Nemindhara*, *Pinatuko*, *Asakanya*, *Yugandhara* being the nearest to Meru (Ab. 26, 27; B. Lot. 842; Man. B. 12).
- KULAJO (*adj.*), Of good family [कुलज]. Ab. 1074.
- KULAKO (*adj.*), Of good family [कुलक].
- KULALO, A bird of the falcon tribe. Ab. 637.
- KULĀLO, A potter [कुलाल]. Ab. 507.
- KULAM, A flock, herd, multitude; family; species; a house, a building; lineage; good family, nobility [कुल]. Ab. 332, 632, 1060. *Gajakulāni*, different species of elephants (Ab. 361). *Kulapatto* or *kuladārako*, a young man of good family, "fils de famille" (B. Lot. 322; Alw. I. 78; at Mah. 75 and Dh. 354 *kuladārako*). *Kuladhīta* and *kuladhīrikā*, a young lady of good family (Mah. 75; Dh. 233). *Kulapālīkā*, a lady of rank (Ab. 234). *Kulagharam* and *kulageham*, a gentleman's house or family (Dh. 226, 371; Ras. 26). *Attano kulagharam*, the house of her own family (Dh. 222). *Saminakulajito*, of equal rank (Mah. 51). *Kasakkakule nibbattitvā*, having been born in a cultivator's family (F. Jāt. 14; comp. Das. 6). *Anuccakulam*, a nobleman's family (F. Jāt. 16). *Brahmanakulam*, a brahmin family (F. Jāt. 9). *Parihīnaṃ kulam patitṭhapesāmi*, I will relieve my distressed family (Ditto). *Kulesu ananugiddho*, not showing greed in the families he frequents for alms (Kh. 15). *Purakulesu*, in the families of other people, in neigh-

bours' houses (Dh. 13, 264). *Kulasārasatthadossena*, for the offence of associating with the laity (Mah. 207, lit. "with families," Buddhist priests being forbidden to live with householders). *Rijakulam*, a palace (see sep.). *Gokulam*, a cow-stable. *Kammarakulam*, a village. *Kuladhammo*, customs peculiar to particular families or castes (Man. B. 494). *Kulanerati*, a deity who is the guardian of a particular family (Att. 48). *Mahakulam*, a great family. *Khattiyam kulam*, a khattiya family.

KULAM, A shape, a bank [कुलम्]. Ab. 660, 674; Cl. Gr. 44.

KULATĀ (f.), An unmarried woman [कुलटा]. Ab. 233.

KULATTHO, A kind of vetch, *Dolichos Uniflorus* [कुलत्तव]. Pat. 87.

KULAVĀ (adj.), Belonging to a high family [कुलवक्]. Cl. Gr. 24.

KULĀVAKAM, A nest [कुलाव + क]. Ab. 627; F. Jā. 49.

KULIKO (adj.), Belonging to a family [कुलिक]. *Kappakakuliko*, belonging to a barber's family (the term. belongs to the whole compound).

KULINAKO, A thorough-bred horse [कुलीनक]. Ab. 360.

KULINO (adj.), Belonging to a family; of good or noble family [कुलीन]. Ab. 333. *Nicakulino uccakulino*, of low birth, of high birth (Gog. Ev. 31, the term. here belongs to the whole compound). *Jand kulina sabbe*, all the respectable inhabitants (Mah. 254).

KULIRO, A crab [कुलीर]. Ab. 675.

KULISO, and -SAM, Indra's thunderbolt [कुलिय]. Ab. 24.

KULITTHI (f.), A woman of good family, a lady, noblewoman [कुल + स्त्री]. Ab. 234.

KULLO, A winnowing basket; a raft [कुल्ल]. Ab. 435, 665.

KULĀPAKO, and KULĀPAGO, One who associates much with a family, a family friend, a confidant [कुल + पक्]. Sen. K. 209; Mah. 177, 233. *Rājakulāpako*, a royal favourite.

KUMĀRAKO, A child, a youth; a royal infant or youth, a prince [कुमारक]. *Gabbhakumārako*, the unborn infant prince (Mah. 58). Alw. I. cvii; Mah. 4, 23. Fem. *kumārakā*, a girl, a young woman, a princess (Ab. 231; Dh. 300, 352; Mah. lxxviii).

KUMĀRO, A child, a youth; a young prince; Skanda, the god of war [कुमार]. Ab. 17, 231, 907; Mah. 23; B. Lot. 300.

KUMBHAKAM, The mast of a ship [कुम्भक]. Ab. 666.

KUMBHAKĀRO, A potter [कुम्भ + कार]. Sen. K. 462. *Kumbhakārako* at Dh. 193.

KUMBHANDO, A class of supernatural beings or demons, attendants on Virūhaka; name of a plant [कुम्भाण्ड]. Ab. 13, 397, 1030; Man. B. 24, 46; B. Int. 600; Dh. 194; Pat. 87. *Kumbhaṇḍasīmī*, Virūhaka (Ab. 31). *Kumbhaṇḍako* at Mah. 72.

KUMBHATHĀNAM, A sort of drum or similar musical instrument. Ab. 140.

KUMBHĪ (f.), A pot; name of a plant = *kumudikā* [कुम्भी]. Ab. 456, 564. *Ācāmakumbhī*, a vessel used for cloacal purposes (Mah. 164).

KUMBHIKO (adj.), Containing a kumbha measure [कुम्भ + इक]. Sen. K. 391, 392; Cl. Gr. 91.

KUMBHĪLO, A crocodile or alligator [कुम्भीर]. Ab. 674; Dh. 375.

KUMBHO, A waterpot, a pitcher, a vessel; one of the frontal globes of an elephant which swell in the rutting season; a measure of capacity equal to ten ammaṇas [कुम्भ]. Ab. 363, 483, 853; Dh. 8. *Sappikumbhasatam*, a hundred hogsheds of clarified butter (Mah. 38). *Kumbhaddā*, a prostitute (Dh. 241).

KUMINAM, A funnel-shaped basket fish-net. Ab. 521.

KUMMĀSO, Sour gruel [कुम्मास]. Ab. 1048.

KUMMO, A tortoise [कुम्मे]. Ab. 674.

KUMUDAM, The white esculent water-lily; one of the high numerals, 10,000,000<sup>15</sup>, or 1 followed by 105 ciphers [कुमुद]. Ab. 476, 688; Dh. 50. See *Saṅkhyā*.

KUMUDIKĀ (f.), Name of a plant [कुमुदिका]. Ab. 564.

KUMUDO, see *Disāgajo*.

KUNĀLO, The Indian cuckoo (*kokila*); name of one of the Mahāsaras [कुणाळ]. Ab. 633, 679; Man. B. 17.

KUNĀPO, and -PAM, A corpse [कुणप]. Ab. 405; Dh. 316.

KUÑCANĀDO, and KOÑCANĀDO, The roaring or trumpeting of an elephant. Ab. 119. *Kuñcandam* or *koñcandam karoti*, to trumpet (Mah. 106; Att. 135; Ten J. 29). At Mah. 152 *koñcam karoti*.

- KUNCIKĀ (*f.*), A key [कुञ्चिका]. Ab. 222, 901.  
*Kuñcilāraṇam* and *kuñcilācchiddam*, a keyhole  
 Ab. 222; Dh. 298.
- KUNČITO (*p.p.*), Bent, crooked [कुञ्चित = कुच].  
 Ab. 297, 709.
- KUNḌAKO, The red powder which adheres to the  
 grain of rice under the husk. Ab. 454.
- KUNḌALAM, A ring, an earring, an ear ornament  
 [कुण्डलम्]. Ab. 284; Dh. 62, 93, 412; Mah. 195.
- KUNḌALĪ (*adj.*), Having rings [कुण्डलिन्]. Dh.  
 193. Masc. *kuṇḍalī*, a snake (Att. 194).
- KUNDAM, The many-flowered jasmine, *Jasminum*  
*Multiflorum* [कुन्द]. Ab. 578.
- KUNḌAM, A jar, a waterpot [कुण्ड]. Ab. 456.
- KUNḌATI, To heat [कुण्ड]. Cl. P. Verbs, 11.
- KUNḌIKĀ (*f.*), The waterpot of an ascetic [कु-  
 ण्डिका]. Ab. 443; Dh. 122; Mah. 47.
- KUNḌO, An iguana or ichneumon (*godhā*) [कुण्ड].  
 Ab. 622.
- KUNĪ (*adj.*), Having a crooked limb [कुण्णि]. Ab.  
 320. With instr. *Haṭṭhena kuṇi*, having a crooked  
 hand (Sen. K. 339).
- KUNJARO, An elephant [कुञ्जर]. Ab. 360; Dh. 57.  
 Sometimes as the last part of a compound used in  
 the sense of eminent, e.g. *munikuṇjard*, eminent  
 sages (Alw. I. vii, see Ab. 606).
- KUNJO, and KUNJAM, A place overgrown with  
 creeping plants [कुञ्ज]. Ab. 609.
- KUNKUMAM, Saffron, *Crocus Sativus* [कुङ्कुम].  
 Ab. 147, 303.
- KUNKUMO (*adj.*), Dyed with saffron [कुङ्कुम + क].  
 Sen. K. 392.
- KUNNADĪ (*f.*), A very small river, an insignificant  
 stream [कु + नदी]. Sen. K. 318; Gog. Ev. 15.
- KUNTALO, Hair [कुन्तल]. Ab. 256.
- KUNTANĪ (*f.*), A curlew (*koṇca*). Ab. 641.
- KUNTHO, A sort of ant [कुन्त]. Alw. N. 104, 111;  
 Sen. K. 366; Mah. 249.
- KUNṬHO (*adj.*), Slow, lazy [कुण्ठ]. Ab. 729. *Kuṇ-  
 ṭhapado aṇṇo*, a slow-footed horse (Dh. 184).
- KUNTO, A lance or spear [कुन्त]. Ab. 394; Mah.  
 150, 159, 160 (a sceptre?).
- KUPAKO, The mast of a ship [कूपक]. Ab. 666.
- KUPITO (*p.p.* *kuppati*), Angry, enraged, excited  
 [कुपित = कुप]. Dh. 128, 166, 303; Mah. 260.  
 With loc. *Sabrahmacāriṇa kupito*, angry with his  
 fellow-students.
- KUPO, A pit; a well; the mast of a ship [कूप].  
 Ab. 931. *Kūpamaṇḍūko*, a frog in a well, used

- figuratively of a man of confined ideas (Cl. Gr. 80).  
*Lomaḥūpo*, a pore of the skin. *Nūriya kūpayā-  
 ṭṭhikā*, the mast of a vessel (Mah. 120). *Vacca-  
 kūpo*, a cesspool (Alw. I. 101).
- KUPPAM, Any metal except gold or silver, as copper,  
 zinc, etc. [कुप्प]. Ab. 496.
- KUPPANAM, Being angry (from next). *Khippan-  
 kuppanasīlī*, whose nature it is to be easily infuri-  
 ated (Mah. 243).
- KUPPATI, To be angry; to be disturbed, shaken,  
 agitated, thrown into confusion [कुप्प]. Ger. *kup-  
 pitvā* (Dh. 169). P.pr. *kuppanāno* (Att. 202). P.p.p.  
*kupito*. *Kammarācā na kuppati*, the k. is not dis-  
 turbed (Pāt. 30). Caus. *kopeti*. Comp. *Akuppo*.
- KUPURISO, A bad man [कु + पुण्य]. Sen. K. 380.
- KUPUTTO, A bad son [कु + पुत्र]. Sen. K. 380.
- KURAM, Boiled rice [कूर]. Ab. 465. Sen. K. 539  
 has *kūro*.
- KURANḌAKO, A sort of Amaranth [कुरण्डक].  
 Ab. 579.
- KURANGO, An antelope [कुरङ्ग]. Ab. 619. See  
*Kuraṅgo*.
- KURARO, A sea-eagle or osprey [कुरर]. Ab. 640.
- KURAVIKO, A fine-voiced bird, probably the Indian  
 cuckoo. Mah. 22; B. Lot. 566. See *Karaviko*.
- KURU, Imperat. 2nd pers. sing. from *Karoti*.
- KURŪ (*m.pl.*), Name of a people [कुरु]. Ab. 184.  
*Kururattṭham* (Dh. 162, 416). Loc. *kurūva*, among  
 the Kurus, in the Kuru country.
- KURUMĀNO, P.pr.āt. from *karoti*, formed upon  
*kurute*.
- KURUNDĪ (*f.*), Name of one of the three great  
 collections of *aṭṭhakathā* or commentaries on the  
 Tipiṭaka. Pāt. vii, viii.
- KURUNGO, A sort of deer. Dh. 147, 331. See  
*Kuraṅgo*.
- KURŪRO (*adj.*), Cruel; hard, severe; formidable  
 [कूर]. Ab. 928.
- KURUTE, see *Karoti*.
- KURUVINDO, A ruby [कुरविन्द]. Mah. 166.  
 Perhaps cinnabar is meant at Mah. 169.
- KUSĀ (*f.*), A rein, bridle [कुशा]. Ab. 371.
- KUSAGGAM, The tip of a blade of Kuṣa grass  
 [कुश + अगम]. Dh. 13; Att. 196.
- KUSALAKAMMAPATHO, Way of virtuous action  
 or merit [कुशल + कर्म + पथ]. There are ten,  
*pāpātipitā veramaṇī, adinnādānā veramaṇī, kāmessa  
 micchācārā veramaṇī, musāvādā veramaṇī, piṇḍā-  
 ya vācāya veramaṇī, pharusaḍa vācāya veramaṇī,*

*samphappalāpā veramaṇṇaṃ, anābhijjā, appahāda, sammaddittā, "refraining from killing, from stealing, from impurity, from lying, from slander, from harsh language, from frivolous talk, freedom from coarseness and from malice, and orthodoxy"*  
Rev. 17.

**KUSALĀKUSALĀM**, Good and bad [कुशल + अकुशल]. *Kusalakusalakammaṃ*, doing good and doing evil, merit and demerit Dh. 99.

**KUSALATĀ** (f.), Skill, knowledge [कुशलता]. *Appakusalatā appattivatthanakusalatā*, skill in discerning what is sinful, and skill in discerning what leads to sin.

**KUSALATTAM**, Skillfulness [कुशल + त्व]. Dh. 231.

**KUSALI** (adj.), Prosperous; meritorious [कुशलि].  
Cl. Gr. 29.

**KUSALO** (adj.), Skilful, expert, clever; lucky, happy, prosperous; good, right, virtuous, meritorious [कुशल]. Ab. 720; Dh. 9; Kh. 15. *Ce samannubhūsiyamāno taṃ paṭinisaṃjeyya iccetaṃ kusalam*, if being admonished he forsake it, well and good (Pāt. 5). With gen. *kusalo naccaḥṭṭassa*, skilled in dancing and singing (Cl. Gr. 145, also loc., see Sen. K. 345). *Ācārakusalo*, skilled in right conduct (Dh. 67, comp. Att. 212). *Vuccī kusala*, appropriate, happy, well-timed speech (F. Jāt. 18). *Kusalam kammaṃ*, and *kusalakammaṃ*, good actions, meritorious Karma (Dh. 96; Man. B. 445; E. Mon. 5; see *Kammaṃ*). Neut. *kusalam*, health (Ab. 331), luck, happiness, good fortune (Ab. 803), a good action, good works, merit, meritorious Karma (Dh. 10. 33, 345; Ab. 85). *Kusalakiriyaṃ*, doing good actions. With dat. *kusalam bhavato hotu*, health to you! good luck to you! (Sen. K. 329). There are three *Kusaladhātus*, "elements of goodness or merit," they are *nekkhammadhātu*, *aryāpīdadhātu*, *arihiṃsadhātu*, self-abnegation, benevolence, humanity. The three *Kusalamūlas*, "roots of goodness, or groundwork of merit," are *alobho*, *adoso*, *amoho*, freedom from covetousness, from anger, and from ignorance. The three *Kusalasaññā*, or meritorious ideas, are *nekkhammasaññā*, *aryāpīdasaññā*, *arihiṃsāññā*. The three *Kusalavittakkas*, or meritorious thoughts, are *nekkhammavittakko*, *aryāpīdavittakko*, *arihiṃsāvittakko*. The three *Kusalasaṅkappas*, or meritorious resolves, are *nekkhammasaṅkappo*, *aryāpīdasāṅkappo*, *arihiṃsāsaṅkappo*. The *dasakusalam* and *dasakusalakummāni* appear to be identical with the ten *Puñña-*

*kiriyaṃ* (Att. 56, 200, 204, 212). *Kusalā cetanā*, virtuous or meritorious thoughts (Gog. Ev. 68). *Kusalacittam*, virtuous or meritorious state of mind Man. B. 448, see *Lokuttaro*. *Kusalāripiko*, the good result or reward of a good action (see *Kammaṃ*). *Kusalāripiko* (adj.), having a good result or reward. *Kusalāruṣi*, accumulation of merit.

**KUSESAYAM**, A water-lily or lotus [कुशेशय].  
Ab. 685.

**KUSI** (n.), One of the four cross seams of the robe of a Buddhist priest. Ab. 296.

**KUSINĀRĀ** (f.), A town in India, the capital of the Mallas [the Sansk. name is कुशिनगर or कुशिनगरी]. Ab. 201; B. Int. 85. It was at K. that Buddha died (Man. B. 343; Mah. 11).

**KUSITO** (adj.), Slothful, inert, indolent [कुसीट]. Dh. 2, 21, 49, 289, 383. There are eight *Kusitavattus*, "occasions of indolence," viz. when a priest has a duty to perform, when he has performed a duty, when he has a journey to make, when he has made a journey, when he has failed to obtain food in alms, when he has obtained food in alms, when he is attacked by illness, when he is recovering from an illness: in each of these cases the slothful man lies down and rests instead of exerting himself (comp. the *Ārambhavattus*).

**KUSO**, A blade of grass; the sacrificial grass, *Poa Cynosuroides* [कुश]. Ab. 602, 1079; Dh. 55.

**KUSSUBBHAM**, A small pond, a puddle [कुसुब्भ].  
Gog. Ev. 15. Comp. *Sobbham*.

**KUSCLO**, A granary [कुशूल]. Ab. 458.

**KUSUMAM**, A flower; the menses [कुसुम]. Ab. 545, 1105; Mah. 68.

**KUSUMBHAM**, Safflower, *Carthamus Tinctorius* [कुसुम्भ].

**KUTĀDHĀRIKĀ** (f.), A maid-servant, lit. "she who carries the water-jar" [कुट + धारिका]. Ab. 236.

**KUTĀGĀRAM**, Any room or building with a peaked roof or pinnacles, a pagoda; a room at the top of a house or palace, a belvedere, attic; a funeral hearse or pile, a state funeral hearse, a catafalque [कूट + आगार]. Mah. 124, 126, 155, 162, 163.

**KUTĀJO**, The plant *Wrightia Antidysenterica* [कुटज]. Ab. 573.

**KUTAKAM**, A heap, a mound; a peak [कूट + क].  
Ab. 224; Mah. 4.

KUTANNATAM, The plant *Cyperus Rotundus* [कुटन्नट]. Ab. 592.

KUTANIMBALI (f.), A variety of the silk-cotton tree [कुट + श्वन्नी]. Ab. 365.

KUTASO, A vicious horse [कुट + अश्व]. Lit. "a deceptive horse," evidently meaning a slow hand-some horse with a vicious temper. Ten J. 43.

KUTATTHO (adj.), Continuing unaltered, unchangeable, permanent [कुटस्य]. Ab. 710.

KUTATTO, A false suit or action at law, one supported by false or frivolous evidence [कुट + अर्थ]. *Kuṭṭakirako*, one who brings a false suit against another (Ten J. 2). *Kuṭṭaparajitamanussā*, some men who had been defeated in a false suit (Dh. 220).

KUTETTHA, = *kuto ettha*.

KUTHĀRĪ (f.), An axe [कुठारी]. Ab. 393.

KUTHO, and KUTHAM, A woollen blanket [कुथ]. Ab. 365, 1053.

KUṬĪ (f.), A house; a house of a single room, a hut, cabin, tent, shed [कुटी]. Ab. 207. *Khettagopukassa kuṭiyam*, in the hut of a field-watcher (F. Jāt. 53). *Gandhakuṭi*, chamber of perfumes. *Vaccakuṭi*, a privy. Sen. K. 338; Att. 218.

KUṬIKĀ (f.), A hut or tent [कुटिका]. *Chattakuṭikā*, an umbrella-tent (Pāt. xxxii).

KUṬILO (adj.), Crooked; shifty, deceitful [कुटिल]. Ab. 709.

KUṬIMBAM, see *Kuṭumbam*.

KUṬIRAM, A box, a kennel [कुटीर]. Att. 194.

KUTO (adv.), Whence? how? much less [कुतस्]. Sen. K. 309. *Kuto āgato 'si tvaṃ*, whence comest thou? (Sen. K. 300; Dh. 153). *Kuto vo anabhirati*, whence your dissatisfaction? why are you not satisfied? (Att. 134). *Anattasambhūto mano kuto attā bhavissati*, how can the mind be the self when it springs from that which is not self? (Gog. Ev. 48). *Kuto vā pana tassa uttaritaram*, how indeed can there be a greater? (Alw. I. 108). *Ghoso pi so n' atthi dassanam pana kuto*, we have not even heard of it, much less seen it (Alw. I. 76). *Attā hi attano n'atthi kuto puttā kuto dhanam*, his own self does not belong to him, much less sons and wealth (Dh. 12, comp. 38).

KUṬO, and KUTAM, A waterpot [कुट]. Ab. 457.

KUṬO, and KUTAM, Top, summit, peak; a heap, a mass, a multitude; a sledge-hammer; a trap; deceit, deception, falsity, fraud; a part of a plough [कुट]. Ab. 177, 219, 526, 608, 828. *Gahakūṭam*, the peak or pinnacle of a house (Dh. 28). *Pabba-*

*tama kūṭo*, mountain-top. Mah. 72. *Pañcayojjasaṭṭhaṃ kūṭaṃ*, peaks two hundred yojanas in height (Gog. Ev. 16). As the latter part of a compound forms the names of several mountains, as *Gijjhakūṭo*, "The Vulture's Peak," *Kalahakūṭo*, "The Black Peak," *Kuṭṭhānāpāpeti*, causing them to be pounded with sledge-hammers (Mah. 169, comp. 22). *Thūlāṭṭam kuṭṭavāṭṭam mēna-kūṭam*, a false balance, counterfeit metal, false measures. see last.

KUṬO (adj.), False, fraudulent, lying [कुट]. *Kuṭṭavāṭṭhi*, a false witness. Dh. 100. *Kuṭṭatto*, a false action at law. *Kuṭṭapāṇam*, a forged letter. Das. 24. *Kuṭṭaso*, a vicious horse (see sep.).

KUTOCI (adv.), From any place [कुतस् + चिद्].

KUTRA (adv.), Where? [कुत्र]. Ab. 1160. *Kuṭṭa nina*, I wonder where (Att. 212). See also *Kuttha* and *Kattha*.

KUTTAKAM, A woollen carpet. Ab. 314.

KUTTHA (adv.), Where? [कुत्र]. Ab. 1160.

KUTTHAM, Leprosy; the plant *Costus speciosus* [कुथ]. Ab. 303, 329, 592, 1120.

KUTTHĪ (m.), A leper [कुष्ठिन]. Mah. 245.

KUTTIMO (adj.), Artificial [कृतम्]. Sen. K. 528. See also *Kittimo*.

KUTCHALAM, and KOTCHALAM, Eagerness, desire, passion; vehemence, violence; excitement, tumult [कुतूहल, कौतूहल]. Ab. 173; Mah. 52, 57, 176; Dh. 207.

KUTUMBAM, and KUTIMBAM, Family; family property, family estates, wealth [कुटुम्ब]. Alw. I. 98; Mah. 141.

KUTUMBĪ (m.), The head of a family; a landed proprietor, a man of property [कुटुम्बिन]. Mah. 142.

KUTUMBIKO, and KUTIMBIKO, Same meaning as last [कुटुम्बिक]. Dh. 77, 126; Mah. 141, 254; F. Jāt. 52.

KUVALAYAM, The water-lily [कुवलय]. Ab. 688.

KUVAṆ (adv.), Where? [कु].

KUVENĪ (f.), A funnel-shaped wicker basket for catching fish [कुवेणी]. Ab. 521.

KUVERO, A name of Vessavapa [कुवेर]. Ab. 32.

KVA (adv.), Where? whither? [कु]. Ab. 1160.

KVACI (adv.), Somewhere; sometimes, in some cases; in some places [कु + चिद्]. Mah. 1; Sen. K. 220.

KVATTHO, What need of? [कु + अर्थ]. See *Ku*. With instr. *Rassa icc anena kv attiko*, what is meant by *Rassa*? (Sen. K. 201).

## L

**LABBHĀ** *pass.*, Allowable, possible. **लब्ध**. Dh. 37, 61, 72. With ind. *labbha* (acc. *labbham*) future, the thing ought to be done in that way (Dh. 212). *Na te labbha* him a bhikkhu, it is not permitted to do anything to them. *Alw. I. 72*. Comp. *labhati*. For the origin of this form, see *Nāṭika*.

**LABBHANEYYO** *adj.*, Obtainable.

**LABBHATI** *pass. labhati*, To be taken, to be received, to be obtained; to be permitted. **लब्धते = लभ**. Mah. 177, Kh. 14; F. Jāt. 13. *Labbhate* (Sen. K. 442). *Maya, ratta māsakamāya* na *labbhate*, the mixed course I spoke about is inadmissible (Pāt. xvi).

**LABBHO** *p.p.*, *labhato*, Obtainable, attainable; proper, right, suitable, admissible. **लब्ध = लभ**. Ab. 1095. *Anasāṅgalabbho*, not obtainable by others (Att. 190). Comp. *labhā*.

**LĀBHĀ**, see *Labhā*.

**LĀBHAGGAM**, Highest gain. **लभ + लभ**. Dh. 121, 303.

**LABHANAM**, Taking, receiving, acquisition. **लभन**. Dh. 129, 156.

**LABHATI**, To obtain, to get, to acquire; to meet with, to find; to receive; to take; to obtain permission, to be allowed; to receive an opportunity, to get a chance, to be able. **लभति**. *Laddhā samatthapari*, taking with him competent men (Mah. 220). *Tittamā* l., to reach port (Mah. 62). *Ācariyamā* l., to find a teacher (Dh. 121). *Kassamā* l., to assume the yellow robe (Dh. 114). *So rajā deriyā tassā ekam alābhi dāsuram*, the king had a daughter by this queen (Mah. 43, comp. Dh. 78; *puttā* l., "to give birth to a son," may also be said of a woman). *Nidānamā* l., to receive an asylum (Mah. 209). *Pajamā* l., to receive honour (F. Jāt. 7). *Āharamā* l., to take food. *Sukhamā* l., to obtain happiness (Dh. 24). *Vacanamā* l., to get a word said to one (Dh. 135; comp. Mah. 31). *Gabbhamā* l., to conceive. *Succ labhetha nipakamā sahāyam*, if he obtain a prudent friend (Dh. 58). *Pabbujjā laddham sajjati*, the ascetic life ought to be adopted, or asceticism is the right thing to take up (Dh. 121). *Pun' idhikkhasamāgamo na rakka laddham*, such an assemblage cannot be met with again (Mah. 49). *Attā koci dāṭṭham na labhati*, nobody else gets permission to see him (Alw. I. 80). *Pabbajitum*

*na* *labhāmi*, if I am allowed to enter the prison, level. Mah. 119). *Attā koci na lābhamaṇa na bhanta*, not being allowed to go out of the prison.

Dh. 401. With dat. *Labhappiya*, *saṃvāsa* *labhappiya*, we be allowed to hear Dh. 107. *Saṃvāsa* *labhappiya*, I shall be able to sleep in peace Dh. 176. *Sattaram dāṭṭham na labbhāma*, we were not able to have an interview with the Teacher (Dh. 105). —Pres. atm. *labhati*. Dh. 24. Imperf. *labhate*, Opt. *labheyya*, Opt. atm. *labhetā*, Fut. *labhata*. Dh. 96, 324; Mah. 104, 122. *labbhāma* (Sen. K. 464; Dh. 121, 129, 130). Aor. *alabha* (Sen. K. 457, Mah. 31, Alw. I. 83, Dh. 240). 1st pers. *alabham*, 2nd *alabha*, *alabhi*, *labhi* Mah. 31, 269, Alw. I. 80; 1st pers. *labhimā*. Cond. *alabhiyā* (Sen. K. 429; Dh. 292). Inf. *laddham* Dh. 114, 190. Ger. *lābhi* (Kh. 5; Mah. 200), *lābhiyā* (Mah. 69), *labhate* (Dh. 160; Ras. 19). *Alabdhā*, not having obtained (Dh. 28). P.pr. *labhanto*, *labhamāno* (Dh. 108, 130; F. Jāt. 7). Pass. *labbhati*, *labbhate* (see sep.), P.f.p. *laddhabho*, *labbho*. P.p.p. *laddho*.

**LĀBHI** *adj.*, Possessed of **लभिन**. *Uppasampadabhi*, an ordained priest (the termination belongs to the whole compound).

**LĀBHO**, Receiving, getting, acquisition, obtaining, taking; gain, receipts. **लभ**. Dh. 14, 37, 48. *Lābhasakkāro*, gain and honour (Dh. 143, 298). *Datta dāṭṭassa kasirālābho*, D.'s assumption of the yellow robe (Dh. 112). *Apunñalābho*, acquisition of demerit, guilt (Dh. 55). *Appalābho* (*adj.*), whose gains are small (Dh. 65). *Saṃghassa' uppannalābha*, the gains of the priesthood, i.e. charitable gifts (Mah. 87). *Cīrarālābho*, receiving a robe (Pāt. 106). A dat. *lābhā* (for *lābhāya*, comp. *paṭissakkā*, *abhiññā*) is used adverbially with foll. genitive: *Lābhā vata no*, this is for our advantage (Dh. 149); *Lābhā vata me*, this is all gain to me (Dh. 126); *Lābhā vata me yaṃ mama santikam sammāsam-buddho uphodakassa atthāya sarakam pakipi*, how fortunate I am in that the supreme Buddha has sent a vessel to my humble house for hot water (Dh. 434; comp. the similar use of *atthāya*, e.g. *atthāya me bhariṇṇati*).

**LĀBU**, A pumpkin. **लभु**. See *Alābu*.

**LABUJO**, The tree *Artocarpus Lacucha* [comp. **लकुच**]. Ab. 570.

**LACCHATI**, see *Labhati*.



LADDHĀ, ger. from *labhati* = S. लब्धा; also nom. pi. masc. or sing. fem. from *laddho*.

LADDHABBO (p.p. *labhati*), That ought to be received or obtained [लब्धव्य = लभ्]. Dh. 218, 284. Ab. 1086.

LADDHAKO (adj.), Delightful, pleasing [लब्ध + क्]. Ab. 694.

LADDHI (f.), Religious belief; wrong views, heresy [लब्धि]. Ab. 161. *Tassa laddhiya nissārabhāvaṃ kathetvā*, pointing out the shallowness of his views (Dh. 136). Pāt. vii; Dh. 104, 350.

LADDHIKO (adj.), Heretical, schismatic [लब्धि + क्]. *Laddhukā bhikkhū*, schismatic priests (Mah. 42). At Dh. 350 the term. belongs to the whole compound.

LADDHO (p.p. *labhati*), Taken, obtained, received [लब्ध = लभ्]. Ab. 573. *Kiñci laddham*, did you receive anything? (Mah. 31). *Kaṇhā laddhā*, a damsel has been found (Mah. 62). *Laddhā dāni pi eva (upama)*, now I have found the illustration I sought (F. Jāt. 49). *Udakarakkhasena laddho*, tenanted by a water-sprite (Dh. 304, of a pond). *Laddhajayo*, victorious, lit. by whom victory was obtained (Mah. 157, 226). *Laddhabalo*, having obtained reinforcements (Mah. 61). *Sukhaṃ ti laddhandamaṃ*, having obtained the name of "blissful" (Dh. 421). *Laddhūpasampado*, having received ordination (Dh. 416).

LADDHUM, see *Labhati*.

LAGGĀPETI (cans. next), To cause to be hung up. Mah. 201, 211.

LAGGATI, and LAGATI, To adhere, to stick fast, to hang from [लज्]. *Ekam ambapakkam jāle laggi*, a mango fruit stuck in the net (F. Jāt. 5). *Aṭṭhi gale laggi*, a bone stuck in his throat (F. Jāt. 12). P.p.p. *lagito*, *laggo*.

LAGGETI, and LAGETI (cans. last), To fasten, to tie, to hang up. With loc. *Suttaṃ ca tesam hatthessu lagetvā*, and having tied threads to their arms (Mah. 48). *Khānuke laggesi*, tied to a post. *Tini ākharāṇi rukke lagetvā*, having hung the ornaments up to a tree (Dh. 142, comp. 247).

LAGGO (p.p.p. *laggati*), Attached, tied, adhering, [लज् = लभ्]. *Laggakeso*, matted hair (Dh. 947). With loc. *Tasmim lagga hutvā*, adhering thereto (Dh. 410). *Alaggacittatā*, detachment of mind, unworldliness.

LAGITO (p.p.p. *laggati*), Adhering [लजित = लभ्]. Att. 200.

LAGULO, A club, a mallet [लजुल]. Ab. 392.

LAHU (adj.), Light; quick; vain; frivolous, flighty; trifling, insignificant; beautiful, delightful [लघु]. Ab. 710, 929; Dh. 7; Sen. K. 201.

LAHU, and LAHUM (adv.), Quickly; surely, certainly [लघु]. Ab. 40, 1144. *Lahum cessati*, it will sail quickly (Dh. 66). *Lahum* (Mah. 16, 39, 52, 168).

LAHUKO (adj.), Light; trifling [लघु + क्]. *Lahukāni kammāni*, less important acts (Pāt. 62).

LAHUTĀ (f.), Lightness, buoyancy [लघुता]. Man. B. 399, 416.

LAHUTTHĀNAM, Bodily vigour [लघु + उत्थान]. B. Lot. 427.

LAJJĀ (f.), Shame, modesty, timidity [लज्जा]. Ab. 158; Dh. 335. Instr. *lajjaya*, out of shame (Mah. 3).

LAJJANAM, Being ashamed [लज्ज + लभ्]. Dax. 43.

LAJJATI, To be ashamed [लज्ज]. With abl. of the thing ashamed of: *Lajjita ye na lajjare*, those who are not ashamed of what is shameful (Dh. 56). P.p. neut. *lajjitaḥ*, that of which one should be ashamed, shameful (Dh. 398). Caus. *lajjipeti*, *lajjeti*, to cause to be ashamed, to put to the blush (Dh. 194, 335).

LAJJI (adj.), Feeling shame, modest, quiet, well-conducted [लज्जा + इन्]. Fem. *lajjini* (Pāt. 99).

LAJJITO (adj.), Ashamed; shameful [लज्जित]. Ab. 747; F. Jāt. 47; Dh. 58.

LĀJO, and LĀJĀ (f.), Fried grain, parched corn [लाज]. Ab. 463, 1133 (*lājū*); Mah. 260. *Lājapupphāni* appear to be the flowers of *Dalbergia Arborea*.

LAKĀRO, The letter L [ल + कार].

LAKĀRO, A part of a ship. Ab. 608.

LĀKHĀ (f.), Lac, an animal dye [लाक्षा]. Ab. 305.

LAKKHAM, A mark; a target; a lac or 100,000 [लक्ष]. Ab. 55, 390, 474, 1020.

LAKKHANAM, Mark, sign, symptom, characteristic; attribute, property, nature, quality; a definition; a grammatical rule; a lucky mark, a personal characteristic from which good fortune may be predicted; the art of fortune telling [लक्ष्ण]. Ab. 55, 178, 1113. *Āṅgalakkhaṇapāṭhaka*, a fortune-teller, lit. one who reads the bodily marks or lineaments (Att. 190). *Dvattimsalakkhāṇupeto*, possessed of the thirty-two characteristics (Mah. 27, see *Mahāpurisa*). *Ākhippavarelakkhaṇo*, his person crowded with the principal characteristics of a great man

(*rara* as opposed to the *anuvyaññanalakkhaṇas*). There are three *lakṣhaṇas* (*tilakkhaṇaṃ*), or properties of all existing things, *aniccaṃ*, *dukkhaṃ*, *anattaṃ*, impermanence, suffering, unreality (Man. B. 495; Dh. 229). *Itthilakkhaṇaṃ*, characteristics of female beauty (Mah. 223). *Dhāṇūlakkhaṇa-sampanno*, possessing personal characteristics indicative of future good fortune (Mah. lxxviii). The essential property of a thing is called *lakṣhaṇa*, e.g. the property of *paṭhavidhātu* or earth is *kakkhaḷattaṃ* "solidity," that of *āpodhātu* or water is *paggharaṇaṃ* "fluidity," that of *ākāśadhātu* or space is *asamphutthaṃ* "intangibility," that of *saññā* or sense is *saññānaṃ* "perception," that of *marapaṇaṃ* is *cuti* "disappearance." *Sattosa-ggalakkhaṇo pamādo*, sloth, the characteristic or evidence of which is indifference (Dh. 334, comp. 311). According to Pāt. xii to be a *vinayadhara* a man must possess three *lakṣhaṇas* or qualifications, he must be thoroughly versed in the contents of the Vinaya Piṭaka, he must be a steadfast observer of the Vinaya precepts, and he must have thoroughly mastered the *ūcariyaparamparā*. At Dh. 163 a brāhman woman is represented as versed *salakkhaṇamantānaṃ tiṇṇaṃ vedānaṃ* "in the three Vedas and the lakṣhaṇamantras"; the latter appear to be memorial verses enumerating the outward signs by which character or fortune may be known or predicted; on the same page will be found a *pādalakkhaṇamanto*, or *gāthā* describing the different sorts of footprints left by men of different characters. *Sasulakkhaṇaṃ*, the figure of a hare (F. Jāt. 58). See *Maṅgalo*, *Manto*.

**LAKKHAṆAÑŃĀ** (*adj.*), Knowing signs, skilled in predicting a man's future from the marks on his person [लक्षणज्ञ]. Mah. lxxviii.

**LAKKHAṆĪYO** (*adj.*), Distinguished, characterized [लक्षणीय].

**LAKKHAÑŃO** (*adj.*), Auspicious, beautiful [लक्ष्ण]. *Lakkhaññū ratti*, a beautiful evening.

**LAKKHETI**, To mark, to characterize, to distinguish, to discern [लक्ष्]. Pass. *lakkhiyati*. Pass.p.pr. *lakkhiyamāno*. *Dullakkhiyamānaveso*, in disguise, lit. having a dress which is not easily recognized (Att. 212).

**LAKKHĪ** (*f.*), Prosperity, splendour, beauty, royal power; Lakṣmī, the goddess of prosperity [लक्ष्मी]. Ab. 82, 385, 906. *Rājalakṣhī*, royal splendour.

**LAKKHITO** (*p.p.p.* *lakkheti*), Distinguished, marked; renowned [लक्षित]. Mah. 50.

**LAKUṆṬAKO**, A dwarf. Ab. 319. *Lakuṇṭaka-sar'rattāṃ*, dwarfish stature (Mah. 140).

**LĀLĀ** (*f.*), Saliva [लाला]. Ab. 281.

**LALANĀ** (*f.*), A woman [ललना]. Ab. 231.

**LĀLANAṂ**, Dalliance, sport [लालन]. Att. 193.

**LĀLAPPATI**, and **LĀLAPATI**, To lament [लालयते = लप्]. Mah. 198; Das. 35.

**LĀLASĀ** (*f.*), Ardent desire [लालसा]. Ab. 163.

**LALĀṬAṂ**, The forehead [ललाट]. Ab. 864; B. Lot. 604; Ras. 20. See also *Nalāṭaṃ*.

**LALATI**, To sport, to dally [लल्]. P.p.p. *lalito*, sporting, beautiful (Att. 191). Neut. *lalitaṃ*, dalliance (Ab. 174).

**LĀMAKO** (*adj.*), Low, inferior, vile. Ab. 699; F. Jāt. 15; Dh. 409. *Lāmakataro*, viler (Dh. 392).

**LAMBAKANŃO** (*adj.*), Having hanging ears, or ears with long lobes [लम्बकर्ण]. Name of a family in Ceylon (Mah. 228; Att. 11).

**LAMBATI**, To droop, to fall; to hang down, to be suspended [लम्ब]. Mah. 198. *Ākāse lambamāndū*, hanging in the air (Mah. 199). Caus. *lambāpeti*, to cause to be suspended (Mah. 128, 211).

**LAMBIKO** (*adj.*), Hanging, suspended [लम्बिन् + क]. Mah. 164, 179.

**LAMBITO** (*p.p.p.* *lambati*), Suspended, hanging downwards [लम्बित]. Mah. 179.

**LAMBO** (*adj.*), Pendulous, long, large [लम्ब].

**LAÑCHANAṂ**, A mark; the seal of a letter [लाञ्छन]. Ab. 55. *Lañchanāṃ chinditvā*, having broken the seal (Alw. I. 79).

**LAÑCHATI**, and **LAÑCHETI**, To seal [लाञ्छ्]. *Paṭiṭṭhāpitamattikaṃ sāsanaṃ rājamuddāya lañchanta*, sealing an edict with the royal seal after the wax, lit. clay, has been affixed (Dh. 89). Alw. I. 74; Das. 24.

**LAÑCHO**, A mark, an imprint [लाञ्छ + च].

**LAÑCO**, A present; a douceur, a bribe [लक्ष]. *Lañcaṃ dadāti*, to give a bribe (Dh. 169, 171, 176, 188). *Lañcaṃ gaheti* or *labhati*, to take bribes (Das. 25; Dh. 220). *Lañcadānaṃ*, bribery (Ab. 824).

**LANDAṂ**, The dung of animals [लण्ड]. Dh. 154, 158.

**LAŅGALĪ** (*f.*), Name of a plant [लाङ्गली]. Ab. 588.

**LAŅGHATI**, To disregard; to jump over, to step over [लङ्घ]. Dh. 211; Cl. P. Verbs, 1.

LAṄGHETI, To jump over; to lift up [लङ्घ].  
*Laṅghayitvāna pākāraṃ*, leaping over the wall  
 (Mah. 153). *Chattam laṅghesi*, raised the royal  
 umbrella, viz. began to reign (Mah. 242).

LAṄGI (f.), A bolt or bar. Ab. 217.

LAṆKĀ (f.), Ceylon [लङ्का]. Mah. 3.

LAṆKĀDĪPATTHO (adj.), Living in Ceylon [लङ्का-  
 द्वीप + ख]. Mah. 3.

LAṆKĀDĪPO, and -PAM, Island of Ceylon [लङ्का  
 + द्वीप]. Mah. 2, 3, 67.

LANKIKO (adj.), Belonging to Ceylon [लङ्का +  
 इक]. *Laṅkikā* (pl.), The Sinhalese people, the  
 Sinhalese (Alw. I. 112).

LAṆKINDO, King of Ceylon [लङ्का + इन्द्र]. Mah.  
 67.

LAṆKISSARO, King of Ceylon [लङ्का + ईश्वर].  
 Mah. lxxxvi.

LAPAKO, This appears to mean one who fawns or  
 intrigues, the explanation is *lābhasakkāratthikā*  
*hutoḷa lapantīti, lapakā* [लप + अक].

LAPANAJO, A tooth [लपन + ज]. Ab. 261.

LAPANAM, Speaking; the mouth [लपन]. Ab. 260.

LAPĀPETI (caus. next), To cause to talk or beg.  
 Dh. 275.

LAPATI, To talk, to prattle, to mutter, to whine,  
 to lament [लप]. Das. 7, 31; Dh. 275.

LAPAYATI, To talk, to prattle, to whine, to beg.  
 Dh. 15, 275.

LĀPAYATI, see *Lāveti*.

LAPITAM, Talk; voice [लपित = लप]. Ab. 755.

LĀPO, A sort of quail, *Perdix Chinensis* [लाव,  
 लाव]. Ab. 639.

LĀPU, see *Alāpu*.

LĀSANAM, Dancing [लासन]. Ab. 100.

LASATI, To shine; to sport [लस]. Att. 210.

LASĪ (f.), Brains (?). Dh. 146.

LASIKĀ (f.), The fluid which lubricates the joints  
 [लसिका]. Kh. 18. I find the foll. in Visuddhi  
*Magga, lasikā aṭṭhisandhīnaṃ abbañjanakiccaṃ*  
*sādhayamānā asitāsatasandhisu ṭhitā*, "lasikā is  
 found in the hundred and eighty joints, serving  
 the purpose of their lubrication."

LASUNAM, Garlic [लसुन]. Ab. 595.

LATĀ (f.), A creeping plant, a creeper; a branch  
 [लता]. Ab. 542, 550, 1083; Dh. 60.

LĀTI, To take [ला]. B. Lot. 368.

LATTAKAM, Lac, a red animal dye [लक्तक].  
 Dh. 190.

LATTHI, and LATTHIKĀ (f.), A staff, a stick;  
 an offshoot, a plant [यष्टि, यष्टिका]. Dh. 199;  
 Mah. 120. See *Yatthi*. Comp. *Madhulattthikā*.

LATUKIKĀ (f.), The diminutive Indian quail,  
*Perdix Chinensis* [लटुका + इका]. Ab. 639;  
 Dh. 104.

LĀVAKO, A reaper [लावक]. Sen. K. 512, 525;  
 Mah. 61.

LAVANAM, Cutting, reaping [लवन]. Sen. K.  
 524; Ab. 770.

LAVANAM, Salt [लवण]. Ab. 460, 461. See also  
*Loṇam*.

LAVANGAM, Cloves [लवङ्ग]. Ab. 303.

LAVANO (adj.), Reaping [लवन]. Sen. K. 524.

LĀVETI (caus. *lunāti*), To cut, to reap [लावयति  
 = लू]. Alw. I. 41. Mah. 61 has *lāpayati*, which  
 is probably a dialectic variety of *lāvayati* (the  
 Ind. Off. MS. has the same reading).

LAVITTAM, A sickle [लविच]. Ab. 448.

LAYO, Cutting, reaping; a small piece, a chip, a  
 very little; a drop [लव]. Ab. 705, 770, 1096.

LĀYATI, To reap [fr. लू]. Das. 31.

LAYO, A brief measure of time (see *Muhutto*); equal  
 time in music and dancing [लय]. Ab. 66, 137.

LEDDU (m.), A clod of earth [लेट्टु]. Ab. 447;  
 Dh. 340.

LEHATI, To lick [लिह]. P.p.p. *līho*. P.f.p. *leyyo*.

LEKHĀ (f.), A line, a streak, a scratch [लेखा].  
 Ab. 263, 1098. *Candalekhā*, the crescent moon  
 (Dh. 246). *Pañcalekhāya likhitapothhakam*, a  
 manuscript written with five lines on each page.  
*Lekhā ākaḍḍhati*, To draw lines (Das. 24). See  
*Lekho*.

LEKHAKO, A scribe, a secretary [लेखक]. Ab.  
 348; Mah. 195.

LEKHANAM, Writing; a letter [लेखन]. *Silā-*  
*lekhanam*, a rock-inscription.

LEKHETI (caus. *likhati*), To write, to delineate  
 [लेखयति = लिख]. Mah. 162.

LEKHO, Writing, manuscript, inscription; a letter,  
 epistle; a drawing, delineation [लेख]. Ab. 992,  
 1098. *Lekham tattha avācayi*, read the inscription  
 upon it (Mah. 162). *Dve lekha*, two epistles.  
*Lekhe sutvā*, having heard the despatches read  
 (Mah. 34). *Lekham vissajjayi*, despatched a letter  
 (Mah. 53, 203). *Lekham sikkhati*, to learn writ-  
 ing (Alw. I. 100). Pl. *lekha*, writing (Pāt. 83, 84).  
 See *Lekhā*.

- LEKHYAM**, Writing [लेख = लिख]. Ab. 1098.
- LENAM**, A cave, a rock cavern, asylum, retreat, refuge; Nirvāṇa [लयन]. Ab. 6, 609; Alw. N. 131; Mah. 167. *Pihitadvāratapānalene viharanto*, living in a hermitage with the door and window closed (Dh. 325). A rock cell (Mah. 103).
- LEPANAM**, Smearing, plastering [लेपन]. *Sudhā-mattikalepano*, coated with cement and mortar (Dh. 251, comp. 27).
- LEPO**, Plastering; plaster, mortar [लेप]. Ab. 1052; Pāt. 70.
- LEPYAM**, Plastering, modelling in clay [लेप्य]. Ab. 523, 1006.
- LESO**, A bit, an atom, a little [लेश]. Ab. 705.
- LESO**, A trick, a stratagem. Ab. 1108; Mah. 150.
- LEYYO** (*p.f.p. lehati*), To be licked, or lapped, or sipped [लेह्य = लिह]. Neut. *leyyam*, mucilaginous food (Ab. 466).
- LICCHAVI** (*m.*), Proper name of a race of Indian princes, also called Vajji [लिच्छवि]. Ab. 336; B. Int. 530; Dh. 360.
- LIKHANAM**, Writing [लिखन].
- LIKHĀPETI** (*caus. next*), To cause to be written; to cause to be cut. Mah. 207. *Tassa kesam likhāpetvā*, having caused his head to be shaved (Mah. 139). *Karaṇḍake likhāpetvā*, having got some boxes turned (Alw. I. 74).
- LIKHATI**, To scratch, to scrape; to write, to inscribe [लिख]. *Paṇṇam l.*, to write a letter (Alw. I. 101). *Buddhagūṇe likhitvā*, having written down the virtues of Buddha (Alw. I. 77). Mah. 204. *Caus. lekheti, likhāpeti*.
- LIKHITAKO** (*adj.*), Written [लिखितक]. *Likhitako coro*, a proclaimed thief (Alw. I. 72).
- LIKHITO** (*p.p.p. likhati*), Scratched; erased; written, inscribed [लिखितक = लिख]. *Likhitā-khilakibbisso*, from whom all sin has been eradicated, lit. scraped off (Alw. I. xiii). *Likhitacoro*, a proclaimed thief (Alw. I. 72).
- LIKKHĀ** (*f.*), A measure of weight = 1296 Aṇus [लिक्का]. Ab. 195.
- LIKOKAKO**, The plant Alangium Hexapetalum. Ab. 557.
- LIKUCO**, A sort of breadfruit, Artocarpus Lacucha [लिक्कुच]. Ab. 570.
- LILĀ** (*f.*), Play, sport, dalliance [लीला]. Ab. 174.
- LILHĀ** (*f.*), Ease, grace, playfulness, facility, adroitness, skill, proficiency, mastery [लीह = लिह]. This word is explained by *vīḍsa*. *Samadagandha-*

- sindhurato gamanālīhā*, the graceful or gait of the musk-elephant when his temple ichor (Att. 191). *Attano issariyalīhāya pi* he asks the question in the very wanton power. *Sarirālīhadassanam*, exhibiting graceful gestures (Dh. 307 of a nautic *Raṇṇo maṅgalaṭṭhī alaṅkato javamāno bhāti vāraṇālīhāya gacchanto 'va sobhati*, state elephant with all his trappings on, look well trotting, he looks best when with an elephant's native grace and dign (234). At Dh. 146 the wicked Devadatta is sent as saying, *dve aggasdvake ubhosu nisiddāpetvā buddhalīhāya dhammam de* "I'll make my two chief disciples sit down each side of me, and I'll preach the Law the fluent mastery of a Buddha." *Ajja 1 visayam Buddhalīham passissāma*, this shall see the Buddha's power, this day behold his easy triumph (Dh. 98, comp. idea is that of playing with the adversary ments, answering them with perfect ease).
- LIMPANAM**, Smearing, plastering. Dh.
- LIMPATI**, To smear, to daub, to plaster, [लिप]. *Bhittim l.*, to plaster a wall (I Pass. *lippiati*. *Yo na lippati kāmesu*, he not cling to pleasure (Dh. 71). *P.p.p. litt limpāpeti, limpeti*. *Kāyam limpetvā c* having smeared ashes on his body. *P.p. limpito*. *Suvaṇṇena limpito*, coated with g
- LINGAM**, A mark, sign, characteristic; pu gender, sex; nominal theme or crude base Ab. 273, 910. *Purisalingam itthilingam* characteristics of the male and female (206). In grammar the three genders are *pi itthilingam, napumsakalingam*, masculine and neuter. *Lingavipallāso*, change (Dh. 286). *Dhātulingam*, verbal roots and themes (Sen. K. 433).
- LINGAVĀ** (*adj.*), Having marks or char [लिङ्ग + वत्]. *Paribbājakalingavā*, in of a devotee (Mah. 54).
- LINGĪ** (*adj.*), Having gender [लिङ्गिन]. *lingī*, of the same gender (Alw. I. vii, t nation belongs to the whole compound).
- LINO** (*p.p. llyati*), Attached, adhering; hidden [लीन = ली]. *Līnattho*, hidden condite meaning. *Alīno*, free from attachment worldliness (Dh. 44).

LIPI (f.), A letter of the alphabet; writing [लिपि].

Ab. 1063. *Lipikāro*, a scribe (Ab. 348).

LIPPATI, see *limpati*.

LITTO (p.p. *limpati*), Smeared, plastered [लिप्त = लिप]. Ab. 746, 958.

LĪYATI, To adhere [ली]. P.p. *līno*.

LOBHANĪYO (adj.), Connected with covetousness [लोभनीय]. *Lobhantiyeḥi dhammeḥi suddho*, free from covetous affections (Sen. K. 324).

LOBHO, Covetousness, desire, cupidity, greed [लोभ]. *Dhanalobho*, lust of wealth (Rns. 18). Dh. 44, 47; Man. B. 417. Lobha is one of the Akusalamūlas, or sinful principles in the heart from which spring demerit or sin.

LOCANAM, The eye [लोचन]. Ab. 149.

LODDO, The tree *Symplocos Racemosa* [लोद्ध]. Ab. 556.

LOHAGUḬO, An iron or metal ball [लोह + गुड]. Dh. 66.

LOHAJAM, Brass, bronze [लोहज]. Mah. 259.

LOHAKĀRAKO, A blacksmith [लोह + कारक]. Ab. 509. Also *lohakāro*.

LOHAKUMBHĪ (f.), An iron cauldron; name of a lake in hell [लोह + कुम्भी]. Ab. 658; Mah. 17, 249.

LOHAM, Agallochum [लोह]. Ab. 302. See *Loho*.

LOHAPITTHO, A heron [लोहि + पृष्ठ]. Ab. 643.

LOHITAKO (adj.), Red [लोहितक]. *Ubhato lohitaḥkūpadhānam*, a red pillow at each end of a couch (a luxury forbidden to a bhikkhu).

LOHITAṆKO, A ruby [लोहित = अङ्ग]. Ab. 491; Mah. 69; Pāt. 79; Alw. I. 75.

LOHITAPĀṆĪ (adj.), Red-handed, bloody, murderous, destroying life whether animal or human [लोहित + पाणिन].

LOHITO (adj.), Red [लोहित]. Ab. 1028. Masc. *lohito*, the colour red (Ab. 95). Neut. *lohitam*, blood (Ab. 280). *Lohitanadī*, a river of blood (Dh. 224). *Galalohitam*, his throat's blood (Mah. 246, as we say "heart's blood").

LOHITUPPĀDAKO, One who has committed the crime of shedding the blood of a Buddha (see next). Pāt. 28.

LOHITUPPĀDO, The crime of wounding a supreme Buddha so as to draw blood [लोहित + उत्पाद]. See *Abhiṭṭānam*. Comp. Dh. 279.

LOHO, and LOHAM, Iron; copper, brass; any metal [लोह]. Ab. 493, 820, 905; Cl. Gr. 45. *Loha-*

*rūpāni ṭhapāpesi duve*, set up two brazen images (Mah. 236). *Lohamayo paṭṭo*, a brazen or copper plate (Mah. 143). *Tambaloham*, copper (Mah. 164; Pāt. 80). *Lohapāsādo*, the Brazen Palace, lit. metal palace, is the name of a famous monastery at Anurādhapura in Ceylon, built by King Duṭṭha-gāmaṇi about 150 years before Christ: it was roofed with brass or copper tiles.

LOKADHAMMATĀ (f.), The vicissitudes of life, the vanity of worldly things [लोक + धर्म + ता]. Mah. 261.

LOKADHAMMO, Worldly condition [लोक + धर्म]. There are eight conditions to which man is subject in this world, viz. *lābho*, *alābho*, *yaso*, *ayaso*, *paśamsā*, *nindā*, *sukham*, *dukkham*, gain, loss, fame, dishonour, praise, blame, happiness, suffering (Kh. 6, 20). Das. 9.

LOKADHĀTU (f.), A world or sphere [लोक + धातु]. This word is another name for a Cakkavāla, it probably means constituent or unit of the universe, the whole material universe consisting of a vast number of these spheres. A thousand cakkavālas are called *sahasśilokadhātu* or *cūlalo-kadhātu*; one million cakkavālas are called *dvīsahasśilokadhātu* or *majjhimālo-kadhātu*; a million million of cakkavālas are called *tiśahasśilokadhātu* or *mahāsahasśilokadhātu* (Man. B. 8). *Dasasahasśilokadhātu*, ten thousand worlds. B. Int. 594; B. Lot. 717.

LOKĀDHIPATEYYAM, Influence of the world [लोक + ādhipateyya]. By this is meant the influence on a man's conduct of the opinion of the world, which produces *ottappaṃ* or fear of sinning (Das. 41, 43). Man. B. 493.

LOKAGARU (m.), Teacher of the world, an epithet of Buddha or of any Buddha [लोक + गुरु]. Ab. 3.

LOKAGGO, Chief of the world, i.e. Buddha [लोक + अग्र]. B. Lot. 576.

LOKAKKHĀYIKĀ, See *Akkhāyikā* and *Lokā-yutam*.

LOKĀMISAM, Temptation of the world, pleasures of sense [लोक + आमिष]. Dh. 68; Ten J. 8.

LOKANĀTHO, Protector or saviour of the world, an epithet of Buddha [लोक + नाथ]. Ab. 2; Mah. 11.

LOKANTARIKO (adj.), Belonging to the *lokan-taram*, or space between three spheres (see *Cakkavālam*) [लोक + अन्तर + इक]. *Lokantarikanirayo*,

the L. hell, a place of punishment situated in the lokantara, it is partly inhabited by pretas (Mah. 209; Man. B. 27, 47, 48; B. Int. 81; B. Lot. 631, 832).

**LOKAPĀLO**, Guardian of the world [लोक + पाल].

This term is applied to several devas, as *Sakka* (Indra), *Yama*, *Varuṇa*. The four Mahārājas are lokapālas. Att. 81; B. Int. 603.

**LOKAVIDŪ** (*adj.*), Knowing the universe [लोक + विद्]. A common epithet of a Buddha (Alw. I. 77).

**LOKĀYATAM**, Controversy or fabulous or absurd points, casuistry [लोकायत]. B. Lot. 409; Alw. I. lxx, lxxi. This word is explained to be *vitanda-sattham* (Ab. 112). I find the following in Brahma Jāla S. Aṭṭh., *lokakkhāyikā ti ayaṃ loko kena nimmito asukena nāma nimmito hāko seto aṭṭhinaṃ setattā balāka rattā lohitassa rattattā ti evamādāka lokāyatavitandāsallāpakathā*, “Who made the world? the world was made by so and so. Crows are white because their bones are white, cranes are red because their blood is red.” To these and similar controversies, discussions, and conversations the term *lokakkhāyikā* is applied.”

**LOKESO**, Brahman [लोक + ईश]. Ab. 15.

**LOKIYO** (*adj.*), Common, popular; worldly, earthly, temporal [लोक]. *Lokiyacchando*, common prosody as opposed to vedic (Kh. 23). *Lokiyamahājano*, every-day people, the world, the mass of mankind, the unconverted as opposed to Ariyas (Dh. 256, 287, 288, 430). See *Lokuttaro*.

**LOKO**, The universe; a world; the world; the inhabitants of a world or region; mankind; a being, a creature [लोक]. Ab. 93, 186, 1041. *Lokam dukkhā pamocetum*, to redeem the world from suffering (Mah. 1). *Lokassa saggamaggabhāvanatthāya*, that men may learn the way to heaven (Alw. I. cxxiv). *Loko 'yaṃ plīto*, the people of this country are oppressed (Mah. 165). *Mahārakkhitatheraṃ Yonalokam apesayi*, sent the therā M. to the Yona people or country (Mah. 71). *Laṅkāloko*, the people of Ceylon (Mah. 121). *Koci lokasmim vijjati*, is there any man in the world who . . (Dh. 26). *Saṅkhāradukkhātāya loko anupādisetāya nibbānadhātuyā muccati*, from the suffering of existence a being is released by that Nirvāṇa in which no trace of existence remains (Alw. I. 108). *Paṭhavī lokani pḍleti*, the earth supports mankind. *Ayaṃ loko paraloko*, this world and the next world, this life and the next life (Das. 45; Dh. 31, 43).

*Idhaloko*, this world, this life, this state of existence. By *paraloko* is meant any world whether good or bad to which a man goes after death. *Naraloko*, the world of men (Mah. 43). *Brahmaloko*, the world of brahmas, the Brahma heavens (Mah. 118). *Petaloko*, the Preta world (Dh. 129). *Lokavisayo*, the extent of the universe (Man. B. 9). The three great divisions of the existing universe are *sattaloko*, *saṅkhāraloko*, *okāsalo* (see each sep.). *Kāmaloko*, *rūpaloko*, *arūpaloko*, the worlds of Sense, of Form, and of absence of Form, are subdivisions of the World of Sentient Being (see *Sattaloko* and *Tilokam*). For the thirty-one lokas see *Sattaloko*. Other classifications are given, as *kilesaloko*, *bhavaloko*, *indriyaloko*, the world of sin, the world of existence, the world or aggregate of properties of sentient beings (Alw. I. 106); *khandhaloko*, *āyatanaloko*, *dhātuloko*, the world of the skandhas, of the āyatanas, of the dhātus (Das. 44). The loc. *loke* is frequently used in the sense of “in the world, among men, commonly.” *Yaṃ kiñci yitṭham va hutam va loke yajetha*, whatever sacrifice or offering a man offers in the world (Dh. 20). *Loke adinnaṃ ādiyati*, takes in this world what is not given to him (Dh. 44, 73, 97, comp. 60). *Seṭṭho loke eko ti vuccati*, one who is chief is called Eka. *Santo sappurisā loke devadhammā ti vuccare*, good and righteous men are called devadhamma (Das. 41).

**LOKUTTARO** (*adj.*), Transcending the world, supernatural, spiritual [लोक + उत्तर]. *Sabbe lokiyalokuttaradhammā*, all conditions or things temporal and spiritual (Dh. 180, comp. 194). The *nava lokuttarā dhammā*, or nine transcendent conditions, are the four Maggas, the four Phalas, and Nirvāṇa (Dh. 180, 361). The *aṭṭha lokuttarakusalavipākacittāni* are thoughts in the four Maggas and the four Phalas (*sotāpattimaggacittāṃ*, *sakadāgānimaggacittāṃ*, and so on). Man. B. 445, 493; Dh. 310.

**LOLATĀ** (*f.*), Longing, eagerness [लोल + ता]. Ras. 18, 28.

**LOLO** (*adj.*), Tremulous; desirous, longing; greedy; unsteady, agitated [लोल]. Ab. 712, 729, 938, 1066, 1075.

**LOLUPO** (*adj.*), Desirous, covetous, greedy [लोलुप]. Ab. 729.

**LOMAHAṆSANAM**, Horripilation or bristling of the hair of the body caused by astonishment or

fear or delight [लोमन् + हर्षण]. Ab. 175, 912; Mah. 107.

LOMAHĀMSANO (*adj.*), Causing horripilation, astounding, stupendous [लोमहर्षण]. Of an earthquake (Mah. 108). Of the wonderful efficacy of meritorious Karma (B. Lot. 340).

LOMAHĀMSO, Horripilation [लोमन् + हर्ष]. Ten J. 50.

LOMAHATTHAJĀTO (*adj.*), Having the hair of the body erect with wonder or fear, terrified, astounded, thunderstruck [लोमन् + हृष्ट = हृष्ट + जात = जन].

LOMĀM, The hair of the body [लोमन्]. Ab. 259; Kh. 18. *Lomakūpo*, a pore of the skin (F. Jāt. 57; Alw. I. 80). *Haṭṭhalomo*, having the hair of the body erect with joy or wonder (Mah. 86).

LOMASO (*adj.*), Hairy [लोमश]. *Lomasapāṇako*, a caterpillar (Ab. 623).

LOMĪ (*adj.*), Having hair [लोमन् + इन्].

LOṆĀM, Salt [लवण]. Ab. 460; Mah. 15. See also *Lavaṇam*.

LOṆIKO (*adj.*), Relating to salt, having a salt taste [लवणिक]. Dh. 260.

LOPO, Cutting off; in gram. elision, apocope [लोप]. *Kvaci lopo hoti*, sometimes elision takes place. *Lopaṇ pappoti*, undergoes elision (Sen. K. 205).

LUDDAKO, A huntsman, a sportsman [लुब्धक]. Ab. 518, 1106; Dh. 203; Mah. 166; Cl. Gr. 84. *Migaluddako*, a deer-stalker (Ras. 25). *Sakunuluddako*, a fowler (Dh. 376).

LUDDHO (*p.p.*), Greedy, covetous [लुब्ध = लुभ]. Ab. 729. *Maso luddho*, a huntsman (Ab. 1106).

LUDDO (*adj.*), Cruel, murderous [लुब्ध = लुभ]. *Luddakammaṇ*, a barbarous deed. *Luddāni karoti*, to kill prey (F. Jāt. 13). *Luddo*, a huntsman, sportsman (Ab. 1038; Mah. 166; Dh. 410; Das. 24).

LŪKHO (*adj.*), Rough; unpleasant; hard, harsh [लूह, लूच]. *Lūkho bhūbhāgo*, a rugged piece of ground (Ab. 183). *Lūkhajīvikaṇ jīvati*, to live a hard life (Dh. 373). Used of food *lūkha* means "bitter," "unpleasant," as opposed to *paṇṭa*, "sweet," "nice" (Dh. 145, 214, 374, 375).

LULĀYO, A buffalo [लुलाय]. Ab. 616.

LUNĀTI, To cut, to reap [लू]. Sen. K. 440. *Pass lūyati*. *P.p.p. lūno*. *Caus. lūveti*.

LUṆCATI, To pull up or out [लुञ्च]. Pāt. 119; Mah. 140.

LŪNO (*p.p.p. lundti*), Cut, reaped [लून = लू].

LUPANĀM, Cutting off [लुप् + अन्].

LUPYATI (*pass.*), To be elided [लुप्यते = लुप].

LŪTĀ (*f.*), and LŪTIKĀ (*f.*), A spider [लूता, and लूतिका]. Ab. 621.

LUTTO (*p.p. lupyati*), Cut off, elided [लुप्त = लुप]. Sen. K. 206.

LŪYATI (*pass.*), To be cut or reaped [लूयते = लू]. Sen. K. 524.

## M.

MĀ (*m.*), The moon [मास]. Ab. 52.

MĀ (*prohibitive particle*), Not, do not [मा]. With imperat. *Mā khāda*, do not eat (Mah. 230); *Mā evaṇ karotha*, do not do so (Dh. 199); *Mā gacchāhi*, do not go (Alw. I. 7); *Vanaṇ chindatha mā rukkhaṇ*, cut down the forest, not the tree (Dh. 50). With aor. *Mā voca*, do not say (Dh. 24); *Mā pādi*, do not obtain (Dh. 48); *Khaṇo ve mā upaccagā*, let not an opportunity escape (Dh. 56); *Mā evaṇ kari*, do not do so (comp. *mā evaṇ akattha*, Dh. 80). With opt. *Mā bhuñjetha*, let him not eat (Mah. 158); *Mā ācikkheyyāsi*, do not point out; *Mā pamādam anuyūñjetha*, let him not be slothful (Dh. 6). With imperf. *Mā h' evaṇ avaca*, say not so. Without expressed verb: *Mā h' evaṇ bhante*, not so, lord; *Alaṇ bhikkhave mā bhaṇḍanaṇ*, enough priests, no quarrelling (Dh. 104).

MACCHĀ (*f.*), Good soil [मृत्ता]. Sen. K. 522.

MACCHABANDHO, A fisherman [मत्स्य + बन्ध]. Ab. 670.

MACCHAKO, A fish [मत्स्यक]. Dh. 192.

MACCHANḌĪ (*f.*), Inspissated juice of the sugar-cane [मत्स्यण्डी]. Ab. 462.

MACCHARĀYATI, To be envious [denom. from मत्सर].

MACCHARĪ (*adj.*), Envious, niggardly [मत्सरिन्]. Dh. 47.

MACCHARIYĀM, and MACCHERAM, Avarice, niggardliness, selfishness, envy, churlishness [मात्सर्य]. Dh. 43, 290, 371; Man. B. 418.

MACCHARO (*adj.*), Niggardly, envious, grudging [मत्सर]. Sen. K. 517. Neut. *maccharaṇ*, avarice, etc. (Ab. 168).

MACCHIKO, A fisherman [मात्स्यिक]. Ab. 670.

MACCHO, A fish [मत्स्य]. Ab. 671; Alw. I. xxi; F. Jāt. 53.

MACCO (*p.f.p. marati*), Mortal [मर्त्य = मृ]. *Macco*, a man, a mortal (Das. 6; Ab. 227; Dh. 10).

MACCO (*adj.*), Maternal [मातृ + च].



MACCU (*m.*), Death; Yama [मृत्यु]. Ab. 404. *Maccurájá*, Yama (Dh. 9, 31). *Maccuyuddham*, conflict with death, the last death-struggle (Mah. 194). *Niyato maccu*, death is inevitable (Dh. 156). Gen. *maccuno* (Dh. 5), *maccussa* (Dh. 277).

MACCUDHEYYAM, The realm of Death [मृत्यु + घेय = घा]. By this term is meant all sentient existence as opposed to Nirvána or the annihilation of being (Dh. 16, 197, 277); the realm of death is the region in which death holds sway, viz. the sattaloka with its three stages of *kāmaḥbava*, *rūpaḥbava*, and *arūpaḥbava* (*tebhūmakavaṭṭa*).

MĀDANAM, Delighting; cloves [मादन].

MADANĪYO (*adj.*), Intoxicating [मदनीय]. Sen. K. 395.

MADANO, Kāma, the god of love; the plant *Vanguiera Spinosa* [मदन]. Ab. 42, 567, 1131. *Madanasaro*, Cupid's dart (Att. 192).

MADDĀ (*m-plur.*), Name of a country and its inhabitants [मद्र]. Ab. 185.

MADDALO, A sort of drum [मर्दल]. Ab. 144.

MADDANAM, Rubbing, grinding, crushing, trampling [मर्दन]. Ab. 769. *Arimaddano*, one who destroys his enemies (Mah. 2). Dh. 187.

MADDATI, To rub; to compress, to crush, to trample, to destroy [मृद्]. *Pariyantesu jālaṃ maddanto*, drawing together the net at the sides. At Mah. 225, *mahāvihārasīmaṃ madditvā*, probably means "encroaching on (lit. compressing) the boundary of the M.," the Ind. Off. MS. reads *-sīmaṃ so*. *Kaṇṭakam m.*, to tread on a thorn (Sen. K. 335). *Maddanto Damiḷe*, defeating the Tamuls (Mah. 4, comp. 165). *Muddikapphalāni m.*, to press grapes (Pāt. 90). *Vādaṃ m.*, to refute, crush, or stamp out a heresy (Mah. 227; Pāt. vi; Alw. I. 55). Caus. *maddāpeti* and *maddeti*. *Haṭṭhinā maddāpeti*, to cause a criminal to be trampled to death by elephants (Dh. 187). *Mahāhaṭṭhihi maddayi*, caused (the stones) to be trampled down by huge elephants (Mah. 169).

MADDAVO (*adj.*), Flaccid, withered [मर्दव]. Dh. 67; Mah. 181. *Maddavaṇi*, mildness.

MADHU (*adj.*), Sweet; pleasant, nice [मधु]. Ab. 1067; Dh. 13. Neut. *madhu*, wine made from the blossoms of *Bassia Latifolia* (Ab. 533; Dh. 275), the nectar of flowers (Ab. 545), honey (Mah. 2, 22 *madhāni*). *Madhuvāṇijo*, a honey-seller (Mah. 25). *Makkhikāmadhu*, bee honey (Pāt. 90). *Madhu-makkhikā*, a bee (Mah. 22).

MADHUBBATO, A honey bee [मधु + व्रत]. Ab. 635.

MADHUCCHITTHAM, Wax [मधुच्छिष्ट]. Ab. 494.

MADHUDDUMO, The tree *Bassia Latifolia* [मधु + द्रुम]. Ab. 554.

MADHUKARO, A bee [मधुकर]. Ab. 636.

MADHUKARO (*adj.*), Sweet [मधुकर]. *Nesāda-madhukaragītikā*, the beguiling song of the hunter (Att. 198).

MADHUKO (*adj.*), Sweet [मधुक]. Masc. *madhuko*, a bard or panegyrist (Ab. 396), *Bassia Latifolia* (Ab. 554). Neut. *madhukam*, liquorice (Ab. 587).

MADHULATTHIKĀ (*f.*), Liquorice [मधु + यष्टिका]. Ab. 587.

MADHULĪHO, A bee [मधुलिह]. Ab. 636.

MADHUMEHO, Diabetes [मधु + मेह]. Pāt. 83, 84.

MADHUPO, A bee [मधु + प]. Ab. 636.

MADHURAKO, The Jīvaka plant [मधुरक]. Ab. 594.

MADHURASĀ (*f.*), A grape; the plant *Sanseveria Roxburghiana* [मधु + रस]. Ab. 581, 587.

MADHURASSARO, A sweet voice [मधुर + खर]. Ras. 26; Dh. 402. Also *adj.* "sweet-voiced" (Mah. 22).

MADHURATTAM, Sweetness [मधुर + त्व].

MADHURO (*adj.*), Sweet; agreeable [मधुर]. *Annāni madhurāni*, savoury food (Mah. 170). *Madhuraṃ tassa bhāsitaṃ*, his speech is sweet (Dh. 65). Masc. *madhuro*, sweetness (Ab. 148). *Madhuraraso*, sweet taste (Dh. 260). Fem. *Madhurā*, name of a town in India (Sen. K. 321). The *catumadhuraṃ*, or four sweet foods, are, I think, *navanitan*, *madhu*, *phāṇitan*, *telam*, priests are allowed to eat these after midday (Dh. 165).

MĀDHURO (*adj.*), Belonging to the town of Madhurā [माधुर]. Sen. K. 392, 393.

MADHVĀSAVO, Wine made from the flowers of *Bassia Latifolia* [मधु + आसव]. Ab. 533; Pāt. 90.

MĀDĪ (*adj.*), Like me [मादृश्]. Sen. K. 525.

MADIRĀ (*f.*), Spirituous liquor [मदिरा]. Ab. 533. *Rajjasirimadira*, the intoxicating draught of kingly power (Att. 199).

MĀDISO, and MĀRISO (*adj.*), Like me, such as I [मादृश्]. Sen. K. 525; Das. 7; Mah. 36. *Mādiso buddho*, a Buddha like me (Dh. 109). *Mādisā khujjā nāma honti*, are people like me to be called hunchbacks? (Dh. 159).

MADĪYO (*adj.*), Mine [मदीय].

**MADO**, Intoxication; pride; enjoyment; the juice that flows from an elephant's temples when in rut [मद]. Ab. 364, 1128; Mah. 215; Dh. 275. *Surā-madamatto*, intoxicated (Dh. 307). *Na madhīya dhūreti*, he does not eat for sensual enjoyment. The three madas are *ārogyamado*, *yobbanamado*, *jātimado*, the pride or intoxication of health, of youth, of birth. *Rūpamado*, vanity (Dh. 315).

**MĀDO**, Pride [माद]. Ab. 764.

**MAGADHĀ** (*m.pl.*), Name of a people and country, Southern Behar [मगध]. Ab. 184; Alw. I. iii. Loc. *Magadhesu*, among the Magadhas, in the Magadha country (Mah. 2). *Magadhābhāsā*, the Magadha language, Pāli (Kh. 23). *Magadharaṭṭham*, the Magadha country (Dh. 186).

**MĀGADHAKO**, **MĀGADHIKO** (*adj.*), Belonging to Magadha [मगधक, मगधिक]. Cl. Gr. 90, 92; Sen. K. 390. *Māgadhikā bhāsā*, the Pāli language (Alw. I. cvii). Pl. masc. *māgadhikā*, the Magadha people (Kh. 22).

**MĀGADHO** (*adj.*), Belonging to Magadha [मगध]. *Rājā Māgadho*, the King of Magadha. *Māgadhī bhāsā*, the Pāli language (Alw. I. iii, cvii). Masc. *māgadho*, a bard or panegyrist (Ab. 396, 503 said to be the offspring of a Cūdra by a Kshatriya woman). Fem. *māgadhī*, a kind of jasmine (Ab. 576), also long pepper (Ab. 583). Fem. also *māgadhā* (Mah. 253).

**MAGASIRAM**, Name of a Nakkhatta [मृगशिरस]. Ab. 58.

**MĀGASIRO**, and **MAGGASIRO**, Name of a month [मार्गशिर]. Ab. 76; Sen. K. 392; Mah. 70, 116.

**MĀGAVIKO**, A deer-stalker, huntsman, sportsman [मृगयस + इक]. Ab. 513.

**MAGGĀMAGGO**, The right and the wrong way [मार्ग + समार्ग]. Dh. 72, 429. By *maggā-maggaññadassana* is meant the knowledge of what does and what does not lead to the attainment of the four Maggas (Man. B. 193).

**MAGGANĀ** (*f.*), and **-NAM**, Tracing out, research [मार्गण]. Ab. 774.

**MAGGATI**, and **MAGGETI**, To trace out, to seek [मार्ग]. P.p.p. *maggito* (Ab. 753).

**MAGGATṬHO** (*adj.*), Walking in one of the Four Paths [मार्ग + ख]. See *Sotāpattimaggaṭṭho*, *Sakadāgāminimaggaṭṭho*, etc.

**MAGGIKO**, A traveller [मार्गिक]. Dh. 153.

**MAGGO**, Trace, track; road, path, course, passage; urethra [मार्ग]. Ab. 190, 921; Mah. 206. *Sakaṭa-maggo*, a carriage road (Ab. 191). *Jaṅghamaggo*, a footpath (Ditto). *Vanamaggo*, a jungle path. *Maggo gantabbo hoti*, a journey has to be performed. *Vīsaṃyojanasato maggo*, a journey of twenty thousand yojanas (Dh. 81). *Maggakilanto*, wearied with the journey (Dh. 210). *Saggamaggo*, the way to heaven (Alw. I. cxiv). *Mokkhamaggo*, the way to Nirvāṇa. *Haṭṭhinaḍḍakamaggo*, the passage forced by the elephant (Mah. 153, through the city wall). *Nītipaveṇimaggo*, customs and usages (Alw. I. 112). *Kathāmaggo*, narrative, exposition, history. *Vitthūramaggaṃ samāsayitvā*, condensing detailed accounts. *Visuddhimaggo*, The Path of Holiness, name of a famous theological work (comp. Dh. 49). For the *ariya aṭṭhaṅgikamaggo* see *Aṭṭhaṅgiko*; it is sometimes called simply *maggo*, "the Path," e.g. *magge ñāṇam*, "knowledge of the Path," and see *Ariyasaccaṃ*. *Rāgādiḍḍisako maggo*, the path that destroys lust and the other evil passions, i.e. the Ariya Aṭṭh. Magga (Alw. I. 33). The *cattāro maggā*, or Four Paths, are four stages of sanctification leading to Nirvāṇa, and without which Nirvāṇa cannot be attained. Their names are *sotāpattimaggo*, *sakadāgāminimaggo*, *anāgāminimaggo*, *arahattamaggo*. Those who are walking in these four paths are called respectively *sotāpanno*, *sakadāgāmi*, *anāgāmi*, and *arahā* (for the meaning of these terms see separate articles). Each of the paths is subdivided into a lower and a higher stage, the path and its *phala* or fruition, so that there are also eight grades of sanctification, viz. *sotāpattimaggo*, *sotāpattiphalam*, *sakadāgāminimaggo*, *sakadāgāmi-phalam*, *anāgāminimaggo*, *anāgāmi-phalam*, *arahattamaggo*, *arahattaphalam*. Those who have attained these stages are called respectively *sotāpattimaggaṭṭho*, *sotāpattiphalaggaṭṭho*, *sakadāgāminimaggaṭṭho*, *sakadāgāmi-phalaggaṭṭho*, *anāgāminimaggaṭṭho*, *anāgāmi-phalaggaṭṭho*, *arahattamaggaṭṭho*, *arahattaphalaggaṭṭho*: collectively they are termed *ariyapuggalā* or *ariyā* (*pl.*), "the Elect," "the Saints": their state is termed *sotāpattimaggaṭṭhānam*, *sotāpattiphalaggaṭṭhānam*, and so on. By the terms *sotāpanno*, *sakadāgāmi*, *anāgāmi*, and *arahā*, are generally meant the *sotāpattiphalaggaṭṭho*, *sakadāgāmi-phalaggaṭṭho*, *anāgāmi-phalaggaṭṭho*, and *arahattaphalaggaṭṭho*. Those who are in the seven lower stages are called *Sekha*; the term

Asekha is applied only to the Arahattaphalaṭṭha. Arahattaphala, the highest degree of sanctification, is also called *kilesaparinibbānaṃ* (or *kilesanibbānaṃ*), and *upādisesanibbānaṃ*, and even simply *nibbānaṃ*. All those who have not entered the Paths are called Puthujjana, "unconverted," lit. "ordinary men." When a man has once entered one of the four Paths he can never fall away, his salvation is assured, he must ultimately attain Nirvāṇa. Of the four Paths the last alone brings immediate release from existence. When a man has attained Arhatship he ceases to exist as soon as the natural term of his life has expired, that is in a few years at most. With the other three Paths the case is different. When a man attains the state of Sotāpanna he is far from being wholly freed from human passion, and must pass through a period of probation, before he is qualified for Nirvāṇa by the total extinction of impurity and of Kamma: he must be born again seven times, in any of the worlds except the four Apāyas, from which he is exempted. The Sakadāgāmin, in whom a larger portion of human passion is destroyed, has only to pass through two more existences, one in a deva-loka and one in the world of men. The Anāgāmin is not reborn on earth or in a kāmaloka, but passes to one of the five highest Rūpabrahmalokas, and thence attains Nirvāṇa. B. Int. 290-298; B. Lot. 520; E. Mon. 6, 280-291. *Magga-brahmacariyaṃ*, the life of one who is walking in one of the four Paths (Man. B. 492; Dh. 379). See *Phalaṃ*. For further details respecting the Paths see *Nibbānaṃ*.

MAGGURO, A sort of fish [मज्जर]. Ab. 671.

MAGHĀ (f.), Name of a Nakkhatta [मघा]. Ab. 59.

MĀGHĀTO, Non-slaughter, interdiction of slaughter [मा + घात]. *Māghātāṃ sakale dīpe kāresi manujādhipo*, the king interdicted the destruction of animal life throughout the whole island (Mah. 215).

MAGHAVĀ (m.), Indra [मघवन्]. Ab. 20; Dh. 6; Sen. K. 273, 274.

MĀGHO, Name of a month [माघ]. Ab. 76; Sen. K. 392.

MĀGHYAM, The blossoms of the many-flowered jasmine [माघ्य]. Ab. 578.

MAGO, A deer or antelope [मृग]. Ab. 617. See also *Migo*. Comp. *Magasiro*.

MAHĀ (adj.), Great. This nominative is sometimes met with, e.g. at Mah. 132, *tass' dābūdo mahā ahu*, "a severe illness befell him," and Dh. 298, *samaṇassa Gotamassa lābhasakkāro mahā hutvā nibbatti*. It may be the Sanskrit nom. महान् from महत्, or it may be the Vedic adj. महा, or it may arise from a misunderstanding of the true nature of the base mahā-. How easily the latter may be mistaken for a nom. can be seen from such compounds as *mahā-aggi-kkhandho* (Alw. N. 36, where D'Alwis prints mahā as a separate word). That *mahā-aggi-kkhandha* is really a compound is evident from the comparison of words like *mahā-upāsikā* and *mahā-araññaṃ*. The nom. masc. of महत् is rarely found in Pāli, its place being generally supplied by the base mahā- forming the first part of a compound. When it does occur it is almost always in the form *mahanto* (which see). At Ab. 413 occurs a nom. plur. mahā, which perhaps should be referred to the Vedic महा (*iti yāgā mahā ime*).

MAHĀ-, Great. This is a Vedic adj. much used as a substitute for महत् in the formation of compound nouns and adjectives. *Mahānigrodho*, a great banyan tree (Dh. 165). *Mahāyodho*, a great warrior (Das. 7; Mah. 194). *Mahākaruṇā*, great compassion (B. Lot. 376). *Mahāseṭṭhī*, an eminent or very wealthy seṭṭhī (Dh. 238). *Mahāvanaṃ* and *mahā-araññaṃ*, a great forest (Ras. 18; Dh. 406). *Mahā-upāsikā*, an eminent female devotee (Dh. 107). *Mahā-aggi-kkhandho*, a great mass of fire (Alw. N. 36). Sometimes prefixed to a proper name in the sense of "eminent," to distinguish its owner from others of the same name, e.g. *Mahākassapo*, *Mahākaccāyano*, *Mahāmoggallāno*, names of eminent disciples of Buddha. *Mahāvibhavo*, very wealthy (Das. 24). Sometimes compounded with an adj. as *mahāvisālo*, very broad (Att. 201).

MAHĀAṬṬHAKATHĀ (f.), The Great Commentary [महा + अर्थ + कथा]. The *Mahā-aṭṭhakathā* was the oldest and most important of the commentaries upon the Tipiṭaka. The tradition is that it was rehearsed at the first Council, and brought to Ceylon by Mahinda, who translated it into Singhalese. Buddhaghosa's commentaries appear to have been chiefly compiled from it (Pāt. vii).

MAHĀBALAM, Great strength [महा + बल]. Sen. K. 376.

**MAHĀBALO** (*adj.*), Strong, mighty [महा + बल].  
Ten J. 13.

**MAHABBALĀM**, Great strength; a strong force,  
a great army [महत् + बल]. Mah. 64.

**MAHABBALO** (*adj.*), Having great strength, powerful, mighty [महत् + बल]. *Nāmaṅgesu kosallaṇ yato mahabbalaṁ buddhavacane pāṭavattṭhānaṁ*, inasmuch as a thorough knowledge of nouns and their genders is a powerful help to those desirous of mastering the word of Buddha (Alw. I. vii). *Rājā mahabbalo*, a powerful king (Mah. 150). Mah. 127, 144.

**MAHABBHAYAM**, Great fear, horror [महत्तय].  
Ab. 166; Alw. I. 106; Sen. K. 376.

**MAHĀBHADDAKAPPO**, The Great Auspicious Cycle [महा + भद्र + कल्प]. By this is meant a kalpa in which five Buddhas appear, the present kalpa is one (see *Kappo*). Man. B. 95.

**MAHĀBHAYAM**, Great fear [महा + भय]. Comp. *Mahabbhayaṇ*.

**MAHĀBHINIKKHAMANAM**, The Great Retirement [महा + अभिनिष्क्रमण]. By this is meant Gotama's retirement from the world and adoption of the ascetic life preparatory to the attainment of Buddhahood; the circumstances are given at Man. B. 160 and foll., see also Dh. 118, 163. *Katamahābhikkhamano*, having retired from the world (Ras. 64). The term *abhikkhamana* is used of the abandonment of the world by an ordinary man, *mahābhikkhamana* only of one about to become a Buddha, comp. *mahāparinibbānaṁ*.

**MAHĀBHOGO** (*adj.*), Wealthy; having a great hood (said of a cobra) [महा + भोग]. Dh. 77; F. Jāt. 51.

**MAHĀBHŪTO**, and **-TAM**, A principal element [महा + भूत]. The *cattāro mahābhūtā*, or Four Elements, are *paṭhavīdhātu*, *āpodhātu*, *tejodhātu*, *vāyodhātu*, Earth, Water, Fire, Air (B. Lot. 514; Dh. 200; Ab. 788, 817). The *Rūpakkhanda*, or organized body, is composed of these elements (Man. B. 399).

**MAHĀBODHI** (*m. and f.*), The great Bo tree [महा + बोधि]. This name is given to the *Ficus Religiosa* at Buddha Gaya, under which Gotama attained Buddhahood, and also to the tree grown from it which still flourishes at Anurādhapura. Mah. 7, 101, 105, 108, etc. See *Bedhi*.

**MAHĀBRAHMĀ** (*m.*), The archangel Brahman, also called *Brahmā Sahampati* [महा + ब्रह्मन्].

*Mahābrahmā*, or as he is also frequently called *Brahmā*, is the ruler of the Brahma heavens, and therefore the greatest of all the devas or angels. He holds the same place among the Brahma angels that Sakka and Māra hold among the angels of the Kāmadevalokas. It is of the greatest importance not to confound the Buddhist Brahman with the Brahman of the Hindu triad. *Mahābrahmā* is merely a powerful angel, and vastly inferior in power to Buddha. Every cakkavāla has its Mahābrahman as the ruler of its Brahmaloḥka, so that in reality Mahābrahman is not one but many, for the universe contains an almost infinite number of Cakkavālas, and consequently of Mahābrahmans. Moreover, the term Mahābrahman in truth designates rather an office (the sovereignty of the Brahma angels) than an individual, for the same person only remains Mahābrahman for a limited period, at the expiration of which he enters upon a new existence, and is succeeded in the Brahma sovereignty by another. According to Man. B. 10. Čākyamuni when a bodhisatta was four times born as Mahābrahman. I find it stated in a comment that the Mahābrahman of Gotama's time had been a monk named Sahaka, who under the dispensation of Kassapa Buddha, by the practice of Jhāna, attained the sovereignty of the Brahmadevas. Mahābrahman is represented as continually exercising good will towards every being. He sometimes descends from his celestial abode to interfere for good in the affairs of men. Thus when after the attainment of Buddhahood Čākyamuni hesitated for a while to communicate to mankind the truths he had discovered, we are told that Brahman quitting the Brahma world appeared before him, and loosing his robe from one shoulder in token of respect, and falling upon one knee, implored the sage not to keep back from man the knowledge of the way of salvation (Gog. Ev. 8; Man. B. 184). Again, at a critical period of the fortunes of the Buddhist church, Mahābrahman is represented as appearing to the Thera Sālha to confirm his wavering faith (Mah. 17). Mahābrahman was present at the birth of Čākyamuni, and received the infant in a golden net (Man. B. 145). One of his insignia is a silver *chatta* or parasol, which he carries as the symbol of his sovereignty (Mah. 180; Man. B. 173). On certain occasions the Mahābrahmans of other Cakkavālas are represented as coming to this earth

to pay honour to Buddha (Man. B. 146 ; Dh. 119). See *Sahampati*. The word *mahābrahmā* is declined like *brahmā*, acc. *mahābrahmadnam* (Dh. 403), instr. *mahābrahmuna* (Dh. 367), etc. For the angels of the third Brahma heaven, see *Sattaloko*. B. Int. 202, 609 ; Man. B. 26, 41, 43.

**MAHĀCĀGO** (*adj.*), Munificent [महा + त्याग]. Mah. 165.

**MAHACCHAṆO**, A great festival [महत् + चण]. Comp. *Chano*.

**MAHĀDĀNĀM**, Great gifts or charity [महा + दान]. *Mahāddānam dadāti*, to bestow abundant alms (Dh. 231, Mah. 240, sometimes means entertaining a number of priests liberally for a certain period). Mah. 160.

**MAHĀDARO**, Anguish [महा + दर]. Mah. 261.

**MAHĀDAYO** (*adj.*), Very compassionate, all-merciful [महा + दया]. Mah. 199, 245.

**MAHADDHANO** (*adj.*), Wealthy [महत् + धन]. Dh. 77, 203, 208.

**MAHĀDHITI** (*adj.*), Having great fortitude or perseverance [महा + धृति]. Ab. 722.

**MAHĀDĪPO**, Great island [महा + द्वीप]. In each Cakkavāla, between the cakkavālapabbata and the outermost of the rocky circles which environ Meru, lies a vast ocean. In this ocean are situated, equidistant from each other, four Mahādīpas, "great islands" or continents. On the north is *Uttarakuru*, on the south *Jambudīpa*, on the east *Pubba-viḷcho*, and on the west *Aparagoyānam*. Of these Jambudīpa is larger than the rest, being a hundred thousand yojanas in diameter, and includes India. Ab. 183 ; Man. B. 4, 14 ; B. Int. 177. They are sometimes called simply *cattāro dīpā* (Dh. 208).

**MAHĀGANĪ** (*adj.*), Having crowds of disciples or followers [महागण + इन्, or महा + गणिन्]. Frequently used of eminent divines or apostles (Alw. I. 54 ; Mah. 124, 171). Comp. *Ganī*.

**MAHAGGATO** (*adj.*), Enlarged, extensive, great, lofty [महत् + गत = गम्].

**MAHAGGHASO** (*adj.*), Eating much, highly fed [महत् + घस]. Dh. 58.

**MAHAGGHIYO** (*adj.*), Costly [महाघ्य]. Mah. 49.

**MAHAGGHO** (*adj.*), Of great value, costly, valuable [महा + अघ]. Mah. 195, 243 ; Alw. I. x ; Dh. 247.

**MAHĀGUṆO** (*adj.*), Having great qualities, virtuous [महा + गुण]. Dh. 144.

**MAHĀHĀSO**, Loud laughter, a horse-laugh [महा + हास]. Ab. 175.

**MAHĀHAVO**, War [महा + आहव].

**MAHĀJANIKO** (*adj.*), Belonging to the people [महाजन + इक]. Pāt. 103 ; Dh. 156.

**MAHĀJANO**, The people, the populace, the public ; most people, the generality of men, mankind ; a great number of people, a multitude [महा + जन]. *Bhūpati ca mahājano*, the king and the people (Mah. 26). *Mahājanaparivāro*, followed by a great crowd of people (Das. 3). *Tassa nepuññaṃ pakāsetum mahājane*, to make his skill famous among men (Mah. 252). Sometimes the plur. is used : *Viravimsu mahajānā*, the people shouted (Mah. 75, comp. 254) ; *lokiyamahajānā*, worldly people, ordinary people (Dh. 430). Dh. 78 ; Mah. 12, 107 ; F. Jāt. 5 ; B. Lot. 310.

**MAHĀKANDO**, Garlic [महा + कन्द]. Ab. 595.

**MAHĀKAPPO**, see *Kappo*.

**MAHĀKĀRUṆIKO** (*adj.*), Very compassionate [महा + कारुणिक]. Mah. 4.

**MAHĀKASSAPO**, Name of a famous apostle of Buddha, who was president of the first Mahāsaṅgīti [महा + काश्यप]. Mah. 11 ; E. Mon. 174 ; Dh. 183.

**MAHĀKATHĀNAM**, One of the high numerals, 10,000,000<sup>19</sup>, or 1 followed by a hundred and thirty-three ciphers. Ab. 476, see *Saṅkhyā*.

**MAHĀKULĀM**, A high family, a noble family [महा + कुल]. *Mahākulena itthiyo*, ladies of the first families (Mah. 84). *Mahākulassa dārikā*, a young lady belonging to a great family (Dh. 235, the family of a millionaire *seṭṭhī*). *Rājānam Pasenadikosalan Mahānāthapiṇḍikam Cūlānāthapiṇḍikam Visākhā-upāsikam aññāni ca mahākulāni pakkosapetvā*, having sent for King Pasenadi of Kosala, Mahānāthapiṇḍika, Cūlānāthapiṇḍika, the devotee Visākhā, and other great personages (Dh. 328).

**MAHĀKULO** (*adj.*), Belonging to a high or noble family [महा + कुल]. Ab. 333.

**MAHALLAKATTAM**, Old age, seniority [the next + त्व]. Mah. 40.

**MAHALLAKO** (*adj.*), Old, aged ; spacious, large, broad, big [महल्लक]. Ab. 254, 1074 ; B. Int. 360 ; B. Lot. 367, 368. *Mahallako*, an old man (Dh. 85). *Mahallakuthero*, an aged priest (Dh. 199). Fem. *mahallikā*, an old woman (Mah. 129). *Ma-*

*hallakabhāvo*, old age (Dh. 312). *Mahallakakāle*, in old age (Dh. 80). *Mahallako vihdro*, a large monastery (Pāt. 4).

MAHALLO (*adj.*), Old [महल्ल]. *Mahallitthi*, an old woman (Dh. 315).

MAHĀMACCO, A minister [महा + अमात्य]. Mah. 116.

MAHĀMAGGO, A high road [महा + मार्ग]. Das. 24.

MAHĀMAHĪ (*f.*), The earth [महा + मही]. Mah. 14.

MAHĀMAHO, A great festival, pomp, festivity [महा + मह]. Mah. 28, 250, 253.

MAHĀMĀTĀ (*f.*), Grandmother [महा + मातृ]. Mah. 5.

MAHĀMATI (*adj.*), Wise [महा + मति]. Mah. 207, 246, 251. Fem. *mahāmatī* (Mah. 121).

MAHĀMATTO, A king's minister or companion, a great noble at court [महा + मात्त]. Ab. 340; Dh. 307, 336, 390; Alw. I. 99.

MAHĀMEGHO, A storm of rain, a thunderstorm [महा + मेघ]. Mah. 67, 68; Dh. 155, 163.

MAHĀMUKHO (*adj.*), Having a big mouth [महा + मुख]. Ras. 20.

MAHĀMUNI (*m.*), A great sage or philosopher [महा + मुनि]. Epithet of a Buddha (Ab. 3; Mah. 1). Epithet of Gotama Buddha (Mah. 2, 89; Alw. I. ix).

MAHĀNADĪ (*f.*), A great river [महा + नदी]. F. Jāt. 3. Five principal rivers are enumerated, *Gaṅgā*, *Yamunā*, *Aciravatī*, *Sarabhā*, *Mahī* (Ab. 682; Man. B. 17). Sen. K. 318.

MAHĀNĀGO, A great elephant, a state elephant; a great snake, a cobra; a great Nāga; an eminent person; a leader, a king; a bold warrior, a champion [महा + नाग]. Dh. 57, 399; Mah. 243, 254; Alw. I. 54; Pāt. xiii; B. Lot. 452. See *Nāgo*.

MAHĀNĀM, A kitchen [महा + अन्नस]. Mah. 22.

MAHĀNĀMO, Name of a plant; name of the author of Mahāvamsa [महा + नामन्]. Ab. 587.

MAHĀNASAM, A kitchen [महानस]. Ab. 211.

MAHĀNIBBĀNĀM, Nirvāṇa [महा + निर्वाण]. *Amatamahānibbānam*, "Nirvāṇa in which there is no death," so called in contradistinction to Saṁsāra, which is a constant succession of death and re-birth (Dh. 407, 422).

MAHĀNILO, A gale or hurricane [महा + अनिल]. Mah. 14.

MAHĀNISĀ (*f.*), Midnight [महा + निशा]. Ab. 70.

MAHĀNISAMSO, Great advantage, great blessing [महा + अनिसासा]. Dh. 230.

MAHANNĀVO, The ocean [महा + अण्व]. Mah. 117.

MAHANTATĀ (*f.*), Greatness, bigness [*mahanta* + ता]. Dh. 78; B. Lot. 340.

MAHANTATARO (*adj.*), Greater, superior, bigger [*mahanta* + तर]. Dh. 132; F. Jāt. 51.

MAHANTO, and MAHAM, and MAHĀ (*adj.*), Great, large, big; great, eminent; much, excessive; excellent [महत्]. For the nom. *mahanto* see Sen. K. 286, Dh. 232, Mah. 172. The nom. *maham* I have only met with at Sen. K. 286. For the nom. *mahā* see sep. article. Acc. *mahantaṁ* (Dh. 197). Instr. *mahatā*, *mahantena* (Sen. K. 286, 338; Dh. 204; F. Jāt. 5; Mah. 240). Dat. and gen. *mahato*, *mahantassa* (Sen. K. 286). Loc. *mahati*, *mahantamhi* (Sen. K. 286; Mah. 47). Fem. *mahatī*, *mahantī* (Sen. K. 306). Fem. acc. *mahatiṁ* (Mah. 64; Dh. 185). Fem. instr. and abl. *mahatiyā*, *mahatyā* (Dh. 325; Att. 202). Neut. *mahantaṁ* (Mah. 196; F. Jāt. 5). Masc. nom. pl. *mahantā* (Das. 7; Kh. 15; Mah. 72). Masc. acc. pl. *mahante* (Dh. 210). Neut. pl. *mahantāni* (Dh. 195). *Tass' dbādho mahā ahu*, a severe illness befell him (Mah. 132). *Mahantaṁ maṅgalam*, a great festival (Mah. 49). *Mahatī anukampā*, great compassion (Mah. 6). *Mahantamahante cammapasibbake hiraṇṇasuvaṇṇassa pūrevā*, filling a number of big leather sacks with gold (Dh. 161, comp. 210, 233). The bases used in composition are *mahat*- and *mahanta*-. The first is found in a good many compounds, as *mahabbala*, *mahaddhana*, *mahacchapa*, *mahagata*, *mahagghasa*, *mahapphala*; instances of the second are *mahantabhāvo* "bigness" (B. Lot. 368, Dh. 410), *mahantamajjhima*, "big and of middle size," *mahantataro*, etc.

MAHĀNUBHĀVATĀ (*f.*), Great power [the next + ता]. Dh. 307.

MAHĀNUBHĀVO (*adj.*), Powerful, mighty [महा + अनुभाव]. Dh. 99; Mah. 28.

MAHĀPAÑÑATĀ (*f.*), Great wisdom [the next + ता]. Alw. I. cvii.

MAHĀPAÑÑO (*adj.*), Having great wisdom, wise, learned [महा + प्रज्ञा]. Mah. 250; Dh. 63, 178; Pāt. xiii.

MAHĀPARĀDHO (*adj.*), Very guilty, criminal [महा + अपराध].

MAHĀPARICCĀGO, see *Pariccago*.

MAHĀPARINIBBĀNAM, By this term is meant the death of Buddha, lit. "the great attainment of Nirvāṇa." As Buddha was the greatest of men so his death was the greatest of deaths. Comp. *ma-hābhiniikkhamana*, which is used only of Buddha, *abhinikkhamana* being used of other men.

MAHĀPĀTAKAM, A great sin, a crime [महा + पातक]. Att. 215.

MAHĀPATHO, A high road [महा + पथ]. Dh. 11; Mah. 243.

MAHAPPHALO (*adj.*), Very fruitful, having great reward [महत् + फल]. Dh. 55. Generally used of almsgiving or some similar highly meritorious act (Dh. 64; Kh. 7; Mah. 178, 208; F. Jāt. 54).

MAHĀPUÑÑO (*adj.*), Possessing great virtue or merit [महा + पुण्य]. Dh. 231, 417; Mah. 195.

MAHĀPURISO, A great man, an eminent man, a man born to greatness [महा + पुरुष]. Dh. 63, 115. This term is applied to any eminent person, but especially Buddhas, Cakkavattin monarchs, Bodhisattas, etc. The *dvattimsa mahāpurisalakkaṇāni* are thirty-two physical characteristics or personal beauties possessed by Buddha, as that his hands and feet were soft and delicate, his fingers tapering, there is a cakra mark on the soles of his feet, he is able to touch his knees with his hands without stooping, etc. (Man. B. 368, 369; B. Lot. 553-583). A comment says, *mahāpurisalakkaṇan ti mahāpurisānaṃ buddhādānaṃ lakkaṇadīpakam dvādasasahassaganthappamānaṃ sattham*, "mahāpurisalakkaṇa is a science, describing the characteristics of Buddhas and other eminent persons, and extending to twelve thousand books" (see Alw. I. lxx, lxxi).

MAHĀRAHO (*adj.*), Valuable, costly [महा + रह]. Mah. 12, 164.

MAHĀRĀJĀ (*m.*), A great king, a king [महा + राजन्]. Acc. *Mahārājāṃ*, *mahārājānaṃ* (Mah. 105; Ras. 18). Instr. *mahārājena* (Mah. 195). Gen. and dat. *mahārājassa* (Mah. 121), *mahārāṇño* (Mah. 102). Loc. *mahārāje* (Ab. 969). The voc. *mahārāja* is the usual mode of addressing a king (F. Jāt. 9, 18; Mah. 105). Pl. *mahārājā* (Mah. 182). Gen. pl. *mahārājānaṃ* (Dh. 194). The lowest of the deva-lokas is called *cātummahārājika* (see the word): its rulers are the *cattāro mahārājā*, or four Great

Kings, who are Lokapālas or guardians of the world of men. Their places are situated on the Yugandhara rocks at the four Cardinal points. Their names are *Dhātaraṭṭho*, regent of the north, *Virūḷho* or *Virūḷhako*, regent of the south, *Virūpakkho*, regent of the west, and *Vessavaṇo*, regent of the east (Ab. 31, 32; Man. B. 24, 25).

MAHĀRĀÑÑAM, A great forest [महा + अरण्य]. Ab. 536; Alw. I. cvii.

MAHĀRATṬHAM, Siam [महा + राष्ट्र]. Mah. 71.

MAHĀRORUVO, Name of one of the eight Narakas or hells [महा + रौरव]. Ab. 657.

MAHĀSADDHO (*adj.*), Having great faith [महा + श्रद्धा].

MAHĀSADDO, A great noise, a loud shout [महा + शब्द]. Dh. 172, 291.

MAHĀSAHĀ (*f.*), Globe amaranth, Gomphræna Globosa [महासहा]. Ab. 578.

MAHĀSĀLO, A man of great wealth and position, a magnate [महाशाल]. Dh. 348. A mahāsāla may be either *brāhmaṇamahāsālo* a wealthy brahmin, or *khattiyamahāsālo* a wealthy Kshatriya, or *gahapatimahāsālo*, a wealthy householder. I have elsewhere referred this word to महा + सार, but there can be no doubt that it is identical with महाशाल, a classical word (See Böht. and Roth, and B. Lot. 491). The prominent characteristic of a mahāsāla being enormous wealth (see Ab. 337-339), the latter part of the compound came to be confounded with *sāra*, and the *ṛitti* on the 20th rule of Kaccāyana gives *mahāsāla* as an example of the change of *r* into *l* (Sen. K. 209). Dh. 233, 348; Man. B. 441. Dh. 130 has *brāhmaṇamahāsāra*, but this is probably a copyist's error.

MAHĀSAMANO, The great ascetic, the great philosopher, an epithet of Buddha [महा + अमण]. Dh. 340.

MAHĀSAMMATO, The Great Elect [महा + सम्मत = मन्]. This is the traditional name of the first king. When the world was repopled in the vivatta of the present kalpa (see *Kappo*), the inhabitants after a time finding the want of a ruler, elected one of their number to be king, and gave him the name of Mahāsammata. From him were descended the kings of Magadha, and not only was he Gotama's ancestor, but according to Mah. 8 he was the Bodhisatta Gotama himself in a previous birth.



**MAHĀSARO**, A great lake [महा + सरस्]. There are seven great lakes situated in Himavanta, their names are *Anotatto*, *Kaṇṇamunḍo*, *Rathakāro*, *Chaddanto*, *Kuṇḍo*, *Mandākinī*, *Sihappapāto* (Ab. 679, 680; Man. B. 17; Sen. K. 318); another enumeration substitutes *Mucalindo* and *Tiyaggalo* for the last two.

**MAHĀSATTO**, A noble or excellent man; a Bodhisatta [महा + सत्त्व]. B. Int. 465; Dh. 417; Ras. 18, 19; Mah. 231.

**MAHĀSĀVAKO**, A great disciple [महा + आवाक]. This term is given to eighty principal disciples of Buddha, men eminent by their piety or learning or the favour of their Master. Among them are mentioned the five Brahmins to whom Buddha preached his first discourse, the two aggasāvakas (*Sāriputta* and *Moggallāna*), and the eminent apostles *Ānanda*, *Mahākassapa*, *Anuruddha*, and *Mahākaccāyana*. B. Lot. 292, 293; Dh. 142.

**MAHĀSIRĀ** (f.), A tendon [महा + सिरा]. Ab. 279.

**MAHĀTANHO** (adj.), Lustful [महा + तृष्ण]. Ab. 722. Comp. *Mahiccho*.

**MAHĀTHERO**, A great or eminent therā [महा + स्थविर]. Mah. 172. At Mah. 20 the term is applied to the five hundred elders who held the first Council; at Dh. 84 to the eighty mahāsāvakas. Fem. *mahātherī* (Mah. 116).

**MAHĀTHŪPO**, The Great Dagoba [महा + स्तूप]. This is the name of a gigantic bell-shaped relic shrine built at Anurādhapura by King Duṭṭhagāmiṇī about 160 years B.C. It is still standing, though its outline is much injured, and is 150 feet in height (Mah. 165 and foll.).

**MAHATI**, To revere, to worship [मह्]. Pass. *mahīyati*. P.p.p. *mahito*.

**MAHATĪ**, see *Mahanto*.

**MAHĀTIMI** (m.), Name of a mythical fish of vast size [महा + तिमि]. Ab. 673.

**MAHATTĀ** (adj.), Great-souled, magnanimous [महा + आत्मन्].

**MAHATTHIKO** (adj.), Productive of great good, very advantageous [महा + अर्थ + इक्].

**MAHĀVAGGO**, see *Vinayo*.

**MAHĀVAṂSO**, The Great Dynasty [महा + वंश]. This is the name of a famous history of Ceylon written in Pāli by a priest named Mahānāma in the fifth century A.D.

**MAHĀVANAM**, A great forest [महा + वन]. Ras. 18.

**MAHĀVĀṬO**, A great pit [महा + अवृत्ता]. Ras. 35.

**MAHĀVIHĀRO**, Great monastery [महा + विहार]. *Jetavanamahāvihāro*, the great monastery of Jetavana (Dh. 78). There was a monastery named Mahāvihāra at Anurādhapura in Ceylon famous for the learning of its priests. It was built by King Devānaṃ Piyaṭissa about 300 years B.C.

**MAHĀVIREKO**, Cholera [महा + विरेक]. Ab. 328.

**MAHĀVIRO**, A mighty man, a great hero [महा + वीर]. A common epithet of a Buddha (Mah. 2; Att. 135).

**MAHĀYASO** (adj.), Illustrious [महा + यशस्]. Mah. 20, 22, 159.

**MAHESAKKHATTAM**, Power, eminence, superiority [the next + त्व].

**MAHESAKKHO** (adj.), Possessing great authority or influence, powerful, eminent, lit. "having the name of a great lord" [महा + ईश + आख्या]. B. Int. 239. *Mahesakkho devarājā*, a powerful deva king (Dh. 153, 154). Of a *devatā* (Dh. 77; Att. 213). Of a *yakkha* (Dh. 403). Of a man (Gog. Ev. 31).

**MAHESI** (m.), Great sage, great saint [formed by sandhi of *mahā* with *īsi*, the corresponding S. word is महर्षि]. "The Great Rishi" is a common epithet of Buddha, or of any Buddha (Ab. 2, 1033; Kh. 21; Mah. 27). At Dh. 74 it is used of an Arhat. Gen. *mahesino* (Mah. 27). Pl. *mahesayo*.

**MAHESĪ** (f.), A king's wife, a queen [महिषी]. Ab. 232, 1033; Mah. 9, 202. *Aggamahesi*, a queen-consort. Gen. *mahesiyā* (Dh. 230).

**MAHESITTAM**, Queenship [महिषी + त्व]. *Mahesitte 'bhiseccayī*, inaugurated her as his queen (Mah. 53, 65).

**MAHĪ** (f.), The earth, the ground; place; land; name of a river [मही]. Ab. 181, 682, 1052. *Mahīkampō*, an earthquake (Mah. 41). *Mahīpālo*, *mahīpati*, a king (Ras. 18; Mah. 41). *Yuddhamahī*, battle field (Mah. 62). *Bodhiṭṭhānārāhā mahī*, a spot worthy to be the site of the Bo tree (Mah. 89). *Sabbā Laṅkāmahī*, the whole surface of Ceylon (Mah. 108). Loc. *mahiyaṇṇ*, on the earth (Alw. I. ix). The river Mahī is one of the Mahānadis (Man. B. 17).

**MAHICCHATĀ** (f.), Lust, desire [महा + इच्छा + ता].

MAHICCHO (*adj.*), Lustful [महा + इच्छा]. Ab. 722.

MAHIDDHIKATĀ (*f.*), Magical power [next + ता].

MAHIDDHIKO, and -YO (*adj.*), Possessing supernatural power, miraculous, magical [महा + च्छि + क]. Ras. 16. *Mahiddhiyā puññasampadā*, the possession of merit has magical power (Kh. 14). *Mahiddhika* used of a man generally means possessed of a high degree of iddhi (Mah. 4, 172; Alw. I. 55).

MAHĪDHARO, A mountain [मही + धर]. Mah. 78. Comp. *Mahindharo*.

MAHIKĀ (*f.*), Frost [महिका]. Ab. 56.

MAHILĀ (*f.*), A woman [महिला]. Ab. 231.

MAHĪLATĀ (*f.*), An earth-worm [मही + लता]. Ab. 675.

MAHĪMSAKAMANĢALAM, The Andhra country [महिषक + मण्डल]. See *Mahisamanḍalam*. The form *mahimsaka* is used in *sāsanaṇaṇsa*.

MAHINDHARO, A mountain [मही + धर]. Mah. 167.

MAHINDO, Indra; Mahendra, a great Buddhist missionary [महा + इन्द्र]. Ab. 18. Mahinda was the son of the Indian king Dhammāsoka; he converted Ceylon to the Buddhist faith about 300 years B.C., and translated the Pāli Aṭṭhakathās, or Commentaries on the Buddhist Scriptures, into Sinhalese (Mah. 71, 76, etc.).

MAHĪPĀLO, A king [मही + पाल]. Mah. 17.

MAHĪPATI (*m.*), A king [मही + पति]. Mah. 24.

MAHĪPO, A king [महीप]. Mah. 79.

MAHĪRUHO, A tree [मही + रुह]. Ab. 539; Mah. 79, 111.

MAHISAMANḢALAM, The Andhra country [महिष + मण्डल]. Mah. 71, 73. See *Mahimsa-kamanḍalam*.

MĀHISAKO (*adj.*), Belonging to buffaloes [महिषक]. *Māhisako*, a herd of buffaloes (Sen. K. 394).

MAHISO, A buffalo [महिष]. Ab. 616. Fem. *mahis*, a buffalo cow. *Vanamahiso*, a wild buffalo (F. Jāt. 12). *Mahisacammam*, buffalo hide (Mah. 152).

MĀHISO (*adj.*), Belonging to buffaloes [महिष]. Sen. K. 392.

MAHISSARO, Vishṇu [महा + ईश्वर]. Ab. 16.

MAHISSARO, A king [मही + ईश्वर].

MAHĪTALAM, The ground [मही + तल]. Mah. 24.

MAHITO (*ṣ.p.p. mahati*), Revered, worshipped [महित = मह]. Ab. 750. *Tilokamahito agga*, the Chief revered by the three worlds, viz. Buddha (Alw. I. xvi).

MAHĪYATI (*pass. mahati*), To be revered.

MAHO, A festival [मह, महस]. Ab. 178. *Vihāramaho*, a festival in honour of the opening of a monastery (Mah. 160). *Pāsādamaho*, festival at the opening of a palace (Dh. 324).

MAHODADHI (*m.*), The sea [महा + उदधि]. Mah. 110; Sen. K. 480.

MAHOGHO, A torrent, a flood [महा + ओघ]. F. Jāt. 3; Dh. 9, 51.

MAHOGHO (*adj.*), Having a mighty stream [महा + ओघ].

MAHORAGO, A great snake, a Nāga [महा + उरग]. Mah. 116.

MAHOSADHAM, Dry ginger; the plant *ativisā* [महा + ओषध]. Ab. 459, 586.

MAHUSSĀHO (*adj.*), Energetic, persevering [महा + उत्साह]. Ab. 722.

MAHUSSAVO, A great festival [महा + उत्सव]. Mah. lxxxvi; Att. 220.

MAJJAM, Strong drink, spirituous liquor, wine, spirits [मद्य]. Ab. 533. *Majjapānam*, drinking strong drink (Kh. 5). *Majjapāyī* (*m.*), one who drinks strong drink (Ras. 23). *Majjavikkuyī*, a tavern-keeper (Ab. 511).

MAJJANAM, Intoxication; pride (from *majjati*). Dh. 316.

MAJJANAM, Rubbing, polishing [मार्जन]. Dh. 367.

MAJJAPO (*adj.*), One who drinks strong drink; a winebibber, a drunkard [मद्य + प]. Dh. 97.

MAJJĀRO, A cat [मार्जार]. Ab. 615.

MAJJATI, To be joyous; to be intoxicated [मद्]. Dh. 275. P.f.p. *madantiyo*. P.p.p. *matto*.

MAJJATI, To rub, to polish [मृज्]. P.p.p. *maṭṭho*.

MAJJHAGATO (*adj.*), Same meaning as next [मज्ज + गत = गम]. Das. 24; B. Lot. 396.

MAJJHAGO (*adj.*), Going among, being in the midst of [मज्जग]. *Amaccagāṇamajjhago*, surrounded by his ministers (Mah. lxxxviii). *Khīrasāgaramajjhago Meru*, Mount Meru situated in the Milky Ocean (Mah. 240). With loc. *Candotārakesu majjhago*, the moon surrounded by the stars (Ras. 28). *Janamajjhago*, in the midst of the people, in public (Mah. 73).

MAJJHANHO, and -NHO, Midday [मध्य + अह्न].  
Ab. 767.

MAJJHANTIKO, Midday [मध्य + अन्त + इक].  
Ab. 767. *Majjhantikasumaye*, at noontide (Ras. 32). *Majjhantiko hoti*, it is noon (Gog. Ev. 23).

MAJJHATTATĀ (f.), Impartiality, moderation, indifference [मध्यस्थ + ता]. Ab. 159. Comp. Man. B. 416 (madhyasthatā).

MAJJHATTO (adj.), Impartial, neutral [मध्यस्थ].  
*Majjhatto mittasattusu*, impartial to friend and foe (Mah. 128).

MAJJHIMADESO, The Central Region, Central India [मध्यम + देश]. Ab. 186; Dh. 348, 397; Alw. I. 73, 97; Man. B. 140. This district bore a sacred character in the eyes of Buddhists, embracing as it did places such as Rājagaha and Sāvatti hallowed by the residence or frequent visits of Buddha. It is said to be nine hundred yojanas in circuit, its boundaries being the towns of Kajaṅgala and Mahāsālā, the river Salalavatī, the towns of Setakaṇṇikā and Thūna, and the mountain Uśraddhaja (Alw. I. xxix; Kh. 20).

MAJJHIMO (adj.), Middle, central, mean, moderate, of medium size [मध्यम]. Ab. 905. *Akārāyi majjhimaṃ cetiyāvaṭṭaṃ*, described a circle of moderate dimensions (Mah. 173). *Majjhimaṭṭapaṣo*, the middle hermit, viz. the second born of three hermit brothers (F. Jāt. 4). *Majjhimapuriso*, a man of the middle height (Pāt. 66). In gram. *majjhimapuriso* means the 2nd person (Sen. K. 424). *Majjhimitthi*, a middle-aged woman (Dh. 315). *Tikkhinindriyo majjhimindriyo mudindriyo*, having acute senses, having ordinary senses, having dull senses (B. Lot. 305). *Majjhimo*, one of the notes of the Hindu gamut (Ab. 132). *Majjhimo* and -maṃ, the waist (Ab. 271, 905). For *majjhimasīlaṃ*, *majjhimanikāyo* see *Sīlaṃ*, *Nikāyo*.

MAJJHO, and MAJJHAM, Middle, centre, interior; the waist [मध्य]. Ab. 271, 767, 1091. *Saṅghamajjhaṃ pavisitvā*, having gone into the midst of the assembly (F. Jāt. 46). *Āṭavimajjhaṃ patta-kāle*, when they had got into the forest (Dh. 300). *Saṅghamajjhā (abl.) apakkamma*, having left the assembly (F. Jāt. 46). Instr. *Majjhena bhaggaṃ nāsā*, nose broken across the middle (Ras. 20). *Majjhena tathāgato dhammaṃ deseti*, Buddha preaches a doctrine which is a mean between two extremes (Gog. Ev. 38). Loc. *majjhe*, *majjhamhi*. *Tassa majjhe*, in the centre thereof (Mah. 162).

*Majjhe ṭhapetvā okāsaṃ*, leaving a space in the middle (Mah. 172). *Samuddamajjhe*, out at sea (F. Jāt. 4). *Bhūmajjhe*, between the eyebrows (Ab. 876). *Amaccamajjhamhi*, in the midst of his ministers, surrounded by his ministers (Mah. 157). Dh. 62.

MAJJHO (adj.), Middle, central [मध्य]. *Majjhayāmo*, the middle watch of the night (Mah. 157). *Majjhadeso*, the Majjhima Desa. *Majjhaṭṭhāne*, in the middle (Dh. 412).

MAKARANDO, The nectar of a flower [मकरन्द].  
Ab. 545.

MAKARO, Name of a mythical fish or sea monster [मकर]. Ab. 672; Man. B. 23; B. Int. 376. See *Rāsi*.

MAKASO, A gnat, a mosquito [मशक]. Ab. 646; Man. B. 113. *Paṇsamakasaṃ*, gadflies and gnats (Cl. Gr. 83; Sen. K. 366).

MAKKATAKO, A spider [मकैटक]. Ab. 621; Dh. 62.

MAKKATO, A monkey [मकैट]. Ab. 614; Dh. 106; F. Jāt. 52.

MĀKKAVO, The shrub *Eclipta Prostrata* [मार्कव].  
Ab. 595.

MAKKHAṆAṀ, Smearing; oil [म्रच्छण]. Dh. 430.

MAKKHĀPETI (caus.), To cause to be anointed (from next). Dh. 240.

MAKKHETI, To smear, to anoint; to rub out [म्रच्छ]. *Pāde telena makkhiya*, having anointed his feet with oil (Mah. 177). *Padāṃ m.*, to obliterate a footmark (Dh. 163). Mah. 41; Dh. 196.

MAKKHĪ (adj.), Concealing one's vices [म्रच्छ + इन्]. *Pāpamakkhī*, one who conceals his own vices (Alw. I. 120).

MAKKHIKĀ (f.), A fly [मच्छिका]. *Madhumakkhikā*, a bee. *Piṅgalamakkhikā*, a gadfly.

MAKKHITO (p.p. *makkheti*), Smeared, anointed, stained, soiled [म्रच्छित = म्रच्छ]. Dh. 102, 410. *Lohitamakkhito*, bloodstained (Mah. 259).

MAKKHO, Concealing one's vices, hypocrisy [म्रच्छ].  
Dh. 27, 72.

MAKULO, and -LAṀ, An opening bud; a knob [मकुल]. Ab. 544; Dh. 209.

MAKUṬO, and -ṬAṀ, A crest, diadem, topknot [मकुट, मुकुट]. Ab. 283. *Makuṭaṃ moceti*, to let down or dishevel the hair (Mah. 190).

MĀLĀ (f.), A wreath, a garland; a necklace; a flower; a row, a line [माला]. Ab. 307, 1120.

*Pupphamāla*, a garland of flowers (Mah. 35). *Suvaṇṇamāla*, a golden wreath or necklace (Dh. 233; Ras. 38). *Mūlāpūjaṃ karoti*, to make an offering of garlands (Dh. 373). *Dīpamāla*, festoons or rows of lamps (Mah. 35, 213). *Mūlādūmaṇ*, a wreath of flowers (F. Jāt. 6). *Mūlātamāla viya kūlaṇ katvā*, passing away like a withered flower (Dh. 166). *Vacanamāla*, a row or series of words in regular order, a dictionary. Comp. *Mālo*.

**MĀLĀGUḬO**, A bouquet of flowers [माला+गुड]. Mah. 211.

**MĀLĀGUṆO**, A garland of flowers [माला+गुण]. Dh. 10. *Māluguṇaparikkhittā* (f.), a marriageable woman.

**MĀLĀKĀRO**, A gardener [माला+कार]. Ab. 507; Dh. 167, 209.

**MĀLAKO**, A circular enclosure, yard, terrace, a consecrated enclosure [माल+क]. Mah. 86, 103, 198, 199. *Bodhimāloko*, the enclosure in which a Bo tree stands (Ras. 38).

**MĀLĀM**, Dirt, filth; excrement; stain, taint; fault, defect; impurity, sin; rust [मल]. Ab. 274. *Mālaṃ vaṇṇassa kosajjaṃ*, sloth is the canker of beauty (Dh. 43).

**MALATARAṀ**, A greater or worse taint [मल+तर]. Dh. 44.

**MĀLATĪ** (f.), The great-flowered jasmine [मालती]. Ab. 576.

**MALAYAJO**, Sandal wood [मलयज]. Ab. 300.

**MALAYO**, A mountainous range in the Dekhan; a mountainous district in Ceylon of which Adam's Peak is the centre; a garden, a park; jungle [मलय]. Ab. 1113; Mah. 52, 167, 217.

**MĀLĪ** (adj.), Having a garland or row [मालिन]. *Vividhaddhajamūlī mahābodhi*, the great Bo tree decked with rows of varied banners (Mah. 112).

**MĀLIKĀ** (f.), A garland; double jasmine [मालिका]. Att. 194.

**MĀLIKO**, A gardener, a florist [मालिक]. Ab. 507.

**MĀLIMASO** (adj.), Dirty, stained, polluted [मलीमस]. Ab. 700.

**MALINĪBHAVATI**, To be stained [मलिनी+भू]. **MALINĪKAROTI**, To stain, to pollute [मलिनी+कृ]. Cl. Gr. 99.

**MALINO** (adj.), Dirty; dark, brown, black [मलिन]. Ab. 647, 700.

**MALLAKO**, A cup [मल्लक]. Ab. 458 (= ṣarāva). Sen. K. 519.

**MALLIKĀ** (f.), Arabian jasmine [मल्लिका]. Ab. 574; Dh. 10.

**MALLIKO**, A sort of goose with brown legs and bill [मल्लिक]. Ab. 647.

**MALLO**, A professional wrestler; (pl.), name of a people [मल्ल]. *Mallayuddhaṃ yujjhati*, to wrestle (Dh. 274). The Mallas were a tribe of Hindustan, one of their towns was Pāvā (B. Int. 87; B. Lot. 486). *Mallesu cārikaṃ caramaṇo*, wandering in the Malla country.

**MĀLO**, A pavilion, a pagoda [माल]. Ab. 209 (*ekakūṭayuto*, "a one-peaked building").

**MĀLŪRO**, The tree Ægle Marmelos [मालूर]. Ab. 556.

**MĀLUTO**, Wind, air [मारुत]. Ab. 37.

**MĀLUVĀ** (f.), A creeper. Dh. 29, 59.

**MĀLYAṀ**, A flower; a garland of flowers [माल्य]. Ab. 307, 1081.

**MĀM**, **MAMA**, **MAMAM**, see *Ahaṃ*.

**MAMAKO** (adj.), Mine [ममक]. *Amamako*, not mine, alien.

**MĀMAKO** (adj.), Mine, my own; treating as one's own, loving [मामक]. *Buddhamāmakō dhammamāmakō saṅghamāmakō*, devotedly attached to Buddha, his law, and his church (Dh. 166). Fem. *Ratanattayamāmikā*, devoted to the three gems (Ras. 37, comp. Mah. 122).

**MAMĀYATI**, To be attached or devoted to [ममाय]. *Mayā pi ca ayaṃ rājā mahābodhiṃ mamāyati*, "this king neglecting me lavishes his devotion exclusively on the Bo tree" (Mah. 122).

**MAMĀYITO** (p.p. last), Concerning or belonging to oneself, own. *Yaṃ paresaṃ mamāyitam ādiyati*, takes what belongs to others (Alw. N. 120). *Ca-kkhāni mamāyitāni*, my own eyes (Dh. 83). *Nāmarūpasmiṃ mamāyitam*, making the nāmarūpa one's own, identifying oneself with it, pride of self (Dh. 66, the comment says *yassa ahaṃ ti vā mamaṃ ti vā gāho n' atthi*, "who has no attachment, saying this is I, this is mine"). *Mamāyitā kāmā*, attachment to self; pride of individuality (see *Attavādo*).

**MAMMACCHEDAKO** (adj.), Breaking the joints [मर्मन् + छेदक]. *Mammacchedakavacandāni*, abusive, violent language, words that break one's very bones (Dh. 229).

**MAMSAṀ**, Flesh, meat [मांस]. Ab. 280. *Maṃsaloहितuṃ*, flesh and blood (Ab. 157). Pl. *maṃsāni*, flesh (Dh. 28). *Maṃsacakkhu*, the eye of the

flesh, the bodily eye as opposed to the *dibbacakkhu*.

F. Ját. 4.

**MĀNADO** (*adj.*), Inspiring pride, a term of respect [मानद]. At Mah. 115, 206, the nom. is used as an epithet of a king.

**MANAKKĀRO**, Acute consciousness of pain or pleasure, sensitiveness [मनस्कार]. Ab. 159.

**MANĀM**, see *Mano*.

**MANĀM** (*adv.*), A little [मनाक्]. Ab. 1148.

**MĀNĀM**, Measuring; a measure [मान]. Ab. 914.

*Mānakūṭaṃ*, false measures. Comp. *Māno*.

**MĀNANĀ** (*f.*), and **-NĀM**, Honouring, revering, offering [मानना, मानन]. Ab. 425; Pāt. 74.

**MĀNANIYO**, and **-IYYO** (*adj.*), That ought to be honoured, venerable [माननीय].

**MANĀPO** (*adj.*), Pleasing, pleasant, charming, pretty [मनआप]. Ab. 694. *Manāpāni vatthāni*, nice clothes (Dh. 403). *Manāpā kuladārikā*, a pretty young lady (Dh. 233). *Tass' ekaputtako ahosi piyo manāpo*, he had an only son his darling and delight (Dh. 93, Das. 2). *Manāpassavano*, flowing in the channels of pleasure (Dh. 60). *Manāpāni rūpāni*, agreeable sights (Dh. 410). *Manāpacārī*, whose conduct is pleasant, who acts to give pleasure. Instr. *manāpena*, in a pleasant manner (Dh. 213).

**MANASĀ**, see *Mano*.

**MĀNASAM**, The mind; Arhatship; intention, purpose [मानस]. Ab. 152, 850. *Na me toseti mānasam*, does not rejoice my soul (Mah. 197). *Te mānasam baddham*, your mind is made up (Dh. 82). *Vimuttamānaso*, having the mind free or emancipated (Dh. 62). *Sumānaso*, pleased (Mah. 7). *Nūtiṇaṃ dāṭṭham katvāna mānasam*, having formed the intention of visiting his friends (Mah. 76). *Ativimhitamānaso*, greatly astonished (Mah. 82). *Mettam mānasam*, friendly mind or intention, good will (Kh. 15). *Mūlhamānaso*, infatuated (Mah. 39). *Sabbesaṃ hitamānasā*, having at heart the good of the whole nation, with the intention of benefiting all (Mah. 15). *Appattamānaso sekho*, one who has not attained Arhatship, who is still a sekha (Dh. 255). Comp. *Mānaso*.

**MANASI**, see *Mano*.

**MANASICCHATI**, To wish, to desire [मनसि + इष].

**MANASIKĀRETI** (*caus. manasikaroti*), To fix the attention [मनसि + कारयति = कृ]. Dh. 111.

**MANASIKĀRO**, Attention [मनसि + कार]. B.

Lot. 413; Dh. 326. *Tesaṃ amanasikārā*, from inattention to these (Dh. 401). *Samānāmanasikāram anvāya*, by careful pondering.

**MANASIKAROTI**, To mind, to attend, to pay attention to, to bear in mind, to think about, to ponder, to fix the mind on, to take to heart [मनसि + कृ]. *Tasmā ayam pi nīti sādhuṇaṃ manasikātabbā*, accordingly this usage must be carefully borne in mind. *Sādhuṇaṃ manasikarotha*, attend carefully to what I have to say (B. Lot. 413, Alw. N. 120). *Tṭhi lakkaḥāṇi manasikātuṃ asakkoti*, he is unable to fix his attention on the three characteristics of existing things (Dh. 401). Ger. *manasikātvā*. *Mama koṭṭhāsaṃ amanasikātvā attano khettaṃ koṭṭhāse yaṃ icchasi taṃ karoṇi*, letting my share alone do what you like in your own share of the field (Dh. 126). *Tathāgatam amanasikātvā*, without taking any notice of Buddha (Dh. 240). With *manasi* dissociated from the verb: *etaṃ manasi ca kayirā*, and let him ponder this (Mah. 158).

**MANASIKATO** (*p.p.* last), Attended to, borne in mind, pondered [मनसि + कृत]. *Sumanasikato*, well pondered.

**MĀNASIKO** (*adj.*), Mental [मानसिक]. Sen. K. 391.

**MANASO**, see *Mano*.

**MANASO**, A substitute for *mano* at the latter end of a compound [मनस]. *Byāsattamanaso*, having a distracted mind (Dh. 51).

**MĀNASO**, Lust [मानस]. Ab. 850 (= *rāga*). Comp. *Mānasam*.

**MANASSI** (*adj.*), Sensible, intelligent, clever, prudent [मनस्विन्]. Sen. K. 399. Fem. *manassinī* (Alw. I. xcv).

**MĀNATTAM**, This is the name of some sort of penance or punishment attached to the commission of a saṅghādisesa offence [मान + त्व]. It is explained by *bhikkhūnaṃ mānanābhāvo arādhanaṃ*, and probably consists in the offender being placed temporarily (for six days) in a position of inferiority to his brother monks. It may be either *apaṭicchannamānattam*, penance for an offence which has been confessed, or *paṭicchannamānattam*, penance for an offence that has been concealed; in the latter case it is combined with *parivāsa* (Pāt. 6, 74). *Mānattam deti* or *samādiyati*, to undergo penance (Pāt. 69).

**MĀNAVĀ** (*adj.*), Proud [मानवन्].

MĀNAVAKO, A young man, a youth, especially a young Brahmin [माणवक]. Dh. 186.

MĀNAVĪ (f.), A woman [मानवी]. Sen. K. 305.

MĀNAVIKĀ (f.), A young woman, a girl, a Brahmin girl [माणविका]. Dh. 340.

MĀNAVO, Mankind, man; a man [मानव]. Ab. 227, 842; Sen. K. 389; Cl. Gr. 89.

MĀNAVO, A boy, a youth, a young man, especially a young Brahmin [माणव]. Ab. 253, 842; B. Lot. 436; Dh. 94, 120, 185, 323, 356. *Assalāyano nāma mānaro*, the young Brahmin Ācvalāyana (Alw. I. lxix).

MANĀYATANAM, The mind [मनस् + आयतन]. See *Āyatanam* and *Mano*.

MAÑCĀDHĀRO, A bedstead [मञ्च + आधार]. Ab. 309.

MAÑCAKO, A bed, a bedstead [मञ्चक]. Ab. 308.

MAÑCO, A bed [मञ्च]. Ab. 309, 310. *Marapa-mañce nipanno*, lying on his deathbed (Dh. 258, comp. Mah. 47, 108). *Mañcapīṭhāni*, beds and chairs (Mah. 84, comp. Alw. I. cvii).

MAṆḌABBO, Patronymic from Maṇḍu [माण्डव]. Cl. Gr. 89.

MANDABHĀNĪ (adj.), Speaking little [मन्द + भाष + इन्]. F. Jāt. 19.

MANDAGĀMĪ (adj.), Marching slowly [मन्द + गामिन्]. Ab. 379.

MAṆḌAKAPPO, see *Kappo*.

MANDĀKINĪ (f.), A name of the Ākāsagaṅgā or celestial river; name of one of the Mahāsaras or great lakes of Himavanta [मन्दाकिनी]. Ab. 27, 679; Man. B. 17.

MAṆḌALAGGO, A crooked sword, a sabre [मण्डल + अग्र]. Ab. 391.

MAṆḌALAM, A disk, a circle; circuit, circumference; a district comprising a number of villages, a region, a province; a heap; a multitude [मण्डल]. Ab. 53, 631, 992. *Candamaṇḍalam*, the moon's orb (F. Jāt. 58; Dh. 340). *So assaṃ āruhitvā taṃ siḅhaṃ dhāvayaṃ maṇḍale*, mounting the horse he rode him at full speed in a ring (Mah. 142). *Paramaṇḍalāni*, foreign countries. *Sākhāmaṇḍalēhi*, with spreading branches (Att. 213). *Pāna-maṇḍalam*, a place where people drink together (Ab. 534). *Morassu akkhimaṇḍalam*, the circle of the eye in a peacock's tail (Pāt. 91). One of the articles of dress of a Buddhist priest is called *maṇḍalam* (Ab. 296). See *Timāṇḍalam*.

MAṆḌALAMĀLO, A circular house or hall with a peaked roof, a pavilion [मण्डल + माल]. See *Mālo*.

MAṆḌALĪ (f.), A disk, a circle [मण्डली].

MAṆḌALĪ (adj.), Having a disk, orb, circular [मण्डलिन].

MAṆḌALIKAM, Anything round, a circle or globe [मण्डल + इक]. Dh. 340.

MAṆḌALISSARO, A ruler, a sovereign [मण्डल + ईश्वर]. Ab. 335.

MAṆḌANAM, Adornment; an ornament [मण्डन]. Ab. 282.

MAṆḌANO (adj.), Adorning [मण्डन]. Sen. K. 473.

MAṆḌAPAM, A roofed open hall or temple, generally built for a temporary purpose, a pavilion [मण्डप]. Ab. 210; F. Jāt. 46; Mah. 7, 82, 258.

MAṆḌĀPETI (caus. *maṇḍeti*), To cause to be adorned. Mah. 211.

MANDĀRAVO, *Erythrina Fulgens* [मन्दारव]. Pāt. xxvi; B. Int. 178, 535; B. Lot. 306.

MANDĀRO, A name of the western mountain behind which the sun sets [मन्दार]. Ab. 606.

MAṆḌETI, To adorn, to decorate [मण्ड]. Mah. 12, 213; Dh. 189.

MANDĪBHĀVO, Slackening, dulling [मन्दी + भाव]. *Vegamandibhāvattam*, to diminish the shock of the attack (Mah. 156).

MANDIRAM, A house, an edifice; a town [मन्दिर]. Ab. 205, 1065; Mah. 97, 258.

MAṆḌITO (p.p.p. *maṇḍeti*), Adorned [मण्डित]. Dh. 247; Mah. 161, 172.

MANDO (adj.), Slow; stupid; dull; small; low, slight, weak [मन्द]. Ab. 721, 892. *Mandagāmi*, marching slowly. *Mandabhāṇī*, speaking little, reticent. *Mando hāso*, a slight laugh (Ab. 175). *Mandapañño*, and *mandabuddhi*, having little wisdom, foolish (Dh. 401). *Mandabhāgadheyyo*, luckless, miserable (Att. 206). *Mandāni aṅgāni*, small limbs (B. Lot. 569). In music *manda* means a deep or bass sound (Ab. 137, *gambhīro ravo*).

MAṆḌO, Scum [मण्ड]. Ab. 467. *Dadhimaṇḍam*, whey (Ab. 500).

MAṆḌUKAṆṬAKO, A maṇḍu thorn, supposed to destroy a tree or plant pierced with it. F. Jāt. 6; Mah. 122.

MAṆḌUKO, A frog [मण्डूक]. Ab. 675. *Maṇḍū-kabjiam*, frog's spawn (Mah. 245).

MANESIKĀ (f.), One of the amusements forbidden to a bhikkhu, guessing the thoughts of others [मनस् + एष + इका].

**MĀNETI** (*caus. māññati*), To honour, to revere [मानयति = मन्]. Sen. K. 488. With gen. *Saṅghassa mānetvā*, having paid reverence to the priesthood (Mah. 252).

**MANGALITṬHAKĀ** (*f.*), Auspicious brick, viz. what we call a foundation stone [मङ्गल + ईष्टक]. *Maṅgalitṭhakam patitṭhapeti*, to lay a foundation stone (Mah. 170).

**MANGALO** (*adj.*), Auspicious, lucky; joyous, festive; belonging to state occasions [मङ्गल]. Ab. 88. *Maṅgalañ*, rejoicing, festival, festivity, holiday, festive ceremony (Dh. 247), blessing, boon (Kh. 5). *Maṅgalaḥatthi*, and *maṅgalo hatthi*, an elephant ridden on great occasions, a state-elephant (Alw. I. 79; Dh. 417; Mah. 104). *Maṅgala-uyyanam*, royal gardens. *Maṅgalavāhi*, a royal or state charger (Mah. 134). *Maṅgalapokkharani*, royal pleasure tank. *Maṅgalagītāni*, songs of rejoicing (Mah. 99). *Etam maṅgalam uttamañ*, this is the greatest blessing (Kh. 5). *Abhisekamaṅgalam*, festival of a king's coronation (Dh. 219; Mah. lxxvi). *Puttassa ndmakaraṇe maṅgalamhi*, at the fête of naming his son (Mah. 135). *Āvāha-maṅgalam*, a wedding (Dh. 240). *Maṅgalam karoti*, to hold a festival (Dh. 317). *Maṅgalakiriyaḍvaso*, a fête day (Dh. 288). *Maṅgalapāyāso*, rice pudding used at festivals. The term *maṅgalalakṣhaṇam*, "auspicious sign," is given to 108 marks with which the sole of Buddha's foot was supposed to be covered. Of these the principal was the cakka, and around it were grouped representations of birds, animals, inhabitants of various worlds, emblems of royalty, etc. (Man. B. 367). *Maṅgalo*, name of one of the twenty-four Buddhas (Mah. I; Man. B. 95).

**MAṆI** (*m. and f.*), A gem, a jewel; a waterpot [मणि]. Ab. 489, 1113. *Maṇipallaṅko*, a jewelled couch (Mah. 4; Dh. 191).

**MĀNĪ** (*adj.*), Proud; as latter part of a compound, thinking, fancying [मानिन्]. *Bālo paṇḍitamānī*, a fool who thinks himself wise (Dh. 12). Fem. *mānīni* (Mah. 122).

**MAṆIBANDHO**, The wrist [मणि + बन्ध]. Ab. 265.

**MĀNIKĀ** (*f.*), A weight = four Doṇas [माणिका]. Ab. 483.

**MAṆIKĀM**, and **-KO**, A waterpot [माणिक]. Ab. 456. *Udakamaṇiko*, a waterpot (Dh. 113).

**MAṆIKKHANDHO**, A magic jewel [मणि + खन्ध]. F. Jāt. 3.

**MAṆILAKKHAṆAM**, Telling a person's fortune from the jewels in his possession [मणि + लक्षण].

**MAṆIMAYO** (*adj.*), Made of gems, or jewelled [मणिमय]. Dh. 95.

**MANINDRIYAM**, The organ of mind, the mind, the intellect [मनस् + इन्द्रिय]. See *Indriyañ*. B. Lot. 413.

**MANISAPPO**, A sort of venomous snake [मणि + सर्प].

**MĀNITO** (*p p.p. māneti*), Revered, honoured [मानित = मन्]. Ab. 750; Ras. 72.

**MANITUM**, see *Maññati*.

**MAÑJARĪ** (*f.*), A sprout; a compound pedicle [मञ्जरी]. Ab. 550.

**MAÑJETṬHO** (*adj.*), Light red [मञ्जिष्ठ]. Ab. 95.

**MAÑJĪRO**, A foot ring, bangle [मञ्जीर]. Ab. 288.

**MAÑJITṬHĀ** (*f.*), Bengal madder [मञ्जिष्ठा]. Ab. 582.

**MAÑJU** (*adj.*), Beautiful, lovely, delightful [मञ्जु]. Ab. 693; Dh. 146.

**MAÑJUSĀ** (*f.*), A basket, box, casket [मञ्जूषा]. Ab. 524; Mah. 179.

**MAÑJŪSAKO**, Name of a celestial flower [मञ्जूषक].

**MANKU** (*adj.*), Troubled, restless, disturbed, put out, irritable, annoyed, angry, fretful, discontented [मङ्कु]. Dh. 44. *Maṅkubhāvo*, discontent (Dh. 275, 375). *Maṅkubhūto*, annoyed, irritated, discontented (Dh. 263). *Maṅkukaraṇam*, disturbance, troubling (Pāt. 89). *Avisārado upasaṅkamati maṅkubhūto*, he enters that assembly timid and troubled.

**MAÑÑATI**, To think, to suppose, to imagine, to consider, to esteem, to know, to believe, to understand [मन्]. With two acc. *Gadruḥam tuvañ maññe*, I consider you an ass (Sen. K. 329). With acc. and dat. *Kaṭṭhassa tuvañ maññe*, I value you at a stick, viz. I don't care a fig for you (Sen. K. 329). *Na ca te dhamme uggaḥetabbam pariyaḍupitabbam maññissanti*, nor will they think it necessary to learn and retain those doctrines (Alw. N. 23). *Attano sāmīniñ viya maññañ*, looking upon her as his wife (Mah. 24). *Devatā iti maññimsu*, thought they were angels (Mah. 89). *Maṛicim toyā ti maññañ*, taking the mirage for water (Ras. 29). *Taṃ kiñ maññañasi*, what do you think of this? how do you understand this? (Alw. I. xlv). *Yo bālo maññañati balyaṃ*, the fool who knows his folly (Dh. 12). *Tvañ patthayase*



*apatthiyam maññāmi*, it seems to me you're asking for what ought not to be asked for (Dh. 96). *Īnavittako me sahāyo ti maññamāno maññe imam papāṇākuraṇi pahini*, I suppose he sent this present under the impression that his friend was not very well off (Alw. I. 75). *Tumhākaṁ gehe bahū maññe goṇā*, I presume at your house there are a great many oxen (F. Jāt. 10). *Disvā maññe parijayam*, foreseeing, I suppose, my defeat (Mah. 194). *Unmattako esa maññe*, why the man must be mad! (Dh. 408). *Appamaññati*, to despise. *Bahumaññati*, to honour. The phrase *yassa dāni kālāṁ maññasi* is equivalent to our "I await your pleasure." When Jīvaka in *Sāmaññaphala S.* gets ready the king's elephants to pay a visit to Buddha he says, *kappitāni kho te deva hatthiyānāni yassa dāni kālāṁ maññasi*, which the comment explains thus, *upacāravacanam etaṁ : idaṁ vuttam hoti, yān taya dāntam tam mayi kataṁ, idāni yassa tvaṁ gamanassa vā āgamanassa vā kālāṁ maññasi tad eva attano ruciyā karohīti*, "this is a courteous expression by which is meant, I have executed your orders, for whatever coming or going you think the right time has come, do it as suits your convenience." So when at the end of the *Sūtra* the king says he must now depart, Buddha replies, *yassa dāni tvaṁ mahārāja kālāṁ maññasi*. In *Brahmayu S.*, when Uttara tells Buddha that *Brahmayu* wishes to see him, Buddha replies, *yassa dāni māṇavaka Brahmayu brāhmaṇo kālāṁ maññasi* : here the use of the 2nd pers. is peculiar, but the idea is, "I will see *Brahmayu* whenever you like ;" it is explained thus, *māṇavaka Brahmayu-brāhmaṇo yassa dassanassa kāmo tassa dussanassa idāni tvaṁ kālāṁ maññasi dassanāya āgamanassa pattakallan ti attho*. Pres. *maññati*, *maññate* (Sen. K. 439, 442), 1st pers. *maññe*, *maññāmi*. Aor. *amaññi*, *maññi* (Mah. 237 ; Dh. 315). Fut. *maññissati*. P.pr. *maññam*, *maññamāno* (Mah. 24 ; Dh. 139). Ger. *mantvā*, *mantvāna*, *mantvāna* (Mah. 52, 110 ; Sen. K. 503). Inf. *manitum*, *mantum* (Sen. K. 503). P.f.p. *mantabbo*, *manitabbo*. P.p.p. *mato*. Caus. *māneti*. See *Munāti*, which is also a pres. from *मन्*.

MANO, and MANAM, The mind, the intellect, the thoughts, the heart [मनस्]. Ab. 152 ; B. Int. 449, 499. *Dhamme me ramati mano*, my heart delights in the law (Ras. 17 ; comp. Dh. 21, 53). *Hadayaṁ manaṁ ca sokā mahantā pi na tāpayanti*,

sorrows even great ones do not rack the heart and mind (Das. 7). *Manasā dāḥhena*, with steadfast mind (Kh. 8). *Manasā pasannena bhāsati*, speaks with a pure heart (Dh. 1). *Mano* "the mind or thoughts" is constantly opposed to *vācā* or *vaci*, and to *kammaṁ* or *kāyo*. *Yassa kāyena vācīya manasā n' atthi dukkataṁ*, he who offends not in deed, word or thought (Dh. 70, comp. 42 ; B. Lot. 866). *Santaṁ tassa manaṁ hoti santā vācā ca kamma' ca*, his mind is calm, his speech and action are calm (Dh. 18). *Manam mama kāyaṁ viya dukkhāpeti*, he is endeavouring to torture my mind as he has tortured my body (Mah. 261). *Satthari manopasādo*, faith in Buddha (Dh. 95, see *Pasādo*). *Mayi manam pasādetvā*, having believed in me (Dh. 94). *Pasannena manena*, with a believing heart (Dh. 99). The base used in composition is generally *mano-*, but sometimes *mana-*, as *appadutṭhamanasuikkappo*, "one the wishes of whose heart are pure." *Manokammaṁ*, action of the mind, as thought, desire (see *Kammaṁ*). *Mettaṁ manokammaṁ*, friendly action of the mind, goodwill shown by benevolent thoughts or wishes. *Manovilekko*, doubt (Ab. 170 ; Mah. 158). *Manopakopo*, angry thoughts (Dh. 42). *Manonukūlo*, pleasant (Att. 194, = *mano* + *anukūla*). See *Manoduccaritam*. The loc. *manasi* with *मन्* means to attend to, to bear in mind (see *Manasikaroti*, *Manasikāro*). Instr. *manasā karoti*, to bear in mind, to learn by heart. As last part of a compound : *Paṭibaddhamano*, whose mind is in bondage (Dh. 50) ; *pasannamano*, pleased (Mah. 31). *Mano* is only used in the singular : it will be seen from the examples that it follows two declensions, that of a noun with a base in *-as*, and that of a noun with a base in *-a* (see Sen. K. 283—285). For the gen. *manaso* see Dh. 70, *manassa* also occurs. *Mano* is one of the *Indriyas*, of the *Āyatanas*, of the *Dhātus*. See *Viññāṇam*.

MĀNO, Pride, arrogance, vanity ; honour, respect [मान]. Ab. 168, 914 ; Dh. 13, 27, 40, 72. *Bahumāno*, great veneration (Mah. 125). *Mānam janayitvāna*, recovering his self-confidence (Mah. 152).

MANOBHŪ (*m.*), Kāma the god of love, the Indian Cupid [मनोभू]. Ab. 42.

MANODUCCARITAM, Sin of the mind or thoughts [मनस् + दुस् + चरित]. B. Lot. 866 ; Dh. 42. The three are *abhiijjhā*, *vyāpādo*, *micchādittṭhi*,

covetousness, malice, scepticism (Man. 3. 460; Dh. 91).

MANOHARO (*adj.*), Striking, beautiful, charming, captivating [मनोहर]. Mah. 113, 241.

MANOMAYO (*adj.*), Springing from the mind, caused by the mind [मनो + मय]. Dh. 1, 90. *Manomayā iddhi* is the third of the ten Iddhis. According to D'Alwis it is "the power to assume any corporeal figure whatever at one's will," according to Hardy "the power to make any figure whatever according to the person's will" (Alw. I. xxxiv; Man. B. 501). The following is the explanation given in Visuddhi Magga: "*idha bhikkhu inumhā kāyā aññañ kāyāñ abhinimmināri rūpīñ manomayan*" *ti iminā nayena dātā iddhi sarīra-bbhantare aññass' eva manomayassa sarīrassa nip-phattivasena pavattattā manomayā iddhi nāma*.

MANOPUBBANGAMO (*adj.*), Having mind for its predecessor, following upon or resulting from the mind or thoughts, caused by the mind [मनस् + पूर्व + गम]. Dh. 1. See *Vīññānañ*.

MANORAMO (*adj.*), Pleasant, delightful, beautiful [मनोरम]. Ab. 693; Dh. 11, 256; Mah. 87.

MANORATHO, Wish, desire [मनस् + रथ]. Ab. 163; Dh. 225. *Manorathañ pūreti*, to fulfil one's wish (Mah. 55, 261). *Manorathapūraṇī*, "the wish-fulfiller," name of the Aṭṭhakathā on the Aṅguttara Nikāya.

MANOSETṬHO (*adj.*), Having mind or *Vīññāna* for its chief, governed by the mind, founded on the mind [मनस् + सेष्ठ]. Dh. 1.

MANOSILĀ (*f.*), Realgar or red arsenic, and perhaps vermilion [मनस् + शिला]. Mah. 211. Used as a pencil (Mah. 90, 112). *Manosilātulanā*, name of a district of Himavanta (Alw. I. xxi).

MANTĀ (*f.*), Wisdom. Ab. 153, 979; Cl. Gr. 37. *Mantā vuccati paññā* (Dh. 419).

MANTABBO (*p.f.p. maññati*), To be thought, to be considered [मन्तव्य = मन]. Sen. K. 503; Ras. 35.

MANTABHĀNĪ (*adj.*), Speaking wisely [mantā + भाण + इन्]. Dh. 65.

MANTADHARO (*adj.*), Versed in the Mantras [मन्त्र + धर].

MANTANĀM, Deliberation, consultation, resolution [मन्त्रण]. Ab. 352, 979; Mah. 16.

MANTETI, To consult, to deliberate, to discuss; to talk, to converse [मन्त्र]. With instr. *Bhariyāya mantayitvā* having consulted with his wife

(Mah. 219, comp. 64, 233). With *saha*: *Mantetvā mātuyā saha*, having consulted with his mother (Mah. 154, 69). With *saddhim*: *Tena saddhim mantetvā*, having taken council with him (Dh. 232). *Tvañ no amhākañ santikañ āgacchasi na kiñci mantesi*, you never come near us, you never talk to us (Dh. 333). *Kappe mantayi*, whispered in his ear (Dh. 157).

MANTHANĪ (*f.*), A churn [मन्थनी]. Ab. 499.

MANTHĀNO, A churning-stick [मन्थान]. Ab. 1080.

MANTHARO (*adj.*), Slow, stupid [मन्थर]. Ab. 379.

MANTHO, A churning-stick; a sort of rice cake = *sattu* [मन्थ]. Ab. 463, 1080.

MANTĪ (*m.*), A counsellor, a minister [मन्त्रिन्]. Ab. 340. *Samājamantī*, a member of a council of state (Alw. I. 112).

MANTINDO, A chief counsellor, a minister [मन्त्रिन् + इन्द्र]. Alw. I. 112.

MANTO, Deliberation, resolution, counsel, design, plan, artifice; the Vedic hymns; a sacred text; a mystic verse, a charm, an incantation [मन्त्र]. Ab. 108, 352, 979. *Mante ganthesuṃ*, compiled the Veda (Alw. I. cxxiv). *Mantayuddhena*, by stratagem of war (Mah. 153). *Titikkhāmantaṇa*, by the magic spell of forbearance (Att. 194). *Haṭṭhikantamanto*, a spell for charming elephants (Dh. 154). *Imaṃ mantaṃ vatvā*, having recited this spell (Dh. 156). *Japaṃ mantapadāni*, muttering spells (Ten J. 103). *Āgatāni kho tāta Uttara amhākañ mantesu dvattimsa mahāpurisalakkhaṇāni*, friend Uttara, the thirty-two characteristics of an eminent man are enumerated in our mantras (a Brahman says this, see *Mahāpuriso*). *Pādalakkhaṇamanto*, a memorial verse describing the footmarks left by people of different characters (see *Lakkhaṇaṃ*). At Mah. 29, 32, 251 a passage quoted from the Abhidhamma (*pāli abhidhammassa*) is called *Buddhamanto*, "a sacred text of Buddha."

MANTUM, MANTVĀ, see *Maññati*.

MANUJĀDHIPO, A king [मनुज + अधिप]. Mah. 36, 158.

MANUJO, A man [मनुज]. Ab. 227; Dh. 54, 59. *Manujesu*, among men (Das. 9).

MĀNUÑÑAKAM, Beauty, charm [मानोच्चक]. Sen. K. 398.

MANUÑÑO (*adj.*), Beautiful, pleasing, delightful [मनोच्च]. Ab. 693; Mah. 22, 43, 246.

**MĀNUSAKO** (*adj.*), Human [मानुषक]. Dh. 74. *Cakkhunī atikkantamānusakena*, with an eye passing the eye of man (B. Lot. 866).

**MĀNUSO** (*adj.*), Human [मानुष]. *Mānusi pajā*, the human race (Kh. 6). Masc. *mānuso*, a man (Ab. 227; Dh. 74, 286; Mah. 89). Comp. *Amānuso*.

**MANUSSAKO** (*adj.*), Human [मनुष्य+क]. Kh. 14.

**MANUSSATTAM**, Man's condition, humanity [मनुष्यत्व]. B. Lot. 305; Ras. 62. *Sace manu-sattam āgacchati*, if he is born as a human being, lit. if he attains to humanity.

**MANUSSO**, A human being, a man [मनुष्य]. Ab. 227; Dh. 57. *Manussabhūta*, human beings, men (F. Jāt. 1). *Manussindo*, a king (Mah. 117). *Manussaloko*, the world of men, this world (Alw. I. cvii). *Manusso 'si*, are you a human being? (Kamm. 4). *Manussitthi*, a human female (Pāt. 69). Fem. *manussi*, a woman (Dh. 155).

**MĀPAKO** (*adj.*), Causing to appear by supernatural power (from next).

**MĀPETI** (*caus. mindti*), To make, to prepare; to cause to appear by supernatural power, to create [मापयति=मा]. *Nagaram m.*, to build a city (Mah. 46, 65; Dh. 232). *Dibbatabhūvaṃ māpetvā*, assuming his celestial shape (Ras. 24). *Attano dñubhāvena ekaṃ aṅgārāsiṃ māpetvā*, having by his supernatural power caused a heap of burning coals to appear (F. Jāt. 57). *Mahantaṃ pabbataṃ māpetvā*, having miraculously caused a great mountain to spring up (Ras. 22). *Tassa maggaṃ amāpayi*, caused a path to appear for him (Mah. 167). *Dviguṇe ca rakkhase therō māpayitvā bhayānake*, and the therā having miraculously caused to appear twice as many other dreadful rakkhasas (Mah. 75). Mah. 23, 166; Dh. 191.

**MĀRADHEYAM**, The realm of Māra or Death, Samsāra or continued existence [मार+धेय=धा]. Dh. 7, 197, 277. Comp. *Maccudheyyam*, and see *Māro*.

**MĀRAJI** (*m*), Conqueror of Māra, an epithet of Buddha [मार+जित्]. Ab. 2.

**MĀRAKO**, A slayer [मारक]. Ras. 27. *Hotthimārako*, an elephant hunter (Dh. 114).

**MARAMMO** (*adj.*), Burmese.

**MĀRAṆAM**, Dying, death [मरण]. Ab. 404. *Param maraṇā*, after death (B. Lot. 866). *Marāṇamaṇvo*, death-bed (Dh. 258). Dh. 27; F. Jāt. 15.

**MĀRAṆAM**, Killing, slaughter [मारण]. Ab. 403.

**MĀRAṆASATI** (*f.*), Recollection of death, meditation on death [मरण+स्मृति]. This is one of the ten Anussatis. E. Mon. 28. See *Kammaṭṭhānam*.

**MĀRĀPETI** (*caus. next*), To cause to be killed, to put to death. Das. 2; Mah. 236; Dh. 298; Alw. I. 101.

**MARATI**, and **MĪYATI**, and **MIYYATI**, To die [मृ]. Pres. *marati* (Sen. K. 460; Mah. 22, 230), *miyati* (Dh. 5; Sen. K. 459), *miyyati* (Dh. 179; Das. 34; Sen. K. 460). Aor. *amari*, *mari* (Mah. 231; F. Jāt. 16, 57). Fut. *marissati* (Dh. 96; Mah. 260). Ger. *maritvā* (Dh. 220). P.pr. *maranto* (Dh. 86, Mah. 22), *maramāno* (Mah. 230), *mīyam*, *mīyamāno* (Cl. Gr. 25). P.f.p. *macco*. P.p.p. *mato*.

**MĀRATTAM**, State of being Māra, Maraship [मार+त्व].

**MĀRETI** (*caus. marati*), To kill, to destroy, to murder [मारयति=मृ]. F. Jāt. 4, 49; Dh. 114. P.p.p. *mārīto* (Mah. 52).

**MARICAM**, Pepper [मरिच]. Ab. 459; Mah. 158.

**MARICI** (*f.*), A ray of light; mirage [मरीचि]. Ab. 64, 65. *Maricim toyā ti maññamānā*, taking the mirage for water (Ras. 29). *Maricidhammo*, mirage-like, unsubstantial (Dh. 9, 210).

**MARĪCIKĀ** (*f.*), Mirage [मरीचिका]. Dh. 31.

**MĀRICIKO** (*adj.*), Prepared with pepper, peppered [मारिचिक].

**MĀRISO** (*adj.*), see *Mādiso*.

**MĀRISO**, A venerable person; the plant *Amaranthus Polygamus* [मरिष]. Ab. 1132. The voc. *mārīsa* is sometimes used in addressing a person of high position, e.g. at Mah. 3 the yakkhas address Buddha thus. So in *Milinda Pañha* Indra calls Mahāsena *mārīsa*. In one sūtra Buddha addressing the Tāvatinīsa gods says *mārīsā* (*voc. pl.*).

**MĀRITO**, see *Māreti*.

**MARIYĀDĀ** (*f.*), A boundary, limit; rectitude, good conduct [मर्यादा]. Ab. 225, 1054; Mah. 202, 213. *Vāpimariyāddā*, the embankment or "bund" of a tank (Mah. 228).

**MARO**, Death [मर]. *Ajarāmaro*, free from decay and death (Ras. 29). Comp. *Amaro*.

**MĀRO**, Death; killing; the Tempter, the Evil principle [मार]. Ab. 43, 1024; Mah. 236. The archangel Māra (or Vasavattimāra) is the ruler of the highest of the six Kāmadevalokas (the Para-

nimmitavasavattidevaloka), and divides with Sakka (Indra) the sovereignty of the Kāmāvacaradevaloka. Like the other two archangels Sakka and Mahābrahman he is possessed of vast power and reigns with great magnificence in his devaloka. He owes his exalted position to having in a former existence exercised in a high degree the virtue of Dāna or charity, but he is nevertheless a wicked angel, and his pleasures are those of sense. Like Mahābrahman and Sakka he often descends from his celestial abode to interfere in the affairs of men, but unlike his brother archangels he always acts for evil and not for good. Thus by various artifices he endeavoured to deter the young Siddhattha from devoting himself to the ascetic life (Man. B. 157, 159), and when at last he saw him on the eve of attaining omniscience he brought against him all the host of his evil angels, to endeavour to conquer him by force (Man. B. 171). When a holy ascetic enters a village to ask for alms Māra will sometimes harden the hearts of the villagers so that none will give (see Man. B. 382; at Dh. 352 this happens to Buddha, and at Dh. 160 to a Pacceka Buddha). At Dh. 255 he is represented as endeavouring to prevent Godhika Thera from attaining Nirvāṇa, but his wiles are overcome by Buddha. He sometimes tempts a holy ascetic to enter a village for alms, and then controls the bodies of the villagers by a sort of Satanic possession, so that they are forced to insult their visitor with mocking gestures (Dh. 160, 352). Māra has three daughters *Taṇhā*, *Rati*, and *Arati*, or Concupiscence, Love, and Anger, who tempt men to sin (Dh. 164; see *Ragā*). His army (*mārabalaṃ*) are the Paranimitavasavatti devas over whom he rules (Dh. 118, 319). He is called *Pāpimā* and *Kaṇho* "the Evil One," and *Pamattabandhu* "the Tempter" (Ab. 43, also *Pajāpati* and *Namuci*). By the word Māra is generally understood the being described above, whose full name is Paranimitavasavattimāra. But the term has really a far wider signification, that of the Evil Principle, of which the sinful archangel is merely one of the manifestations. From one point of view Kleṣa or original sin is the evil principle, the māra or hindrance to the attainment of Nirvāṇa. Again, from the Buddhist point of view that existence is an evil, the Skandhas are a māra, because so long as they continue to exist Nirvāṇa cannot be at-

tained. So again Death (*maccu*, *marāṇaṃ*, *antako*) and Karma (*abhisāṅkhāro*, see *Saṅkhāro*) are manifestations of the Evil Principle. Thus we have five Māras or hindrances, *khandhamāro*, *kilesamāro*, *maccumāro*, *abhisāṅkhāramāro*, *devaputtamāro*, continued existence, sin, death, Karma, and the sinful angel or Tempter. The close connection of the four first is obvious from the consideration that re-birth necessarily involves previous death, and that wherever there is continued existence there must be Karma and Kleṣa, which are its abiding cause. The realm of Māra (*māradheyya*) is the realm of sin, of Karma, of death, of re-birth; it is therefore the whole sphere of sentient existence, and it is opposed to Nirvāṇa or Annihilation, in which sin, death, and birth are alike unknown. The four Māras are *khandhamāro*, *kilesamāro*, *abhisāṅkhāramāro*, *devaputtamāro*. The three Māras are *kilesamāro*, *marāṇamāro*, *devaputtamāro* (Dh. 409, 434). The angels of Māra's heaven, the *paranimitavasavattidevā*, are called Māras. The term appears to be sometimes extended to the inhabitants of the four highest Kāmāvacaradevalokas, since, in the eight Parisās, the inhabitants of the whole deva world are classed as Cātummahārājika-parisā, Tāvatinisaparīsā, Mārāparisā, and Brahmaparīsā, "the host of Cātummahārājika angels, of Tāvatinisa angels, of Māra angels, and of Brahma angels" (comp. B. Lot. 396).—Dh. 2, 7, 8, 9, 11, 19, 32, 48, 49, 111, 197, 200, 201; B. Int. 133, 398; B. Lot. 90, 385, 396; E. Mon. 82, 133, 261; Man. B. 151, 336, 382.

MARU (*m.*), A sandy desert; a mountain [मरु]. Ab. 663, 964.

MARU (*m.*), A deva [मरुत]. Ab. 11, 964; Mah. 115, 252. *Marugaṇā*, troops of devas (Mah. 102). *Maruppiyo*, friend of the gods (Mah. 105). Pl. *marū* (Mah. 22).

MĀRUTO, Wind [मारुत]. Att. 207. See *Māluto*. MASAKKASĀRO, A name of India's city. Ab. 21; Ras. 16.

MĀSAKO, A bean or vetch; a weight = two Guñjās; a coin of a low value [माषक]. Ab. 479; Mah. 239; Pāt. 66, 79, 80. Comp. *Māso*.

MASĀRAGALLAṆ, A precious stone, a sort of cat's eye [मुसारगल्ल]. Ab. 492; B. Lot. 320, 321. This stone is also called *kaḍaramaṇi*, the variegated or clouded gem. The Tīkā of Ab. says *masāragirimhi jāto maṇi masāragallaṇaṃ*. *Masā-*

- ragallamayo*, made of or set with m. stones (Alw. I. 78).
- MASĀRAKO, A sort of bed. Ab. 310; Pāt. 86.
- MASI (m.), Soot; ink [मषि]. Cl. Gr. 27; Gog. Ev. 16 (*n' eva chārikā paññāyati na masi*).
- MĀSO, A sort of kidney-bean, Phaseolus Radiatus; a coin = *māsaka* [माष]. Ab. 1110; E. Mon. 67.
- MĀSO, and MĀSĀM, A month [मास]. Ab. 74, 1110. Acc. *māsam*, for a month, during a month. *Misattayam*, during three months (Mah. lxxxvi). *Māsam adhīte*, he reads for a month. Loc. *māse māse*, every month, month after month (Dh. 13, 20). The names of the twelve months are as follows: *Citto*, *Vesākhā*, *Jeṭṭho*, *Āsāḷho*, *Sāvāṇo*, *Poṭṭha-pādo*, *Assayūjo*, *Kattiko*, *Māgasīro*, *Phusso*, *Māgho*, *Phagguno* (Ab. 75, 76).
- MASSU (n.), The beard [रमशु]. Ab. 259; B. Lot. 863. *Massukarapaṇam*, shaving.
- MASURO, A sort of lentil [मसुर].
- MĀTĀ (f.), A mother; a maternal grandmother [मातृ]. Ab. 244, 1131. Acc. *mātaram* (Dh. 52). Instr. and abl. *mātaraṁ*, *mātuyā*, *mātyā* (Mah. 154; Dh. 328). Dat. and gen. *mātu*, *mātuyā*, *mātyā* (Dh. 428; Mah. 65). Loc. *mātari*, *mātuyā*, *mātyā*, *mātuyam*, *mātyam* (Kh. 13). Plur. *mātaro* (Dh. 328). Instr. and abl. pl. *mātarehi*, *mātūhi*. Gen. and dat. pl. *mātārūnam*, *mātūnam*, *mātūnam*. Loc. pl. *mātaresu*, *mātūsu*. *Mātu sodariyo*, or *mātu-sodariyo*, mother's brother (Mah. 254, comp. Ab. 245). *Mātu gharāṇaṁ agamāsi*, came to his mother's house (Dh. 403). *Mātu ārocayī*, told her mother (Mah. 57). The bases used in composition are *mātu-*, *māti-*, *matti-*. *Mātīgottam nāma kiṃ karissati*, what does the mother's family signify! (Dh. 218). *Mātīpakkhato*, on the mother's side (Dh. 78). *Anhūkam mātīṭṭhāne ācariyaṭṭhāne yeva ṭhatvā*, standing to us in the place of mother and of pastor (Dh. 168, comp. 252). For *mātu-* comp. *Mātujo*, *Mātughāto*, *Mātugāmo*; for *matti-* see *Mattisambhāro*.
- MĀTABBO (p.f.p. *mīnāṭi*), To be measured [मातव्य = मा]. Sen. K. 477. See *Metabbo*.
- MATAKO (adj.), Dead; belonging to the dead [मृतक]. A ghost (Dh. 220). *Matakam bhattam*, food offered to the manes or petas (Dh. 205).
- MĀTALI (m.), Name of the charioteer of Sakka or Indra [मातलि]. Ab. 22; Dh. 194.
- MĀTĀMAHO, A maternal grandfather [मातामह]. Fem. *mātāmāhī*, a maternal grandmother (Ab. 245).

- MATĀŃGAJO, An elephant [मतङ्गज]. Att. 193.
- MĀTĀŃGO, An elephant; a Candāla or man of the lowest caste [मातङ्ग]. Ab. 360, 517, 1045; Dh. 58.
- MĀTĀPETTIBHARO (adj.), Supporting one's parents [मातृ + पितृ + भर]. Dh. 185, 189.
- MĀTĀPETTIKO (adj.), Belonging to father and mother [मातृ + पितृ + क].
- MĀTĀPITARO (m.pl.), Father and mother, parents [मातापितृ]. B. Lot. 410. Instr. and abl. *mātā-pitūhi* (F. Jāt. 3; Kamm. 5; Pāt. vi). Dat. and gen. *mātāpitunnāṇ* (F. Jāt. 9; Dh. 402, 408; B. Lot. 863). In composition: *mātāpitu-upaṭṭhānam*, assisting parents (Kh. 5), *mātāpitiṭṭhāne ṭhitāmi*, standing in the place of parents (Dh. 363).
- MATAPĪTIKO, One whose father is dead [मत + पितृ + क]. Das. 1, 20, 30.
- MĀTARĀ, see *Mātā*.
- MATHANAM, Churning, crushing [मथन].
- MATHATI, To churn; to stir up, to agitate; to crush, to destroy [मथ]. Dh. 374. Pass. *mathiyati* (Sen. K. 459). P.p.p. *mathito* (Ab. 1022); neut. *mathitam*, buttermilk (Ab. 500).
- MATI (f.), Mind, understanding, intelligence, thought, imagination; knowledge, wisdom; wish; opinion, advice [मति]. Ab. 152, 1096. *Matīpadīpo*, the lamp of knowledge (Mah. 14). *Matisacivo*, a king's counsellor, minister, privy-councillor (Ab. 340). *Asāre saramati*, imagining the real to be an unreality (Dh. 2). *Amalamati*, pure-minded (Mah. 102). *Mahāmati*, magnanimous. *Anantamati*, of infinite understanding (Kh. 23). *Matipubbo*, one who thinks before he acts, circum-spect (F. Jāt. 50).
- MĀTI-, see *Mātā*.
- MĀTĪ (f.), A conduit, canal (see next). Mah. 238.
- MĀTIKĀ (f.), A conduit, watercourse, canal for irrigation; a heading, head, outline, sketch, text, list, table of contents [मातृका]. Ab. 1097. *Mātilakam katvā icchitīcchaṭṭhānam udakam nenti*, having made a watercourse they convey the water whithersoever they please (Dh. 273). *Icc ekādasavāpiyo dvādasamātikaṇ c' eva subhikkhattham akārayi*, in order to make food abundant he formed these eleven tanks and twelve canals of irrigation (Mah. 222). *Catunnam pi pādānam catasso mātikā khaṇitvā*, having dug four channels to conduct the water to the lion's four feet (Ten J. 36). Comp. *Devamātiko* and *Nadīmātiko*. *Iti bhagavā saṇ-*

*khepena mātikaṃ ṭhapetvā idāni tam eva vitthārento*, Buddha having given a brief outline or text, and now proceeding to enlarge upon it. *Mahā-aṭṭhakathāyaṃ paṇa gharaṃ nāma gharupacāro nāma gāmo nāma gāmapacāro nāma mātikaṃ ṭhapetvā*, in the Great Commentary, under the headings "House," "Grounds of a House," "Village," "Entrance of a Village" (Pāt. 66). The list of the Vinaya precepts, omitting all the explanations and other details, is called *mātikā* (B. Lot. 317).

**MATIMĀ** (*adj.*), Sensible, intelligent, wise [मति-मन्]. Ab. 229; Mah. 23, 144, 161. Instr. *matimatā* (Mah. 251). Alw. I. ix. Comp. *Mutimā*.

**MĀTITO** (*adv.*), On the mother's side [मातृ + तस]. *Mātito suddho*, pure in descent on the mother's side (Sen. K. 322; Alw. I. xlv).

**MĀTIYO** (*adj.*), Maternal [मातृ + य].

**MATO** (*p.p. marati*), Having died, dead [मृत = मृ]. Ab. 405, 1110. *Mate pitari*, when his father died (Mah. 23). *Tatth' eva mato*, died on the spot (F. Jāt. 4, comp. 9). *Matānaṃ kalebaram*, the bodies of the slain (Mah. 230). *Matanīhārako*, a corpse-carrier (Mah. 66).

**MATO** (*p.p. maññati*), Thought, considered, believed, understood, known [मत = मन्]. Ab. 757. *Sesā pasusamā matā*, the rest are esteemed no better than the beasts of the field (Mah. 158). *Khaṇḍe paṇṇe dalaṃ mataṃ*, Dala is intended in the sense of "part" and "leaf" (Ab. 1086). *Bahumato*, esteemed, honoured. Neut. *matāṃ*, wish, opinion, intention, doctrine. *Sambuddhamatakovidō*, learned in the will of Buddha (Mah. 12). *Theramataṃ bravi*, communicated the theras' wishes (Mah. 111). *Tassā matena*, in accordance with her opinion (Mah. 154). *Tusitānaṃ purāṇaṃ rāja rammaṃ iti sataṃ mataṃ*, the opinion of good men, O king, is that the city of the Tusitas is the most delightful (Mah. 199). See *Muto*.

**MATTĀ** (*f.*), Measure, quantity; right or suitable quantity, moderation; a little, an atom; greatness, importance [मात्र]. Ab. 705, 878. *Mattāsukham*, small or moderate pleasure (Dh. 51). *Mattāya* (instr.) *bhūñjati*, to eat in moderation (Dh. 355). *Mattaṃ jānaṃ laddhabhojane*, knowing the right measure in the food he takes, viz. eating moderately (Dh. 402). *Mattaññū*, mod rate, temperate. *Bhiyyosomattāya*, abundantly. *Mahatiyā issariyamattāya samannāgato*, blest with an abundant

measure of prosperity. *Na cāyaṃ kumārako mattaṃ aññāsi*, little does this child know the greatness in store for him. *Na c' assa kāye balaṃ mattā*, and there is not the least strength in his body. *Lahumatto*, light-measured (Sen. K. 201, of a short vowel). *Appamāṇo pamāṇamatto*, infinite and finite. *Lesamatto*, trifling, small. *Cakkamatto*, as big as a chariot wheel (Mah. 211). *Muttā mahāmalakamattiyo*, pearls as big as large āmalaka fruit (Mah. 168). *Pāṇimattā kesā*, a handful of hair (Mah. 4). *Addhayaṇamatte thāne ṭhatvā*, stopping at a place six miles distant (Dh. 235). *Na so vāluḍḍhamatto pi okāso atthi*, there is not a space of the size of a hair-tip (Dh. 295, comp. 147). *Sattatḍhamatte ākāse nisīditvā*, sitting in the air at the height of seven palm trees (Dh. 307). *Galamattaṃ jalaṃ*, water reaching up to the neck (Mah. 116). *Jānumattaṃ jalaṃ*, knee-deep water (Mah. 41). *Aṭṭhakarīsamatte padese jannumattena odhinā* (rained down flowers) over a space of ground eight karisas in extent to the height of the knee (Dh. 266). *Manosilāsu cetiyāṅgane ṭhitāsu goṇṇhamattāsu*, in realgar which stood ankle deep in the yard of the dāgoba (Mah. 212). *Saṅghinattā bhikkhū*, sixty priests (Mah. 232, comp. Dh. 338). *Te āsura pañcamattasatāni*, they were five hundred in number (Mah. 174). See *Mattaṃ*.

**MATTAKĀSINĪ** (*f.*), A charming woman [मत्त + काशिनी]. Ab. 234.

**MATTAKAṂ**, A substitute for *mattaṃ* (which see) at the end of a compound [मात्रक]. *Diṭṭhamattako mitto*, a friend as soon as seen, a friend at first sight (Ab. 346). *Cutāsabhaṭṭhānaṃ sodhitamattakam eva hotu*, let a space of four usabhas be merely cleared of jungle (Alw. I. 79). *Na pūtipūgāphalamattakam pi agghanti*, are not worth so much as a rotten areca nut (Att. 215). *Appamattakā (abl.) muccati*, is saved by very little, narrowly escapes (Sen. K. 323, also *appamattakena* and *appamattakaṃ*). *Appamattakaṃ kho paṇ' etaṃ bhikkhave oramattakaṃ sīlamattakaṃ*, priests, this is a trifling matter, a secondary consideration, a mere question of ordinary morality.

**MATTAM**, This word is used only as the latter part of a compound, with the meaning "measure, quantity," or "exact quantity, only, mere," or "exact time, as soon as" [मात्र]. Ab. 1117. *Pañcadharāṇamattaṃ*, a weight of five dhanayas (Ab. 809). *Jāṅghānattaṃ khunāpetvā*, having dug

down knee deep (Mah. 107). *Adḍhamāsamattaṃ vṭṭināmesi*, spent a period of half a month (Alw. I. 80). *Yugamattaṃ pekkhati*, he looks forward to the distance of a yuga. *Doṇamattapamāṇato*, a dropa measure in amount (Mah. 108). *Vidattthimattaputhulo*, a span broad (Alw. I. 76). *Kiñcimattaṃ addsi*, gave him a little of it (Mah. 260). *Parissāvaṇamattaṃ gahetvā*, taking with him only his water-strainer (Att. 212). *Gehagopakamattaṃ ṭhapetvā*, leaving none but the house-watchers behind (Dh. 235). *Pālimattaṃ idh' antaṭam*, the text only was brought here (Mah. 251). *Etissā sūmiko kañjikamattaṃ pi labhissati*, that lady's husband will get nothing but rice-gruel to eat (Dh. 233). *Mama sarīre lomakūpamattaṃ pi uphaṃ kātum nāsakkhi*, it was unable to heat so much as a pore of my skin (F. Jāt. 57). *Pādapūraṇamattaṃ*, a mere expletive (Ab. 1187). *Tattha naṃ ti nipātamattaṃ*, here "naṃ" is a particle (F. Jāt. 15, at Dh. 236 *nipātamatto*). *Sāgatan ti vacanamattena*, by merely saying welcome (Dh. 362). *Manopasādamatten' eva*, by faith only, by a mere exercise of faith (Dh. 98). *Muhuttamatten' eva*, in a moment (Dh. 133). *Avalokitamattena*, by a mere look, by merely looking at a thing. *Vākkaṇamattena*, by mere talk (Dh. 47, comp. 48). *Agatigamanadosā muttamattena*, merely by being released from the sin of walking in the agatis (Mah. 129). *Niruddhā sūmiti vuttamatte yeva*, the moment it was said, she is dead my lord (Dh. 307, comp. the use of *vutte*). *Buddho ti vacane sutamatte*, the instant he heard the word Buddha, or at the mere sound of the word Buddha (Alw. I. 97). *Tasmīn nikkhantamattamhi*, at the moment of departure (Mah. 255). *Sotena saṅghaṭṭitamatte yeva*, as soon as ever it comes in contact with the ear (Alw. I. cviii). Sometimes the compound with *-matta* is used adjectively: *Mayā khittamattaṃ jālaṃ ādāya*, taking away the net as soon as it is thrown by me: *Rūpen' ummādayi nare diṭṭhamattā 'va sūyato*, because she maddened men with her beauty as soon as she was seen (Mah. 56); *Sakkena vuttamatto so Laṅkam āgamma*, he, the instant he was spoken to by S., having come to Ceylon (Mah. 47); *Haṭṭhato muttamattā sū*, the branch as soon as it was liberated from the hand (Mah. 118); *Haṭṭho makkhitamatto 'va hoti*, the hand is merely smeared (Dh. 269). See *Mattā*, *Mattakaṃ*.

**MATTANŌ** (*adj.*), Moderate, temperate [मात्र + ऌ]. *Bhojanamhi m.*, moderate in eating (Dh. 2). **MATTANŌUTĀ** (*f.*), Moderation [मात्र + ऌ + ता]. Dh. 34, 345.

**MATTĀSITĀ** (*f.*), Moderation in eating, temperance [मात्र + आशिन + ता]. Alw. I. xxxiv.

**MATTEYYATĀ** (*f.*), State of being a mother, maternity [मातृ + एय + ता]. Dh. 59, the comment explains it to mean dutiful conduct of a son to his mother (Dh. 408).

**MATTEYYO** (*adj.*), Maternal [मातृ + एय].

**MATTHAKO**, and **-KAM**, The head; top, summit, end; excellence, eminence [मत्तक]. Ab. 256; Dh. 146; Kh. 3, 19. *Tathāgatassa matthake (pupphachattaṃ) dhārento*, holding the flower parasol over Buddha's head (Dh. 133). *Upari-matthake*, on the head (Dh. 256). *Himavanta-matthakena gacchanto*, going along the summit of Himālaya (F. Jāt. 4). The top sprout of a tree is called *matthako* (Ab. 549, = *kultra*). *Matthakaṃ pāpuṇḍiti*, to be accomplished (Dh. 225, of a wish). *Matthakaṃ nayati*, to accomplish (Mah. 246, of a wish). *Matthakaṃ patto*, come to pass, accomplished (Dh. 251, of a prayer). *Tassa manorathaṃ matthakaṃ pāpetvā*, having gratified the king's wish, lit. having caused his wish to reach its end (Ras. 25). *Ñānassa matthakaṃ patto*, having attained the height of knowledge (Dh. 125). The loc. *matthake* is used adverbially in the sense of "upon," "on the top of," "above," "at the distance of," "ago." *Tava matthake pateyyum*, would fall upon you (Dh. 297). *Amba-matthake*, on the top of the mangoes (Mah. 130). *Bhametvā sisamatthake*, whirling them over his head (Mah. 143). *Sopānamatthake ṭhatvā*, standing at the top of the steps (Dh. 171). *Yojanattaya-matthake*, at the distance of three yojanas (Mah. 166). *Kivādūre ito Sāvattṭhīti sattayojanamattake ti*, how far is Cṛāvastī? Seven yojanas off (Dh. 232). *Iti satasahasakappamatthake*, from this time a hundred thousand kalpas ago (Dh. 148). *Kappasatasahasādhikānaṃ catunnāṃ asaṅkheyyānaṃ matthake*, four asaṅkheyyas one hundred thousand kalpas ago (Dh. 116).

**MATTHALUNGAM**, The brain [मत्तलुङ्ग]. Kh. 3, 19.

**MATTHO**, and **MATTO** (*p.p. majjati*), Polished, cleansed, pure [मृष्ट = मृज्]. *Maṭṭakūḍali*, having burnished earrings (Dh. 93). *Maṭṭhagattā*,



having limbs of perfect purity (B. Lot. 594, the text printed in Ceylon has *maṭṭa*). *Maṭṭasāṭṭako*, a tunic of fine cloth (Dh. 168). Dh. 245, 247; Alw. I. 74 (where my MS. has *-ṭṭha*).

MATTHU (a.), Whey [मत्तु]. Ab. 500.

MATTIKĀ (f.), Earth, loam, clay, mud [मृत्तिका]. Ab. 919. *Mattikathūpo*, a mound of earth (Das. 30). *Mattikabhājanam*, an earthenware vessel (Das. 34). *Mattikāpatto*, an earthenware bowl (Pāt. 81). Used to seal a letter (Dh. 89, 99). Used in building (Mah. 101, the houses of the poorest classes in India are built of wattle and mud). *Mattikāya vilimpeṣi*, plastered (the wall) with clay (Mah. 261). *Sudhāmattikalepano*, plastered with cement and mortar (Dh. 251, of a *pāsāda*).

MATTIKĀMAYO (adj.), Earthen [मृत्तिका + मय]. Sen. K. 401.

MATTIKO (adj.), Consisting of one *mātrā* or short syllable [माचिक].

MATTIKO (adj.), Maternal [मातृक]. *Mattikam dhanam*, wealth inherited from the mother.

MATTIYO (adj.), Maternal [मातृ + य].

MATTO (p.p.p. *majjati*), Intoxicated, drunk; mad, furious; excited; glad, joyful [मत्त = मद्]. Ab. 730, 752; Dh. 307. Of an elephant in rut (Ab. 362; Dh. 405). *Madhumatto*, drunk with wine (Dh. 275).

MATṬO, see *Maṭṭho*.

MĀTU, see *Mātā*.

MĀTUCCHĀ (f.), Mother's sister, aunt [मातृष्वसृ]. Ab. 248.

MĀTUGĀMO, Womankind; a woman, a female [मातृ + ग्राम]. Ab. 230; B. Lot. 393; Dh. 188. *Mātugāmo nāma akataññū mittadūbhi*, woman is ungrateful and treacherous (Das. 2). *Pañcasatamātugāmaparivārā*, having a retinue of five hundred female attendants (Dh. 164, comp. 222). *Moro visabdhūgam mātugāmasaddam sutvā*, the peacock hearing a different female voice (here a peahen is referred to Ten J. 51). *Mātugāmo nāma manussitthi* (Pāt. 69).

MĀTUGHĀTAKO, A matricide [मातृ + घातक]. Pāt. 28.

MĀTUGHĀTO, Matricide [मातृ + घात]. Kh. 27.

MĀTUJO (adj.), Born of a mother [मातृ + ज]. Cl. Gr. 140.

MĀTUKO (adj.), Having a mother [मातृक]. *Bhinnamātuko* and *samānamātuko* mean, "having a mother of inferior rank to his father," and "having a mother of equal rank with his father" (Mah. 259,

the termination belongs to the whole compound). Comp. *Mattiko*.

MĀTULĀNĪ (f.), A mother's brother's wife, an aunt [मातुलानी]. Ab. 245.

MĀTULO, A mother's brother, an uncle [मातुल]. Ab. 245.

MĀTULUNGO, The citron tree [मातुलङ्ग]. Ab. 577. Neut. a citron.

MĀTUYĀ, see *Mātā*.

MAYĀ, MAYAM, see *Aham*.

MĀYĀ (f.), Illusion, phantom, deceptive appearance, deceit; jugglery, magic; name of Buddha's mother [माया]. Ab. 512. *Māyākāro*, a juggler, conjurer, magician (Ab. 512). *Khattiyamāyā katihehi*, repeat the mystic formulas of a kshatriya (Dh. 155).

MĀYĀVĪ (adj.), Deceitful, hypocritical; subject to illusion, deluded [मायाविन्]. Sen. K. 399; Alw. N. 120.

MAYHAM, MAYI, see *Aham*.

MAYO (adj.), Made of, consisting of [मय].

*Dārumayo*, wooden. *Aṃhamayo*, made of stone.

*Maṇimayo*, jewelled. *Udumbaramayo*, made of

Udumbara wood (Mah. 143). *Sovaṇṇamayo*, golden. *Kilesamayam bandhanam*, a fetter of lust

(Dh. 412). *Vāka-ustramuṇṇapabbajādānam aññataramayo*, made of one or other of such materials

as *vāka*, *usira*, etc. (Pāt. 86). *Ratanattayavandanāmayam puñṇam*, merit consisting in veneration

of the three gems. *Sīlādimayena puñṇena*, by meritorious works consisting in performance of the

*Sīla* precepts, etc. (Ras. 16). *Manomayo*, springing from the mind. *Cintāmayā pañṇā*, intuitive know-

ledge, wisdom derived from thought or imagination.

MĀYO (adj.), Measuring [माय]. *Dhañṇamāyo*, measuring corn (Sen. K. 468).

MĀYU (m.), Bile, gall [मायु]. Ab. 281.

MAYŪKHO, A ray of light [मयूख]. Ab. 64;

Alw. I. xcvi.

MĀYŪRIKO, A peacock hunter [मायूरिक].

MAYŪRO, A peacock [मयूर]. Ab. 634. Fem.

*mayūri*, a peahen. See also *Moro*.

MĀYŪRO (adj.), Belonging to peafowl [मायूर].

ME, A substitute for the instr. dat. and gen. cases of *अहम्* [मे]. For instr. *Evam me sutam*, thus it was heard by me, thus I have heard (Alw. I. lxix; comp. F. Jāt. 9); *Adhigato myāyaṃ dhammo*, this doctrine has been attained by me. For gen. *Ayaṃ me putto*, this is my son (Sen. K. 269). For dat. *Detu me*, let him give to me (F. Jāt. 5).

**MECAKO** (*adj.*), Black, dark blue [मेचक]. Ab. 96. Masc. the root of the tail of an elephant or other animal (Ab. 363, 1023).

**MEDHĀ** (*f.*), Intelligence [मेधा]. Ab. 152.

**MEDHAGO**, Quarrel, strife. Ab. 400; Dh. 2.

**MEDHAÑKARO**, Name of a Buddha [मेधा+कर]. Sen. K. 469; Man. B. 94. M. was the second of the twenty-seven Buddhas, and the earliest but one whose name is recorded (see *Kappo*).

**MEDHĀVĪ** (*adj.*), Intelligent, wise [मेधाविन]. Ab. 229; Dh. 5.

**MEDHO**, Sacrifice [मेध]. Comp. *Assamedho*.

**MEDINĪ** (*f.*), The earth [मेदिनी]. Ab. 181; Mah. 35, 87. *Sodhetvā medinīm*, having purified the land (Mah. 256).

**MEDO**, A serous secretion that spreads among the muscular fibres, fat [मेदस्]. Ab. 282; Kh. 18.

**MEGHAVANNO** (*adj.*), Cloud-coloured [मेघ+वर्ण]. *Meghavannapāsāṇo* is some sort of ornamental building stone (Mah. 179).

**MEGHO**, A cloud; storm, rain [मेघ]. Ab. 47; Dh. 224; Sen. K. 327. *Meghass' āgamane*, at the approach of rainy weather (Mah. 245).

**MEHANAM**, Membrum virile [मेहन]. Ab. 273.

**MEHO**, Urine; a urinary disease [मेह]. Ab. 329. *Madhumeho*, diabetes.

**MEJJHO** (*adj.*), Pure [मेज्ज]. Ab. 698. *Amejjo*, impure (Ab. 1024).

**MEKHALĀ** (*f.*), A zone, a girdle [मेखल]. Ab. 287.

**MELAKO**, Assemblage [मेलक]. Ab. 769.

**MENDO**, A ram; a groom [मेण्ड]. Ab. 501. *Hatthimendo*, an elephant's keeper (Ab. 367). *Assamendo*, a groom (Pāt. 86).

**MENIKO**, A fisherman [मेनिक].

**MERAYAM**, Intoxicating liquor, spirits, rum, arrack [मेरिय]. Ab. 533; Dh. 44; Kh. 17.

**MERU** (*m.*), Mount Meru, a vast mountain occupying the centre of each cakkavāla, around which are the Kulācalas or concentric circles of rock, and beyond these the four Mahādīpas or great continents [मेरु]. Ab. 26; Mah. 240. Meru rises to the height of 84,000 yojanas above the ocean. At its base dwell the Asuras, and on its summit is the heaven of the Tāvātimsa gods. It is often called Mahāmeru (Man. B. 10, 11).

**MESO**, A ram; the zodiacal sign Aries [मेस]. Ab. 501, p. 11, note. Man. B. 23.

**METABBO** (*p.f.p. mindti*), To be measured. Kamm. 8. See *Mitabbo*.

**METHUNO** (*adj.*), Relating to sexual intercourse [मैथुन]. *Methuno dhammo*, sexual intercourse. *Methunam dhammam patisevati*, to practise sexual intercourse (Pāt. 3). Neut. *methunam*, sexual intercourse (Dh. 164), union (Ab. 1063). *Methunāpeto*, abstaining from sexual intercourse.

**METTĀ** (*f.*), Friendliness, friendly feeling, good will, kindness, love, charity [मैत्र]. Ab. 161. *Mettāvihāram anuyujjanto*, devoting himself to the exercise of good will towards all. *Mettāvīhāriyo*, living in the exercise of good will or charity (Dh. 66). *Mettam karoti*, to exercise friendship towards, to be friendly or kind to (with loc. Mah. 73; Kh. 6). *Mettāpāramitā*, perfect exercise of benevolence (Att. 203). There appears to be also a neut. form *mettam*, but of this I am not quite certain: in compounds like *mettasuttam* there may be shortening of the long *ā*.

**METTĀBHĀVANĀ** (*f.*), Development or increase of friendliness and good will towards all living beings (an exercise of religious meditation) [मैत्र+भावना]. E. Mon. 26, 243. See *Bhāvanā*.

**METTEYYO**, Name of a Bodhisatta now in the Tusita heaven who is to be the next Buddha [मैत्रेय]. Mah. 199, 252, 258; B. Int. 109, 222; B. Lot. 302; E. Mon. 200.

**METTĪ** (*f.*), Friendship, good will, love, charity [मैत्री]. Ab. 161; Sen. K. 534. *Mettim karoti*, to make friends with (with instr., Mah. 134; Ras. 31, 33).

**METTO** (*adj.*), Friendly, kind, benevolent [मैत्र]. *Mettacittam*, good will, friendship (Dh. 187). *Mettacitto* (*adj.*), friendly (F. Jāt. 3). *Mettam mānasam*, a friendly spirit (Kh. 16).

**METYAM**, Friendship [मैत्र्य].

**MEYYO** (*p.f.p. mindti*), To be measured, measurable [मेय=मा]. Sen. K. 477.

**MICCHĀ** (*adv.*), Falsely, wrongly [मिथ्या]. Ab. 127, 1146. *Micchāpaṇihitam cittam*, a wrongly directed mind (Dh. 8). *Micchāpaṭipanno*, living wrongly.

**MICCHĀCĀRĪ** (*adj.*), Acting or living wrongly [मिथ्याचार+इन्]. *Kāmesu micchācārī*, acting wrongly in the matter of the desires, i.e. a fornicator or adulterer.

**MICCHĀCĀRO**, Wrong conduct or living [मिथ्या+आचार]. Pāt. 70. *Kāmesu micchācārā veramaṇī*, abstinence from fornication or adultery.

**MICCHĀDITṬHI** (*f.*), Wrong views, false doctrine, scepticism, heresy, unbelief [मिथ्या + दृष्टि]. Dh. 31, 56; Man. B. 417. *Micchādittṭhi* is one of the Akusalakammāpathas and Micchattas.

**MICCHĀDITṬHI** (*adj.*), Heretical [मिथ्या + दृष्टि]. At Mah. 67 used of some non-Buddhist families. At Mah. 158 used of the Tamul invaders.

**MICCHĀDITṬHIKO** (*adj.*), Holding false doctrine, heretical, schismatic, unbelieving, pagan [मिथ्या-दृष्टि + क]. At Mah. 42 used of schismatic Buddhist priests. At Dh. 98 used of unconverted brahmins.

**MICCHĀDITṬHITĀ** (*f.*), False doctrine, heresy [मिथ्यादृष्टि + ता]. Dh. 137.

**MICCHĀSĀṆKAPPO**, Wrong thought or resolve [मिथ्या + संकल्प]. Dh. 2. There are three: *kāma-vitakko*, *vyāpāda-vitakko*, *vihiṃsā-vitakko*, thought of desire, of malice, of cruelty (Dh. 137).

**MICCHATTAṀ**, Wrongness, falsity, sin, misconduct [मिथ्या + त्व]. B. Lot. 305. The eight micchattas are *micchādittṭhi*, *micchāsāṅkappo*, *micchāvācā*, *micchākamanto*, *micchā-djīvo*, *micchāvāyāmo*, *micchāsati*, *micchāsamādhī*, wrong views, wrong thoughts, wrong speech, wrong occupation, wrong life, wrong exertion, wrong recollection, wrong meditation. The ten micchattas are these eight with the addition of *micchāñāpaṇa*, *micchāvimutti*, wrong knowledge and wrong emancipation. Comp. *Atthaṅgiko*.

**MIDDHAṀ**, Sleepiness, drowsiness, somnolence, torpor, stupor [मिद्ध]. Ab. 176. *Vigatamiddho*, wakeful, active, alert (Kh. 16). See *Thīnaṇ*.

**MIDDHĪ** (*adj.*), Sleepy, drowsy, torpid, sluggish [मिद्ध + इन्]. Dh. 58.

**MIGABANDHINĪ** (*f.*), A hunting net [मृग-बन्धिनी]. Ab. 520.

**MIGĀDANO**, A hyena [मृगादन]. Ab. 611.

**MIGADĀYO**, A deer park [मृग + दाव]. Dh. 105; B. Int. 157.

**MIGĀDHIBHŪ** (*m.*), King of beasts, the lion [मृग + अधिभू]. F. Jāt. 47.

**MIGAMADO**, Musk [मृग + मद]. Ab. 303.

**MIGAMĀTUKĀ** (*f.*), A sort of antelope [मृग + मातृका]. Ab. 619.

**MIGATANHIKĀ** (*f.*), Mirage [मृगतृष्णिका]. Ab. 65.

**MIGAVO**, Hunting, deerstalking, the chase [मृग-यस्]. Ab. 518. *Migavaṇṇa gacchati*, to go hunting (Mah. 33).

**MIGAVYADHO**, The chase [मृग + व्यध]. Ab. 518

**MIGĪ** (*f.*), A doe [मृगी].

**MIGINDO**, King of beasts, the lion [मृग + इन्द्र]. Ab. 611.

**MIGO**, A deer or antelope; a wild beast; an animal; game [मृग]. Ab. 617, 620, 1045. See also *Mago*. *Migarājā*, a lion (F. Jāt. 13).

**MIHITAM**, A smile [स्मित = स्मि]. Ab. 175, 999. *Mihitapubbaṅgamo*, radiant with smiles. See also *Situm*.

**MILAKKHO**, and **MILAKKHAKO**, A barbarian, a foreigner, an out-caste, a hillman, one of the aborigines [म्लेच्छ]. *Milakkhako nāma yo koci anariyako Andhadamīlādi*, a Milakkhaka is any non-Āryan, e.g. an Andhra, a Tamul, etc. (Pāt. xliii). *Kirātādimilakkhajātiyo*, Mleccha tribes such as Kirātas, etc. (Ab. 517). *Milakkhadeso*, a country of Mlecchas, viz. any non-Āryan country of India (Ab. 186 = *paccanta*). I find a loc. plur. *milakkhusu*.

**MĪLATI**, To wink [मील].

**MĪLĀTO** (*p.p.p.* next), Withered, faded; languid, faint [म्लान = म्लै]. *Mīlātāmlā*, a withered flower (Dh. 166). *Mīlātāni pupphāni*, withered flowers (Dh. 423). *Anurādhapurass' eva uppalakhattato pana ānītuppalamālaṇ ca amīlātāṃ pilandhitum*, to wear an ever-fresh lotus flower brought from the lotus field of Anurādhapura (Mah. 133).

**MĪLĀYATI**, To languish, to fade, to wither [म्लै]. Dh. 351. See last.

**MĪLHAM**, Excrement [मीढ = मिह]. Ab. 275, 499; Ten J. 15.

**MILINDO**, Menander, a king of the Yonakas whose theological discussions with the great Buddhist divine Nāgasena form the subject of the well-known Pāli work *Milindapañha*. B. Int. 621; Man. B. 512.

**MILITO** (*p.p.p.*), Mixed, conjoined [मिलित].

**MINANAM**, Measuring, surveying (from next).

**MINĀTI**, To measure, gauge, survey [मा]. Att. 210; Dh. 380. *Khattam m.*, to measure or survey a field. Pass. *miyati*. P.f.p. *mātabbo*, *metabbo*, *meyyo*. P.p.p. *mito*. Caus. *māpeti*.

**MIÑJĀ** (*f.*), and **MIÑJAM**, Marrow; pith; kernel of a fruit or vegetable [मज्जा]. Ab. 593. *Oda-namiñjā*, a grain of boiled rice. *Atthimiñjā* or *-jā*, marrow (Kh. 3). *Tālamīñjā*, pith of a palmyra palm. *Panasamiñjāni*, the kernels of the seeds of the jak-fruit (Mah. 167, they are esculent).

MINJAKAM, Same meaning as last [मञ्जा + क].

*Lasunamīñjakam*, the inner kernel of a clove of garlic (Pāt. 111).

MINO, A fish; the zodiacal sign Pisces [मीन]. Ab. 671, p. 11, note; Man. B. 23.

MISSAKO (*adj.*), Mixed; combined [मिश्रक]. *Ko-siyamissako*, mixed with silk (Pāt. 9). *Phalika-missako rajatapabbato*, a mountain of silver mixed with crystal (Ten J. 11). *Missako maggo* (Pāt. xvi). *Missako* appears to mean an attendant or follower (Dh. 169, 172). *Missakam*, name of a grove in heaven (Ab. 23).

MISSATI, To be mixed. P.pr. *missamāno*, being mixed (Mah. 234).

MISSETI, To mix [मिश्र]. Pāt. xxvi. P.p.p. *missito* (Pāt. 79).

MISSIBHUTO (*adj.*), Mixed, joined, associated with [मिश्रीभूत]. Pāt. 102.

MISSO (*adj.*), Mixed [मिश्र]. *Gandhamisso*, mixed with perfumes (Mah. 119). *Muttāmissā kesā*, hair twined with pearls (Pāt. 69).

MITABHĀNĪ (*adj.*), Speaking in moderation, a moderate talker [मित + भाण + इन्]. F. Jāt. 51; Dh. 41.

MITHILĀ (*f.*), Name of a town in India, the capital of the Videhas [मिथिला]. Ab. 199.

MITHO, and MITHU (*adv.*), Mutually, reciprocally, with each other, together; privately [मिथस्]. Ab. 124, 410, 1200.

MITHUNAM, A couple [मिथुन]. Ab. 628.

MITO (*p.p.p. minditi*), Measured, reckoned; moderate [मित = मा]. Ab. 710. *Mitam bhāsati*, to talk in moderation (F. Jāt. 50).

MITTADDU, and MITTADU (*adj.*), Injuring one's friends, treacherous, perfidious [मित्रद्रुह]. Das. 23.

MITTADŪBHĪ, and -DŪBHIKO (*adj.*), Injuring one's friends, treacherous, perfidious [मित्रद्रो-हिन]. Ras. 32, 33, 71; Dh. 203; Mah. 15 (-*dū-bhika*). *Mittadūbhikammaṃ*, a treacherous action (Att. 219). Fausboll also mentions the forms *mittadubbhika*, *mittadubhi*, *mittadubbi* (Das. 23). There is a verb *dūbhati*, to betray, to injure. It represents the S. दूह and governs a gen.

MITTADŪBHO, and -DŪBHAKE, Treacherous [मित्रद्रुह]. Das. 23.

MITTAVĀ (*adj.*), Having friends [मित्रवन्त]. Ras. 36.

MITTO, A friend [मित्र]. Ab. 343; Ras. 33. *Mittadhammo*, friendship (F. Jāt. 13; Ras. 35). *Mittakammaṃ karoti*, to do a service, to show friendship. *Pāpakkā mittā*, evil companions or friends (Dh. 14, comp. *Kalyāṇo*).

MIYATI (*pass. minditi*), To be measured [मीयते = मा]. Sen. K. 459.

MIYATI, MIYYATI, see *Marati*.

MOCANAM, Release; removing [मोचन]. Ab. 1084. *Paravūdamocanattam*, to take away reproach, to obviate scandal (Dh. 328). Unbandaging a wound (Dh. 280).

MOCETĀ (*m.*), One who liberates [मोचयितृ]. B. Lot. 653.

MOCETI (*caus. muñcati*), To liberate; to release; to loose, to detach [मोचयति = मुच]. *Paṭiññam m.*, to redeem a promise (Dh. 119, 123). *Vaṇam m.*, to unbandage a wound (Dh. 280). *Asse m.*, to unharness horses (Ten J. 5). Of untying a scarf (Mah. 142). *Lokaṃ mocetum*, to redeem the world from sin (B. Lot. 376). *Ipato m.*, to release from debt (Mah. 227).

MOCO, The plantain or banana tree, *Musa Sapientum* [मोच]. Ab. 589.

MODAKO, A sort of sweetmeat; ferment [मोदक]. Pāt. 89; Ab. 1113.

MODANAM, Rejoicing [मोदन]. Dh. 138.

MODAṄGIKO, One who plays the mutinga [मृदङ्ग + इक]. Sen. K. 391.

MODATI, To rejoice, to enjoy oneself, to be happy [मुद]. Dh. 3. P.p.p. *mudito*.

MOGGALLĀNO, Name of a famous apostle of Buddha, one of the aggasāvakas; name of a Pāli grammarian who lived in the twelfth century [मौ-गल्लायन]. Ab. 435; Dh. 135, 299; Alw. I. x. Often called Mahāmoggallāna (Dh. 125, 365). The form *Moggallāyano* is mentioned at Sen. K. 387.

MOGHO (*adj.*), Vain, useless, foolish [मोघ]. Ab. 715. *Moghapuriso*, a foolish person (Sen. K. 321). *Na te ayaṃ patthanā moghā bhavissati*, this prayer of thine will not be in vain (Dh. 135). Adv. *mogham*, in vain. *Moghajjīṇṇo*, grown old in vain, said of a man who has learnt nothing by age and experience (Dh. 46).

MOHITO (*p.p.p.*), Infatuated, deluded [मोहित = मुह].

MOHO, Fainting, loss of consciousness; ignorance, delusion, error, folly, infatuation [मोह]. Ab. 168

400, 1087; Dh. 4, 45, 64, 73. Moha is one of the Oghas, the Yogas, the Agatis, the Kiñcanas, the Akusalamūlas, the Aggis. Man. B. 417, 432.

**MOKKHACIKAM**, Tumbling, acrobatic feats. *Mokkhacikan ti samparivattanakīlanam ākāse dandakam guhetvā bhūmīyaṃ vā sisam thapetvā heṭṭhupariyabhāvena parivattanakīlanam ti vuttam hoti.* **MOKKHATI**, see *Muñcati*.

**MOKKHO** (*adj.*), Principal, pre-eminent [मौख]. Ab. 696.

**MOKKHO**, Release; Arhatship, Nirvāṇa [मोक्ष]. Ab. 1132. *Mokkhadhammo*, conditions for the attainment of Arhatship or Nirvāṇa (Dh. 121). *Mokkhamaggo*, the way to Nirvāṇa (Dh. 78). *Bandhamokkhaṇ ca kārayi*, and caused the prisoners to be released from bondage (Mah. 214). *So patthesi mokkham*, he prayed that he might obtain Arhatship (Mah. 25).

**MOLEYŶĀ** (*m.pl.*), Name of a people [मौलिय]. Sen. K. 388.

**MOLI** (*m. and f.*), A topknot of hair, chignon; a crest, diadem, aigrette [मौलि]. Ab. 864; B. Lot. 864; Mah. 70.

**MOMŪHO** (*adj.*), Silly, mad [मोमुच].

**MONAM**, Silence [मौन]. Ab. 429; Dh. 47.

**MONEYŶAM**, The true meaning of this word (S. मौनेय) I have not been able to determine. There are three moneyyas, *kāyamoneyyaṃ*, *vacīmoneyyaṃ*, *manomoneyyaṃ*. At Man. B. 30 Hardy renders *moneyyapaṭipadā* by "ordinances of the Rahats," but at Dh. 379 it is explained by *maggāṇā*: it leads to *maggaphala* (Dh. 365).

**MORO**, A peacock [मयूर]. This is a contracted form of *mayūro*, and is the usual form in Pāli. Ab. 634; Dh. 232. Fem. *morī*, a peahen (Ten J. 51).

**MOSAKO**, A thief [मोषक]. Ab. 522.

**MOSALI KO** (*adj.*), Armed with a club [मुसल + इक]. Sen. K. 391.

**MOSO**, Theft, robbery [मोष]. Ab. 522.

**MUBBĀ** (*f.*), The creeper *Sansevieria Zeylanica* [मूर्वा]. Ab. 581.

**MUCALINDO**, The tree *Barringtonia Acutangula* (*nicula*); name of a Nāga king; name of one of the Mahāsaras [मुचिलिन्द]. Ab. 563; Man. B. 182. See *Mahāsaro*.

**MUCCANAM**, Being released (formed anomalously from the pass. *muccati*). Dh. 200.

**MUCCATI**, see *Muñcati*.

**MUCCHĀ** (*f.*), Fainting, swooning, faintness [मूर्च्छा]. Ab. 400; Sen. K. 522.

**MUCCHANĀ** (*f.*), A musical tone, the seventh part of the scale [मूर्च्छना]. Ab. 135.

**MUCCHANAM**, Fainting [मूर्च्छन]. Ab. 1087.

**MUCCHATI**, To become faint [मुच्छे]. Cl. P. Verbs, 2. P.p.p. *mucchito*, faint, stupefied, infatuated (Ras. 34).

**MUDĀ** (*f.*), Joy, pleasure [मुदा].

**MUDDĀ** (*f.*), A seal, a signet; a seal-ring; a stamp, impression [मुद्रा]. *Angulimuddā*, a seal-ring (Ab. 287). *Muddā* as an art is explained by *hatthamuddāgaṇaṇā* which Gogerly renders "conveyancing" (see Pāt. 84). *Rājāmuddā*, royal seal (Dh. 89). Comp. *Muddikā*.

**MUDDETI**, To stamp, to print [मुद्दे]. *Muddāpeti*, to cause to be stamped.

**MUDDHĀ** (*m.*), The head; top, summit [मूर्धन]. Ab. 256. *Pabbatamuddhā* or *nāgamuddhā*, a mountain top (Ras. 22; B. Lot. 717). *Thūpassa m.*, top of a dagoba (Mah. 229). *Mahāsammataṃ sabba-khattiyamuddhā*, the race of Mahāsammata, the fountain-head of all royal dynasties (Mah. 9). Acc. *muddham* (Dh. 13). Instr. *muddhanā* (Mah. 117). Loc. *muddhani* (Mah. 108).

**MUDDHĀBHISITTO**, A kshatriya; a king [मूर्धन + अभिषिक्त]. Ab. 335; Pāt. 18.

**MUDDHAJO** (*adj.*), Sprung from the head [मूर्धज]. Pl. masc. *muddhajā*, the hair (Ab. 256). In gram. the lingual letters are called *muddhaja*, or cerebral; they are *ṭ, ṭh, ḍ, ḍh, ṇ, r, l* (Cl. Gr. 2).

**MUDDHATĀ** (*f.*), Simplicity, folly [मुग्ध + ता]. Att. 202.

**MUDDHO** (*p.p.p. muyhati*), Stupid, foolish, simple [मुग्ध = मुह]. Ab. 1028.

**MUDDIKĀ** (*f.*), A seal, seal-ring, signet [मुद्रिका]. Ab. 287; Dh. 157. *Rājāmuddikā*, royal signet (Alw. I. 74). Comp. *Muddā*.

**MUDDIKĀ** (*f.*), The vine, the grape, a grape [मुद्धिका]. Ab. 587. *Muddikapphalāni*, grapes (Pāt. 90).

**MUDDIKO**, One who practises *muddā* [मुद्रा + इक].

**MUDDITO** (*p.p.p. muddeti*), Stamped, printed [मुद्रित = मुद्दे].

**MUDHĀ** (*adv.*), In vain; gratis, for nothing [मुधा]. Kh. 8.

**MUDITĀBHĀVANĀ** (*f.*), Increase or development of the feeling of benignity or kindness, an exercise

of religious meditation (see *Bhāvanā*) *Muditā* is no doubt the fem. from *mudito* used as a noun, the analogy of *mettābhāvanā*, *karuṇābhāvanā*, having its influence. *Muditā* means rejoicing with others in their happiness or prosperity, and is thus the opposite of envy or malice. It is the complement of *karuṇā*, which is pity for or sympathy with those who are suffering (E. Mon. 243, 246; Man. B. 417).

**MUDITO** (*p.p. modati*), Pleased, glad [मुदित = मुद्].

**MUDU** (*adj.*), Soft; mild; weak; blunt, slow [मुदु]. Ab. 716, 1067; Kh. 15. *Mudubhūto*, supple, malleable (B. Lot. 865). *Mudindriyo*, one whose senses are dull or blunt (B. Lot. 305).

**MUDUKO** (*adj.*), Soft [मुदु + क]. Mah. 157.

**MUDUTĀ** (*f.*), Softness, impressibility [मुदुता]. Man. B. 399, 416.

**MUGGARIKO** (*adj.*), Armed with a club [मुग्गर + इक]. Sen. K. 391.

**MUGGARO**, A hammer, mallet, club [मुग्गर]. Ab. 392.

**MUGGO**, A sort of kidney bean, *Phaseolus Mungo* [मुग्ग]. Ab. 450; F. Jāt. 57; Dh. 193.

**MUGO** (*adj.*), Dumb [मूक]. Ab. 320; Dh. 367.

**MUHU**, and **MUHUM** (*adv.*), Momently, repeatedly [मुहुर]. Ab. 1137; Att. 89. *Muhumbhāsā*, repetition of what is said (Ab. 123).

**MUHUTTIKO**, An astrologer [मुहूर्त + इक, comp. मौहूर्तिक]. Ab. 347; Pāt. 70.

**MUHUTTO**, A moment, a while; a period of forty-eight minutes [मुहूर्त]. *Muhuttaṃ vītinīmayāṃ*, waiting a while (Mah. 244). Instr. *muhuttēna*, in a moment (Dh. 185, Ras. 34, similarly *muhuttamattēna* at Dh. 133). Acc. *muhuttaṃ*, for a while, for a moment. *Muhuttam api*, even for a moment (Dh. 12). *Iti 'ssa muhuttam pi aphāsu bhavissati*, with the idea of giving him even a moment's uneasiness, lit. thinking there will be to him uneasiness even for a moment (Pāt. 18). *Imaṃ purisaṃ muhuttaṃ mā māretha*, do not put this man to death yet awhile (Ras. 34). *So bhuttāva muhuttaṃ tuṃhī nisīdati*, when he has ended his meal he sits awhile in silence. The Muhutta is a common unit in the calculation of time, it is equal to 48 minutes of our time, being the thirtieth part of a day and night. At Ab. 66, 67, we have the following scale: ten accharās = one *khaṇo*, ten *khaṇas* = one *layo*, ten *layas* = one *khaṇalayo*,

ten *khaṇalayas* = one *muhutto*, ten *muhuttas* = one *khaṇamuhutto*. According to this a *khaṇalaya* is equal to four minutes and forty-eight seconds, a *laya* to nearly twenty-nine seconds, a *khaṇa* to nearly three seconds, and an *accharā*, or snap of the finger, to less than a third of a second.

**MUKHĀDHĀNĀM**, The bit of a bridle [मुख + आधान]. Ab. 370.

**MUKHĀM**, The mouth; the face; front; entrance; brim; commencement; means, cause [मुख]. Ab. 260, 913. *Abaddhamukho*, foul-mouthed, scurrilous. *Mukhaṃ rakkhati*, to keep one's mouth, viz. hold one's tongue or talk little (F. Jāt. 17). *Mukhaṃ nissāya vināsaṃ patto*, ruined by his speech, lit. mouth (Dh. 418). *Mukhaṇḍasikā*, the mouth and nose. Of a lion's mouth (F. Jāt. 12). *Mukhasaddaṃ karoti*, to make a noise with the mouth, to shout (Dh. 155). *Nadiyā mukhaṃ*, the mouth of a river (Mah. 54). *Valavāmukhā*, mare-faced (Mah. 63, of a female *rakkhasa*). *Mukhavanno*, the colour of the face, the complexion (Dh. 123). *Assumukho*, with tearful face. *Uddhamukho*, upturned. *Adhomukho*, looking downwards. *Pattassa mukhaṃ*, the brim of a bowl (see Mah. 24). *Upāgamuṃ maccumukhaṃ*, came into the presence of death (Mah. 262). *Uyyoga-mukhe tiṭṭhasi*, thou standest at the threshold of decay (Dh. 42). *Cha lhogānaṃ apāyamukhāni*, six means of dissipating wealth. *Kim parābhavato mukhaṃ*, what is the cause of decay? *Āyamukhaṃ*, means of access. At Mah. 259 I am inclined to think that *mukhamattāṃ nidassitaṃ* means "the mere beginning has been set forth," i.e. but a small portion of the whole. *Mukha-phullaṃ*, name of an ornament (Ab. 289).

**MUKHAPĀTHO**, Verbal recital [मुख + पाठ]. *Mukhapāṭhena*, by word of mouth, orally (Mah. 207; Pāt. xxiii).

**MUKHARATĀ** (*f.*), Garrulity [मुखरता]. F. Jāt. 18.

**MUKHARO** (*adj.*), Scurrilous; garrulous, noisy [मुखर]. Ab. 735; F. Jāt. 18. *Devatā sādhu-kāramukharā*, the devas vociferating "Sadhu!" (Att. 216).

**MUKHAVĀSAKO**, Mouth-perfume, a fragrant substance chewed to make the breath smell sweet [मुख + वास + क]. Five are alluded to at Mah. 175, where *mukhavāsakapañcakam* is rendered "the five condiments used in mastication."

MUKHODAKAM, Water to rinse the mouth with [मुख + उदक्]. Dh. 108.

MUKHULLOKAKO (adj.), Looking in a person's face, cheerful, willing [from लोक with उद् and मुख prefixed]. Said of a good servant.

MUKHYO (adj.), Chief [मुख्य]. Ab. 695.

MUKKO, Another form of mutto (मुक्क), comp. Paṭimukko.

MUKULO, and -LAM, A bud [मुकुल]. Ab. 811, 1116.

MUKURO, A mirror [मुकुर]. Att. 191.

MULĀ, see Mūlañ.

MULAKO, and -KAM, A radish [मूलक]. Ab. 598.

MULAKO (adj.), Having its root or origin in, springing from [मूलक]. *Ye kee kusalā dhammā sabbe te appamādamūlakā*, all good conditions have their origin in diligence (Dh. 179). *Vatṭamūlako soko*, sorrow caused by transmigration or renewed existence (Dh. 280). *Duccaritamūlakam dukkham*, suffering whose root is sin (Dh. 91). Alw. I. 64.

MULĀLO, and -LAM, The stalk of the lotus [मृणाल]. Ab. 687; Sen. K. 537. *Mulālapupphanā*, a lotus (Ab. 685).

MULAM, A root; lowest part, base, foundation; origin, source, commencement; front, foremost, first; cause; nearness; sum, amount, mass; price, money; capital, principal [मूल]. Ab. 471, 549, 851; B. Lot. 864. *Rukkhamūlañ*, foot of a tree. *Mahānigrodham disvā tassa mūle nistimsu*, seeing a great banyan tree they sat down at its foot (Dh. 165). *Pavālamayamūlo*, having its root made of coral (Mah. 179). *Phalañ ca mūlañ ca*, fruits and roots (Das. 25). *Mūlaphalāni* or *mūlaphalam*, roots and fruits (Das. 26; Dh. 133). *Taphāya mūlam khanatha*, dig up the root of lust, extirpate lust (Dh. 60, comp. 44). *Mūlaghaccho*, radically extirpated (Dh. 45). *Pucchamūlañ*, the root of the tail (Ab. 1023). *Bāhumūlañ*, the armpit. See *Pādāmūlañ*. *Kaṇṇamūle jappati*, to whisper in a person's ear. *Kaṇṇamūle saddam akāsi*, made a noise at his ear. *Dvāramūle ṭhito*, standing at the door (Mah. 219). *Kalaho vināsamūlam eva hoti*, strife is the very root of destruction. *Sāsanaṃmūlabhūtaṃ idaṃ pakaraṇattayaṃ*, these three books which are the foundation of religion. *Akusalamūlañ*, root or cause of demerit. *Mūlasīlañ*, fundamental morality (B. Lot. 465). *Mūlapariyāyo*, fundamental cause. *Mūlapaṇṇā-*

*sakaṃ*, the first fifty (sūtras), name of the first division of the Majjhimanikāya (Pāt. xv). *Mūla-saṅgaho*, original recension (Alw. I. 63). *Mūladhanam*, capital, principal, stock-in-trade (Ab. 921). *Mūlabhāsā*, original or primitive language (Mah. 253; Alw. I. cvii). *Mūlalekhā*, the original or first made streak (Mah. 113). *Mūla* may be used of the text of a work as opposed to a commentary, e.g. the rules of Kaccāyana as opposed to the *vutti* (comp. B. Int. 36). *Sahassam datvā mūlena na labhimsu*, offering a thousand kahāpaṇas could not get it for that sum (Dh. 188). *Diguṇam pupphamūlañ*, twice as much money as usual to buy flowers with (Dh. 168). *Appena mūlena gaṇhāti*, to buy cheaply. *Appataramūlañ vattham*, a cheaper cloth (Dh. 250). *Mūlena deti*, to part with for money, to sell (Dh. 193). *Amūlañ kammañ* and *amūlakam kammañ*, unpaid labour (Mah. 175, 163). *Ipamūlañ*, sum of debt, borrowed capital. *Mūlañ kuroti*, to make money (Dh. 199). *Agghāpetvā kataṃ kammañ tesam mūlañ adāpayi*, having got the work done by them valued he gave them money for it (Mah. 163). *Mūlañ* or *mūlā* (f.) is the name of one of the Nakkhattas (Ab. 59, 851).

MULHO (p.p. *muyhati*), Foolish; ignorant; deceived, erring, astray; misguided, infatuated; perplexed, confused [मूढ = मुह]. Ab. 721. *Mūlharāpo*, foolish (Dh. 47). *Mūlho 'si*, thou hast erred (Pāt. 3). *Mūlhamānaso*, infatuated (Mah. 39). *Maggamūlho puriso*, a man who has lost his way (Dh. 149). *Disāmūlha*, having lost their bearings (Att. 8, of people at sea). *Mūlhasa maggañ ācikkheyya*, should point out the way to one who has gone astray. *Mūlha devānubhāvena*, having by the interposition of the devas gone out of their way (Mah. 17).

MULYAM, Wages; price [मूल्य]. Ab. 531.

MUNĀTI, To gain knowledge of, to know, to learn [मन]. Dh. 47 (the comment at p. 380 wrongly refers it to मत्, see *Mināti*). P.p. *muto*. Cl. P. Verbs, 5 gives a root MUN with the meaning of *ñāṇa*. For the *u* comp. *muti*, *sammuti*, *mutimā*.

MUNĀPETI (caus. next), To cause to be released.

MUNCATI, To loose; to release; to dismiss, to give up, to abandon, to omit; to send forth [मुच्]. Dh. 62. *Phalakaṃ muñci*, let go the shield (Mah. 154). *Kese m.*, to let down the hair (Dh. 224). *Rasmiyo m.*, to emit rays (Mah. 118). *Vācam m.*,



to utter speech (F. Jāt. 19). *Imaṃ muñciya atth' ambo*, besides this mango is there any other mango, lit. setting aside this one (Mah. 79). *Maṃ muñciya*, except me (Mah. 154). *Yathā maṃ na muñcati*, that he does not abandon me (Dh. 156). At Dh. v. 389 *muñcati* with foll. dat. appears to mean "to throw oneself upon, to attack"; the commentator however takes it in the sense of "to be angry with." Aor. *muñci*. Inf. *muñcituṃ*. Ger. *muñcitvā* (Alw. I. xxi), *muñciya*.—Pass. *muccati*, to be loosed or unfastened, to be released, to be emitted, to escape. *Dukkhatāya m.*, to be released from suffering (Alw. I. 108). *Nirayā m.*, to be released from hell (Das. 46). *Abādā m.*, to be freed from illness. *Pāpakkammato m.*, to escape from the consequences of sin (Dh. 295). *Assa sartrā sedd' muccimsu*, the perspiration poured from his body (F. Jāt. 46). *Na ca muccitukāmo gacchati*, and he does walk as if anxious to get away. Used of milk *muccati* means to curdle, and at Dh. v. 71 there is a play upon the two meanings of the word: *na hi pāpam kataṃ kammaṃ sujjuḥkhaṃ va muccati*, "for as new milk will not curdle so an evil deed cannot be got rid of." Aor. *mucci*, *muccittha*. Fut. *mokkhati* (Dh. 7), *muccissati* (Dh. 200, 295). Opt. *mucceyya* (Dh. 295). Ger. *muccitvā*, having been released (Dh. 292). Inf. *muccitūṃ*, to be released (Das. 46, Dh. 295). P.p.p. *mutto* (see sep.), *muñcito* (Ab. 1013).—Caus. *moceti*, *muñcāpeti*.

**MUNḌACCHADO**, A sort of house [मुण्ड + छद्]. Ab. 208, the English translation is "an upper-roomed house," the Sinhalese translation is "a house having a *sadalu*," and this word is said by Clough to be "an elevated terrace surrounding a house, a piazza."

**MUNḌAKAṂ**, Tonsure [मुण्डक]. Dh. 47.

**MUNḌAKO**, A shaveling [मुण्डक]. *Nindito munḍo munḍako*.

**MUNḌANAM**, Tonsure [मुण्डन]. Dh. 379.

**MUNḌETI**, To shave [मुण्डय]. Cl. P. Verbs, 11.

**MUNḌIKO** (*adj.*), Shaven, bald [मुण्डिन् + क]. Ab. 321.

**MUNḌO** (*adj.*), Shaved, bald, bare [मुण्ड]. Ab. 321. *Munḍapabbato*, a bare mountain, one without trees (Dh. 195).

**MUNḌUSO**, The mungoose or ichneumon. Ab. 622.

**MUNI** (*m.*), A sage, an inspired man, a holy ascetic, a saint [मुनि]. Ab. 433, Dh. 47. A Buddha is

called *muni* or *mahāmuni* (Ab. 1). *Munidhammo*, the doctrine of Buddha (Alw. I. xxxiv). *Munivacanāṃ*, the word of Buddha (Sen. K. 468). *Munirājā*, king of sages, viz. Buddha (Mah. 89). Pl. *muni*, *munayo* (Dh. 40).

**MUNINDO**, Chief of sages, an epithet of Buddha [मुनि + इन्द्र]. Ab. 1; Kh. 23; Alw. I. xxxiv.

**MUNISSARO**, Chief of sages, Buddha [मुनि + ईश्वर]. Mah. 89.

**MUNĪJĀYANO** and **MUNĪJĀNO**, A proper name, patronymic from Muñja [मौञ्जायन]. Sen. K. 387.

**MUNĪJO**, A sort of grass, Saccharum Muñja, from the fibre of which the brahminical string is made; a sort of fish [मुञ्ज]. Ab. 67; Cl. Gr. 84.

**MURAJO**, A sort of drum, a tambourine [मुरज]. Ab. 143.

**MUSĀ** (*adv.*), Falsely [मृषा]. Ab. 126, 127. *Musā bhaṇati*, *musā bhāsati*, *musā brūti*, to speak falsely, to lie (Dh. 97; Ras. 23; Alw. N. 120). *Musā mayā bhaṇitam*, I have spoken falsely (Pāt. 72).

**MUSĀ** (*f.*), A crucible [मृषा]. Ab. 526.

**MUSĀBHANITĀ** (*m.*), A liar [मृषा + भण् + तृ].

**MUSALĪ** (*adj.*), Armed with a club [मुसलिन]. Cl. Gr. 29.

**MUSALO**, and **-LAM**, A club; a pestle [मुसल]. Ab. 455.

**MUSATI**, To steal; to rob, to plunder [मुष्]. Ras. 32.

**MUSĀVĀDĪ** (*adj.*), Speaking falsely, lying [मृषा + वादिन्]. Dh. 32.

**MUSĀVĀDO**, Lying, falsehood [मृषा + वाद्]. Dh. 44, 223, 283.

**MUSIKO**, A mouse, a rat [मूषिक]. Ab. 618; Mah. 22.

**MUTI** (*f.*), Understanding, intelligence [मति]. Ab. 152. See also *Matī*, comp. *Mundāti*.

**MUTIMĀ** (*adj.*), Sensible, intelligent, wise [मतिमन्]. Kh. 21; Sen. K. 400. See also *Matimā*.

**MUTINGO**, A small drum, a tabour [मृदङ्ग]. Ab. 143; Alw. I. xcvi.

**MUTO** (*p.p.p.* *mundāti*), Thought, supposed, considered [मत = मन]. See also *Mato*. *Diṭṭhaṃ sutam mutam*, seen, heard, thought. *Amute mutavādītā*, one who says he has thought when he has not thought.

**MUTTĀ** (*f.*), A pearl [मुक्ता]. Ab. 492, 1013. At Mah. 68 eight sorts of pearls are mentioned,

viz. *kayamuttá, gajamuttá, rathamuttá, ámalaka-muttá, valayamuttá, añguliveṭṭhakamuttá, kakudhaphalamuttá*, and *pákatiká muttá*, "the horse pearl, the elephant pearl, the chariot pearl, the myrobolan fruit pearl, the bracelet pearl, the ring pearl, the kakubh fruit pearl, and the ordinary pearl." *Muttajálam*, a string of pearls (Mah. 163).

MUTTĀGUṆO, A string of pearls [मुक्ता + गुण]. Ab. 1116.

MUTTĀHĀRO, A string or necklace of pearls [मुक्ता + हार]. Dh. 118.

MUTTAKĀMAYO (*adj.*), Made of pearls [मुक्ता + का + मय]. Mah. 163.

MUTTAM, Urine [मूत्र]. Ab. 275, 1013; Dh. 164; Kh. 3.

MUTTĀMAYO (*adj.*), Made of pearls [मुक्ता + मय]. Mah. 179.

MUTTĀMUTTAM, A weapon which is both missile and non-missile, as a bludgeon [मुक्त + अमुक्त]. Ab. 386, 387.

MUTTĀVALĪ (*f.*), A string or necklace of pearls [मुक्ता + आवली]. Ab. 285.

MUTTHASACCAM, Forgetfulness, bewilderment (abstract noun formed from next).

MUTTHASSATI (*adj.*), Forgetful, careless, inattentive, unconscious, bewildered. The last part of this compound is स्मृति (see *Sati*), about the first part I am doubtful, but I think it may be another form of *múlha* or *muddha* from मुह.

MUTTHI (*m. and f.*), The fist; a handful; a smith's hammer [मुष्टि]. Ab. 268, 527, 1031. *Puppha-mutthi*, a handful of flowers (Mah. 86).

MUTTI (*f.*), Release, deliverance; Nirvána [मुक्ति]. Ab. 9, 1084; Pát. 18.

MUTTIKAM, A pearl [मुक्त + इक]. Ab. 492, 1013.

MUTTO (*p.p.p. muñcati*), Released, delivered; free, free from; discharged, shot [मुक्त = मुच]. Ab. 1013; Dh. 61. *Ahañ c' amhi mutto loko ca amutto*, and I am delivered but the world is not delivered (B. Lot. 376, viz. delivered from transmigration by the attainment of arhatship). *Sakunto jálamutto va*, like a bird escaped from the snare of the fowler (Dh. 32). *Abbhá mutto va candimá*, like the unclouded moon, lit. free from cloud (Dh. 31). *Jarárujádimmutto*, free from decay and pain and other ills (Alw. I. vii). *Jiyá-muttadhanu*, a bow with the string loosed, an unstrung bow (Mah. 217). There are four sorts

of weapon (*dyudha*), *páñimuttam*, a hand missile, as a javelin, *yantamuttam* a machine missile, as an arrow, *amuttam*, a non-missile weapon, as a knife, *muttámmuttam*, a weapon which may either be thrown or retained in the hand, as a bludgeon (Ab. 386, 387).

MUYHATI, To be faint; to be perplexed, bewildered, infatuated [मुह]. *Sabbá muyhanti me disá*, all directions are confused to me, viz. I am bewildered (Dh. 173). P.p.p. *múlho, muddho*.

MYĀYAM, = *me ayam*. Sen. K. 207.

## N

NA (*negative particle*), Not [न]. Ab. 1147. *Verañ tesam na sammati*, their wrath is not appeased (Dh. 1). *N' atthi jággarato bhayañ*, there is no fear to him that watcheth (Dh. 8). *Seyyo hotina pápiyo*, he is better and not worse (Dh. 14). *Tassa samijjhati netarassa*, to him it is successful and to no other (Ras. 62). *Na vandissámi*, I will not pay homage (Dh. 159). *Tassa cakkayugam na vindámi*, I cannot get a pair of wheels for it (Dh. 95). *Na jánási*, do you not know? (Dh. 103). *Nátidáre náccásanne*, neither too far off nor too near. *Nátitanu nátibahalo suvañnapaṭṭo*, a gold plate neither too thin nor too thick (Alw. I. 76). *Na ca khádi na ca pivi*, neither ate nor drank (Mah. 45). *Nápi pattehi parihádyati na appattáni na pápuṇáti*, neither falls away from them when obtained, nor fails to obtain them (lit. nor does he not obtain them) when he has them not (Dh. 196). *N' eva abhivádettvá na paṭisanthárañ katvá*, neither saluting him nor speaking kindly to him (Dh. 98). *N' eva devo na gandhabbo na máro*, neither a deva nor a gandharva nor Mára (Dh. 19). *N' ev' atthi na n'atthi paro loko*, there neither is nor is not another world. *Na idán' eva pubbe pi akataññá yeve*, not only now but formerly also ungrateful (F. Ját. 12, 8). *Na koci visaheyya*, no one would be able (Dh. 261). *Cenássa*, if there be not (Dh. 23). *Na kiñci mantesi*, you do not consult with us at all (Dh. 333). *Na téva niṭṭháti*, it is not yet finished (Dh. 323). *Náñño aññañ visodhaye*, one man may not purify another (Dh. 30). *Náñño*, no one else (Mah. 69). *Náññañ dukkhá (abl.)*, nothing but suffering (Cl. Gr. 139). Used in prohibition with a foll. optative: *Eko care na ca pápáni kayirá*, let him walk alone and do no sin (Dh. 59); *Na puttam icche na dhanam na raṭṭham*, let him

not wish for sons, or wealth, or kingdom (Dh. 15). With foll. *hi*: *Na hi verena verāni sammanti*, for wrath is not appeased by wrath (Dh. 2); *Atthi koci satte yo imamhā kāyā aññañ kāyañ sañkamātti?* *na hi mahārāja*, is there any being who transmigrates from this body to another body? No, great king (Gog. Ev. 44). *Na* sometimes forms the first part of a compound: *nanikāmaseyyā*, an uncomfortable bed (Dh. 55); *napparūpo*, abundant; *nāgamanā*, non-arrival (Mah. 2, 6, but perhaps the reading should be *nāgamanā*); *nabhikkhu*, a non-priest; *nariyo*, a non-sanctified man; *neko*, several; *neḷo*, sinless; *napuṃsako*, neuter; *navāriyo*, irresistible; *naciro*, short; *nālapanto*, silent; *nicchamānako*, unwilling; *nātidāre* is sometimes a compound (see sep.). The foll. are instances of sandhi: *n'eso* = *naeso* (Mah. 254); *n'etañ* = *na etañ* (F. Jāt. 14, comp. *n'atthi*, *n'eva*), *nālañ* = *na alañ*, *nāpi* = *na api*, *nāyañ* = *na ayañ* (Dh. 87), *nāhañ* = *na ahañ* (Dh. 122), *nāhosi* = *na ahosi* (Ras. 22), *nāñño* = *na añño*, *nāddasa* = *na addasa* (Ras. 32), *nāsakkhi* = *na asakkhi* (Dh. 195; F. Jāt. 5), *nāssa* = *na assa* (see sep.), *netaro* = *na itaro* (Ras. 62), *neresi* = *na tresi* (Dh. 24), *nopeti* = *na upeti* (Sen. K. 206; Mah. 194), *nopagacchittha* = *na upagacchittha* (Mah. 28), *na ppahoti* = *na pahoti* (Dh. 314), similarly *na ppasahati*, *nappasāduti*, *na ppañandati*, *na ppavattati* (Dh. 2, 23; F. Jāt. 9, 47), *na kkkhamati* = *na khamati* (Kamm. 8), *na-y-ime* or *na yime* = *na ime* (Alw. I. 72), *na-y-idam* or *na yidam* = *na idam* (see sep.), *na-y-imassa* or *na yimassa* = *na imassa* (Sen. K. 217), *na-y-ito* or *na yito* (Pāt. 78, for the *y* in these examples comp. *yeva*, and *viya* = *yiva*).

**NABHAM**, and **NABHO**, The sky, the air [नभस्, नभ]. Ab. 46. *Divākaravirahito nabho*, the sky deprived of the sun (Ras. 15). *Nabhe tthito* or *nabhasi tthito*, poised or floating in the air (Mah. 73, 107). *Nabham uggantvā*, rising into the air (Mah. 90, 108, 118). *Nabhasā (instr.) gacchati*, to travel through the air (Mah. 16, 48). *Nabhasā āgacchati*, to come through the air (Mah. 79, 194). **NĀBHI** (f.), The navel; the nave of a wheel; centre [नाभि]. Ab. 374, 1058. At Dh. 412 the central spot of a spider's web is called *nābhimaṇḍala*. *Nābhippamāno*, waist-deep (Dh. 176, 299). *Rathacakkam yāva nābhito paṭhavim pāvasi*, the chariot wheel sank into the ground up to the nave (Dh. 220).

**NACCAKO** (adj.), Dancing [नृत्य + क]. Mah. 182. **NACCAM**, Dancing, nauteh; acting, pantomime; acrobatic performance [नृत्य]. Ab. 100. *Naccagītañ*, dancing and singing (Dh. 336). Kh. 3. Comp. *Naṭṭam*.

**NACCATI**, To dance [नृत]. *Naccantamayūro*, a dancing peacock (Dh. 237). Of the gambols of a monkey (Dh. 107).

**NACIRO** (adj.), Not long, short [नचिर]. *Naciren'eva kulena*, in a short time, ere long (Ras. 15). Ger. *nacirassa* (used adverbially). *Nacirass'eva rājavallabho ahosi*, he very soon became the king's favourite (Att. 196). *Nacirass'eva bhijjissati*, will soon be broken up (Dh. 313). *Nacirass'eva me rājā diṭṭho*, I have only just this minute seen the king (F. Jāt. 9).

**NADATI**, To sound, to make a noise with the voice, to shout, to roar [नद्]. *Sakko'ham asmīti naditvā*, shouting out "I am Sakka" (Dh. 194). Used of the voice of the larger animals, as the elephant, ox, horse, ass, lion (Ab. 133; F. Jāt. 15, 47). Of the rustling of bamboos in the wind (Ab. 600). P.p.p. neut. *naditañ*, roaring (F. Jāt. 14).

**NADDHO** (p.p.p. *nayhati*), Bound, fastened; covered [नद्ध = नद्]. *Naddhapañcāyudho*, equipped with the five weapons (Mah. 48).

**NĀDEYYO** (adj.), Belonging to a river, fluviatile [नादेय]. Sen. K. 388.

**NADĪ** (f.), A river [नदी]. Ab. 681; Dh. 45. *Nadittirañ*, banks of a river (Alw. I. xxi; Dh. 400). *Nadīsoto*, river-stream (Dh. 409). *Nadyambu*, river-water (Ab. 188). Gen. and dat. *nadiyā* (Mah. 194), *najjā* (Mah. 54). Loc. *nadiyañ* (Dh. 224). Pl. *nadiyo*, *najjo* (comp. *najjantara* at Ab. 1052 = *nadi* + *antara*). *Nadiyuntike*, by the river side (Mah. 84, 166).

**NADĪMĀTIKO** (adj.), Watered by rivers, provided with rivers [नदीमातृक]. Ab. 188. See *Mātikā*.

**NADITAM**, see *Nadati*.

**NĀDO**, Sound, noise; cry, shout, roar [नाद]. Ab. 128. *Meghanādo*, thunder (Ab. 49). Of a peacock's cry (Ab. 119). See *Sihanādo*.

**NĀGABALĀ** (f.), The shrub *Uraria Lagopodioides* [नागबला]. Ab. 588.

**NĀGADANTAKO**, A peg fastened into a wall to hang things upon [नागदन्तक]. Ab. 863.

**NĀGADĪPO**, A large island said to be inhabited by *Nāgas*. visited by Buddha who introduced his re-

ligion among the Nāgas [नाग + द्वीप]. Mah. 4; Man. B. 208.

ĀGALATĀ (f.), The betel vine, Piper Betel [नाग + लत]. Ab. 589; Mah. 22, 27.

ĀGAMĀLIKĀ (f.), The iron-wood tree [नाग + मालिका]. Ab. 572.

ĀGARĀJĀ (m.), A king of Nāgas, Nāga chief; monarch of elephants, said of a noble elephant [नाग + राजन्]. Mah. 156; Dh. 224, 344. Instr. *nāgarājena* (Ras. 34). Gen. *nāgarājassa* (Dh. 341). Pl. *nāgarājā* (Mah. 6). Instr. pl. *nāgarājehi* (Mah. 6). Gen. pl. *nāgarājūnam* (Ditto). See *Nāga*.

ĀGARĀM, A town or city; a fortified town, a fortress or citadel [नगर]. Ab. 198; Mah. 254. *Nagarasobhinī*, a harlot (Ab. 233; Dh. 416). *Nagaraguttiyo*, and *-iko*, governor of a city (Mah. 65). I am inclined to think the nasalised form *naṅgara*, which occurs at Dh. v. 40, 150, 315, to be a corrupt spelling, comp. *nāṅga* for *nāga*, which is certainly a corruption (Dh. 102); *naṅgara* occurs many times in Turnour's Mahāvāṇisa, and in each case the Ind. Off. MS. reads *nagara*, see Mah. 81, 88, 93, 104, 137, 142, 151, and Dh. 107, 416; in modern Sinhalese it is very common with inaccurate writers to write *ṅg* for *g* in words taken from the Sanskrit.

ĀGARĪ (f.), A town or city [नगरी]. Ab. 198.

ĀGARĪKO (adj.), Belonging to a town; urbane, civilized [नागरिक]. Sen. K. 391.

ĀGARO (adj.), Belonging to a town [नागर]. Masc. *nāgaro*, a townsman, a citizen (Dh. 157; Mah. 15, 83).

ĀGGO (adj.), Naked [नग्न]. Ab. 734; Dh. 130. *Naggam karoti*, to strip naked (Mah. 261). *Naggacariyā*, going naked (Dh. 25). Masc. *naggo*, a naked ascetic (Ab. 1110).

ĀGĪ (f.), A female Nāga [नागी]. Mah. 5.

ĀGINDO, A Nāga king [नाग + इन्द्र].

ĀGO, A mountain; a tree [नग]. Ab. 605, 1117; Mah. 91; B. Lot. 717.

ĀGO, A serpent; a cobra or hooded snake; a Nāga or dragon; an elephant; the iron-wood tree; a chief [नाग]. Ab. 360, 849; Dh. 57. *Nāgavanam*, a forest inhabited by elephants (Dh. 57). *Dasanāgabalo*, having the strength of ten elephants (Mah. 137). *Nāgaloko*, the Nāga world, Pātāla (Ab. 649). *Nāgabhavanam*, *nāgavimānam*, a Nāga abode (Dh. 341; Mah. 5, 22). *Nāgādhipati*, lord

of Nāgas, a name of Virūpakkha (Ab. 31). *Ete nāgā mahāpaññā*, these eminently wise chiefs (Pāt. xiii, of some learned priests). *Hatthināgo*, a noble or royal elephant (Dh. 104; Att. 135). *Santindriyanāgo*, the chief of those whose senses are subdued (Alw. I. 93). *Coranāgo*, robber chief (Mah. 209). The *nāga* tree is a fine forest tree the wood of which is excessively hard, its flowers are fragrant (Ab. 572; Ras. 25). In the Buddhist mythology the Nāgas are represented as hooded snakes with three (sometimes seven) heads, or as snakes with human heads, or as human beings with the hood of a cobra. Their principal home is the Pātāla or region under the Tikūṭa Pabbata which supports Meru, but they also haunt the earth, and they form the retinue of Virūpakkha, whose abode is on the Yugandhara rocks. They are represented as naturally inimical to man (Kh. 13; Mah. 72; Man. B. 189, 302), but they were often friendly to Buddha and his religion, and great numbers of them were converted to Buddhism (E. Mon. 274; Man. B. 303; Mah. 6, 72, 81). They possess miraculous powers, and their breath is deadly and poisonous. The Garuḍa birds are their hereditary foes and frequently prey upon and destroy them. Several Nāgarājas or Nāga chiefs are mentioned, as *Vūsukī* (Ab. 650), *Ananto* (Ab. 651), *Erūpatho* (Dh. 344), *Mahodaro* who ruled in Nāgadīpa (Mah. 4), *Maṇi-akkhiko* who lived at Kalyāṇi in Ceylon (Mah. 6), *Kāḷo* who presented himself before Buddha just before his contest with Māra, and sang hymns in his praise (Man. B. 172; Dh. 118). There is a well-known legend of a Nāga king having protected Buddha from a heavy storm of rain by spreading his hood above his head like an umbrella (Man. B. 182). Man. B. 44.

NAHĀNĀM, Bathing [स्नान]. Ab. 299; Ras. 32; Dh. 77. *Nahānodakam*, water for bathing (Dh. 189). *Nahānakoṭṭhako*, a bath-room, bath-house, bathing establishment. See also *Sinānam*.

NAHĀNIYO (adj.), Used for the bath, ablutionary [स्नानीय]. *Nahāniyacunnāni*, perfume used in bathing.

NAHĀPAKO, A bath attendant [स्नापक]. Mah. 170.

NAHĀPANĀM, Bathing a person, attending him at the bath [स्नापन].

NAHĀPETI (caus. *nahāyati*), To cause to bathe [स्नापयति = स्ना]. Dh. 434; Mah. 139.

NAHĀPITO, A barber [नापित]. Ab. 505, 508; Mah. 170, 214.

NAHĀRU (f.), A tendon, a muscle [स्नायु]. Ab. 157, 279; Kh. 19.

NAHĀTAKO, One whose spiritual instruction is complete [स्नातक]. This is a brahminical term. It is applied to the young brahmin when he has returned from the house of his preceptor, his studies being completed. He is so called because previous to leaving his preceptor he goes through the ceremony of bathing. At Dh. v. 422 the term is adopted and applied to the Arhat as having nothing more to learn (comp. *asekho*): the comment observes *nahātakilesatāya nahātakaṃ* "called snātaka because his sins are washed away" (Dh. 434).

NAHĀTO (p.p. next), Bathed, washed; cleansed, pure [स्नात = स्ना]. Mah. 244; Dh. 434.

NAHĀYATI, To bathe [स्ना]. Das. 30; Dh. 106; Ger. *nahātvā* (Dh. 77, 219; Mah. 48, 139, 260), *nahāyitvā* (Mah. 261). Inf. *nahāyitum* (Ras. 32). Imperat. *nahāya* (Mah. 48). Fut. *nahāyissāmi* (Dh. 233). See *Nahāto*, *Nahāpeti*.

NAHI, see *Na*.

NAHUTAM, A vast number, = 10,000,000<sup>4</sup>, or 1 followed by twenty-eight ciphers. Ab. 474; Dh. 120. See *Saṅkhyā*.

NAJJĀ, see *Nadī*.

NAKHO, and NAKHAM, A nail of the finger or toe [नख]. Ab. 268; Kh. 18; Dh. 111.

NAKKHATTAM, A star, a constellation; an asterism in the moon's path, a lunar mansion; festival [नक्षत्र]. The twenty-seven lunar mansions are thus enumerated, *Assayujō*, *Bharanī*, *Kattikā*, *Rohinī*, *Magasirāṃ*, *Addā*, *Punabbasū*, *Phusso*, *Asilesā*, *Maghā*, *Pubbaphaggunī*, *Uttaraphaggunī*, *Haṭṭho*, *Cittā*, *Sāti*, *Visākhā*, *Anurādhā* and *-dho*, *Jeṭṭhā*, *Mūlā* (or *Mūlāṃ*), *Pubbāsālho*, *Uttarāsālho*, *Savaṇṇo*, *Dhanitṭhā*, *Satabbhisajo*, *Pubbabhadḍapadā*, *Uttarabhadḍapadā*, *Revatī* (Ab. 58-60; Man. B. 23). *Nakkhattarājā*, the moon (Ab. 51). *Nakkhattapatho*, the course of the stars (Dh. 38). *Nakkhattayogo*, the moon's conjunction with the lunar mansions (Dh. 156). *Nakkhattapīḷanāṃ*, occultation of a star (Dh. 156). *Nakkhattam oloketi* or *nakkhattayogaṃ o.*, to look at the stars for the purpose of divination or ascertaining a person's destiny (Das. 46; Dh. 156, where the occultation of a person's star implies his death). Some

conjunctions were considered lucky and celebrated as festivals (*nakkhattakīḷā*). *Nakkhattam ghoseti*, to proclaim a festival or holiday, to announce a lucky conjunction. *Nakkhattadivaso*, festival, holiday, "jour de fête" (Dh. 352). *Tato paṭṭhāya Sāketanagaram niccanakkhattam viya ahoṣi*, from that time the town of S. was like one continual festival (Dh. 236). *Tasmim kira nagare anusamvaccharam vivaṇanakkhattam nāma hoti*, in that town there is said to be every year a festival called vivaṇa (Dh. 233). Dh. 391.

NAKKO, A crocodile [नक]. Ab. 674.

NĀKO, Heaven [नाक]. Ab. 10.

NAKULO, A mungoose, Viverra Ichneumon [नकुल]. Ab. 622.

NALAKĀRO, One who plaits rushes, a basket maker [नल + कार]. Ab. 509; Pāt. 83.

NĀLAM, Not sufficient, not able (see *Alam*). *Nālam kathetum*, unable to say (Att. 201, comp. Dh. 212).

NĀLAM, A hollow or tubular stalk, especially that of the water-lily; a tube; a tubular vessel of the body [नाल]. Ab. 453, 686; Dh. 223. *Kaṇṭhaṇḍāṃ*, the wind-pipe (Att. 106, 219).

NALAMĪNO, A sort of fish [नल + मीन]. Ab. 671.

NALĀṬAM, The forehead [नलाट]. Dh. 111, 315; Mah. 45. See also *Lalāṭam*.

NĀLĪ, and NĀLĪ (f.), A hollow stalk; a tube, a pipe; a tubular vessel in the body, an artery; a measure of capacity [नाडी, नाली, नालि]. Ab. 1057. *Galandāḷi*, either the wind-pipe or the carotid artery (Dh. 255). Acc. to Ab. 484 the *nālī* measure is the same as the *patṭha*, but from Pāt. 81 it would seem to be larger. It appears however to be of varying size, for the Tamil *nālī* is said to be smaller than the Sinhalese, and the Sinhalese to contain half as much again as the Magadhese (Pāt. 81). Mah. 177, 197.

NĀLIKĀ (f), A tube, pipe, hollow cylinder [नाडिका].

NĀLIKERO, A coconut tree [नारिकेर, नाडिकेल, नारिकेल]. Ab. 604; Sen. K. 390; Mah. 153. Adj. *nālikeriko*, belonging to coconut trees (Sen. K. 392).

NĀLIKODANAM, A *nālī* measure of rice [नाडी + क + ओदन]. This quantity of curry and rice eaten in a day was considered healthy and moderate, and the bhikkhu's alms bowl ought to be of the size to contain it (Pāt. 81; Dh. 356, 402).

NALINĀM, A lotus flower [नलिन]. Ab. 685.

NĀLINDHAMO, A goldsmith [नाडिधम]. Ab. 506.

NALINĪ (f.), A pond [नलिनी]. Att. 199.

NĀLIPATṬO, A covering for the head, a cap. Ab. 294.

NĀLIVANĀM, A fistula, an ulcer [नाडी + वण]. Att. 215.

NALO, and NALO, A kind of reed, Amphidonax Karka; a reed, cane, rush [नल, नड]. Ab. 601. *Nalāgāram*, a house built of reeds (B. Lot. 530). Dh. 60, 223, 409.

NĀM, see So.

NĀMA (adv.), By name; indeed [नाम]. *Thūnaṃ nāma nigamo*, the town named Thūna (Kh. 20). *Ahaṃ bhante Nāgo nāma*, my name, sir, is Nāga (Kamm. 5). *Ujjeniyāṃ Candapajjoto nāma rājā ahoṣi*, in Ujjeni there was a king named C. (Dh. 157). *Dadhivāhana nāma rājā hutvā*, having become king under the name of D. (F. Jāt. 5). *Ete manato nipphannattā manomayā nāma*, these from being sprung from the mind are called "mind-made" (Dh. 90, comp. 273). *Vijayāgamanāṃ nāma chaṭṭho paricchedo*, the sixth chapter entitled "The arrival of Vijaya" (Mah. 47). Sometimes the name is placed in the gender of the noun with which it is in apposition: *Mahindāgamano nāma terasamo paricchedo*, the thirteenth chapter called "The arrival of Mahendra" (Mah. 77, comp. 83, 102, 104, etc.). Sometimes the name is in the nom. while the noun in apposition with it is in an oblique case: *Tisso nāma brāhmaṇassa vaco*, the word of the brahmin Tissa (Mah. 203). *Nāma* may sometimes be rendered by "such and such": *Tattha yena idaṃ nāma kataṃ tassa ayaṃ nāma daḍḍo ti likhitaṃ*, it is there written that for him by whom such and such an offence is committed there is such and such a punishment (Alw. I. 99); *Sace me idaṃ nāma samijjhati*, if such and such a project (naming it) succeeds with me; *Asukarogassa nāma tumhe kiṃ bhesajjaṃ karoṭha*, for such and such a malady (describing it) what medicine do you prescribe? (Dh. 93); *Evaṃ nāma vadehi*, say so and so (telling her what to say, Dh. 159, comp. 333). *Nāma* is often used without any very defined meaning: *Ko nāma' eso*, who is this? (F. Jāt. 47, comp. Dh. 96); *Kimobhāso nāma' eso*, what is that light? (Dh. 95); *Kim nāma' etaṃ*, what is this? (F. Jāt. 57); *Kissa phalaṃ nāma' etaṃ*, what is this the fruit of? (F.

Jāt. 5); *Ime nāma parivisantu*, let them wait upon these people (Dh. 212); *Sīlaṃ nāna kdisaṃ*, what's sīla like? (Dh. 193); *Bhattaṃ nāma kuhiṃ uṭṭhahati*, where does boiled rice come from? (Dh. 141); *Rāgena samo aggi nāma n' atthi*, there is no fire likè last (Dh. 354); *Aññesaṃ vacana-ssa okāso nāma n' atthi*, the rest had not a chance of getting in a word (F. Jāt. 16); *Asādhūsanivāso nāma pāpo*, association with the wicked is sinful (F. Jāt. 1); *Atimukkhara nāma apariyantavacand evarūpaṃ dukkhaṃ pāpuṇanti*, garrulous people who are endless talkers meet with misfortunes like this (F. Jāt. 18); *Paccantadesa nāma maṇimuttādāni ratanāni uppajjanti*, in the border countries precious things such as gems and pearls are produced (Alw. I. 74); *Kiñci ūno nāma nāhoṣi*, nothing was deficient (Dh. 113); *Manopasādamatten' eva sagge nibbattā nāma honti*, are any people re-born in heaven through faith only? (Dh. 98). Sometimes *nāma* qualifies a verb: *Ariyasaccāni paṭi-vijjhanto dhammaṃ pivati nāma*, when penetrating the four great truths he is said to drink Dhamma (Dh. 273). *Api nāma, appevanāma*, perhaps. *Ko hi nāma*, who indeed? *Kathaṃ hi nāma*, how indeed? *Yatra hi nāma*, considering that, forasmuch as (see *Api, Hi, Yatra*).

NĀMADHEYĀM, Name, appellation [नामन् + धेय=धा]. Ab. 114; Att. 8.

NAMAKKĀRO, Veneration, reverence, worship [नमस्कार]. Ab. 426; Ten. J. 48.

NĀMAKO (adj.), Named, bearing the name of [नामक]. *Asītiyā sāvakanāṃ nāmakā*, bearing the names of the eighty great disciples (Mah. 247, comp. 137, *mātulassa nāmako*). *Ariṭṭhanāmakā-macco*, the minister named A. (Mah. 110). *Sabbe Vasabhanāmakā*, all who bore the name of V. (Mah. 219). *Tannāmako*, of that name, named after that person. *Saddhākatanāmako*, so named on account of his faith (Mah. 200; this compound is divided thus, *saddhā-katanāma-ka*). Fem. *nāmikā* (Mah. 23).

NĀMĀM, A name; a noun [नामन्]. Ab. 114, 1111. Instr. *nāmena*. *Raṭṭhapūlo ti nāmena*, R. by name (Ras. 7). *Tam ālapiya nāmena*, addressing him by name (Mah. 23). *Nāmaṃ* is the personal, or as we say "Christian," name, as opposed to *gottaṃ*, the family name. *Nāmena Saradamāpava nāma ahoṣi*, his personal name was Saradamāpava (Dh. 130). Similarly, *Siddhatto nāma nāmena* (Mah.

172, comp. 91). *Puttassa Udeno ti nāmaṃ akūsi*, she gave to her son the name of Udena (Dh. 155, comp. 120, 303). *Ayaṃ rājā ayaṃ uparājā ayaṃ senāpatīti nāmāni katvā*, naming them, This one is the king, this the viceroy, this the commander-in-chief (F. Jāt. 9). *Tepiṭakassa Buddhavacanass' etaṃ nāmaṃ*, this is a name for the word of Buddha as contained in the three Piṭakas (Dh. 150). As the last part of a compound adjective: *Dhammakittināmo pasatthaganthakārako*, an esteemed author named Dhammakitti (Bāl. i). *Katanāmo* and *nāmakato*, named. *Nāmakaraṇaṃ*, giving a name to a child. *Nāmagahaṇaṃ*, receiving a name. *Nāmagahaṇa-divaso* or *nāmakaraṇadivaso*, naming or "christening" day (Dh. 120, 303). *Nāmakaraṇaṃ maṅgalāṃ*, christening fête (Mah. 135). *Nāmaṅgaṇaṃ*, nouns and their genders (Alw. I. 64). *Sabbānāmaṇi*, nouns of the "Sabba" class (Sen. K. 276). For the metaphysical meaning of *nāmaṃ*, see next.

**NĀMARŪPAM**, Name and form, mind and body, the individual [नामन् + रूप]. The term *Nāmarūpa* designates the individual sentient being viewed as an aggregate of certain mental and physical elements. By *rūpa* is meant the *rūpak-khandha*, or assemblage of the material elements and properties which constitute the body, while *nāma* includes the three mental khandhas, *vedanā*, *saññā*, *saṅkhārā*, or, adding *viññāṇaṃ*, the four mental khandhas, *vedanā*, *saññā*, *saṅkhārā*, *viññāṇaṃ*. *Nāmarūpa* is therefore identical with the four or the five khandhas. The reason that the fourth mental khandha is generally omitted is that according to the Paṭiccasamuppāda *nāmarūpa* is the immediate effect of *viññāṇa*. Still, the individual once existing, *viññāṇa* of course continues a part of his being, so that *nāmarūpa* may correctly be identified with the five khandhas (see Dh. 420). B. Int. 501, 502; Gog. Ev. 68, 69. *Sabbaso nāmarūpasmim yassa n' atthi mamāyitaṃ*, in whom there is absolutely no clinging to his own individuality (Dh. 66). Dh. 422.

**NAMASSĀ** (f.), Reverence, veneration, worship [नमस्सा]. Ab. 426.

**NAMASSATI**, To honour, to pay attention to, to reverence, to revere, to venerate, to worship [नमस्य]. Dh. 70; Mah. 4, 6, 89. P.p.p. *namussito* (Dh. 287). Caus. *namassāpeti*.

**NAMATI**, To bow; to bow to; to be inclined [नम]. *Chattāṃ namatu me sayāṃ*, let my parasol make

a bow of its own accord (Mah. 106). *Namāmi sirasā tathāgataṃ*, I bow with my head to Buddha (Kh. 23). *Evamevaṃ Visākhāya nānappakārāni kusāladāni kītuṃ cittaṃ namati*, even thus the heart of Visākhā is inclined to do many good works (Dh. 253, comp. Gog. Ev. 6). Caus. *nameti*.

**NĀMATO** (adv.), By name [नामतस्]. Mah. 206.

**NĀMATTHU**, see *Namo*.

**NĀMAVĀ** (adj.), Bearing the name of [नामन् + वन्]. *Dovāriko Subhānāmaṃ*, a door-keeper named Subha (Mah. 218, the term. belongs to the whole compound).

**NAMETI**, and **NAMAYATI**, and **NĀMETI** (caus. *namati*), To bend [नमयति = नम]. Dh. 15. *Cittaṃ nameti*, to incline a person's heart, induce him to do a thing.

**NĀMĪ** (adj.), Bearing the name of [नामन् + इन्].

**NĀMIKO** (adj.), Bearing the name of [the last + क]. Mah. 20. For *nāmikā*, see *Nāmako*.

**NĀMITO** (p.p.p. *nāmeti*), Bent [नामित = नम]. Mah. 167.

**NAMMADĀ** (f.), The river Nerubudda [नर्मदा]. Ab. 683.

**NAMO**, Honour, reverence, salutation [नमस्]. Ab. 1154. *Namo karoti*, to pay honour to (Sen. K. 340). *Namo te Buddhāvāṇ' atthu*, honour be to thee, mighty Buddha! (Ditto). *Migaraṇḍa namo ty atthu*, hail to thee king of beasts! (F. Jāt. 13). *Te me namo*, they are (the objects of) my veneration (Ten J. 47). When *namo* is immediately followed by *atthu* its final vowel is elided: *Nam' atthu Buddhānaṃ*, praise be to the Buddhas! (Ten J. 47, comp. Kh. 22). Sometimes *atthu* is omitted: *Namo Buddhāya*, praise be to Buddha (Ab. p. 27); *Namo tassa bhagavato arahato sammāsambuddhassa*, praise be to the Blessed, the Sanctified, the All-wise (Kh. 2).

**NAMUCI** (m), A name of Māra [नमुचि]. Ab. 43; Dh. 256.

**NĀNĀ** (adv.), Various, different; away from [नाना]. Ab. 1137, 1198. Much used as the first part of compound nouns and adjectives, with the sense of "various." *Āṇḍapayitvā nānāpāsāṇḍike*, having sent for various sectaries (Mah. 23). *Nānāpājāhi*, with various offerings (Mah. 114, comp. Dh. 118). *Nānārukkhataṇṇāni*, various trees and plants (Sen. K. 374). *Nānāpadumakāni*, various sorts of flowers (Mah. 179, comp. Dh. 268). *Nānāratana-maṇḍito*,



adorned with various kinds of gems (Mah. 161). *Nānādesā bhikkhavo*, priests of different countries (Mah. 171). *Nānāraṅgo, nānāraṅgo*, of various dyes (Mah. 99, 179). With *bhavati* and *atthi* in the sense of separation: *Nānā hottha*, be ye separate, come away (Pāt. 102); *Katham ime nānā assu chinna assu*, how can these men be separate, be divided? (Pāt. 74); *Tasmā satañ ca asatañ ca nānā hoti ito gati*, therefore the state of the good and the wicked is different when they leave this world (the former go to *sagga*, the latter to *niraya*). Based upon a mistaken idea of the use of *nānā* which the last three examples illustrate, I find at Mah. 68 a strange adj. *nāno* "various," *Kusumāni tahiṃ pana nānāni nānāvaṇṇāni dissante*, thereon are depicted various flowers of various hues. *Nānā* is also used prepositionally with foll. abl.: *Etarahi bhante bhikkhū nānā nāmā nānā gottā nānā jaccā nānā kulā pabbajitā te sakāya niruttīyā Buddha-vacanaṃ dūssenti*, at the present time, lord, priests leaving their name, family name, caste and home, have embraced the ascetic life, these distort the word of Buddha from its own niruttī (Pāt. xlii, see Sen. K. 318). *Mayhaṃ Videharaññā saddhiṃ kiṃ nānākarapaṇaṃ*, what a difference there is between me and the Videha king! (Ten J. 55).

**ĀNADASSANAM**, Insight given by knowledge [ज्ञान + दर्शन]. This is a religious technical term: it is said at Ab. 794 to designate the *sāmaññaphalas*, the supernatural insight called *vipassanā*, the *dibbacakkhu*, omniscience, the *pañcavekkhaṇāṇa*, and the knowledge conferred by the four Paths. *Ānādassanavisuddhi*, knowledge given by the Paths (E. Mon. 281). By *ariyañānādassanaṃ* Arahatta is intended (Pāt. 3, 68). *Andvaṭaṃ ṇānādassanaṃ*, unbounded supernatural vision.

**ĀNĀDHIMUTTIKO** (adj.), Having various dispositions or inclinations [नाना + अधिमुक्ति + क]. B. Lot. 339. *Nānādhimuttikatā*, variety or diversity of dispositions (B. Lot. 786).

**ĀNĀM**, Knowledge [ज्ञान]. Ab. 153. *Etūni ṇāpāni*, these heads of knowledge (Alw. I. xxxiv). The four *ñāpas* are *dhamme ñāpaṃ, anvaye ñāpaṃ, paricchede ñāpaṃ, sammutiyā ñāpaṃ*; the first is the knowledge of the four Paths, the second is the successive understanding of the four Truths (see *Ariyasaccaṃ*), the third is the same as *cetopariyañāpaṃ*, and by the last is meant general know-

ledge, or all knowledge not included in the other three. The three *ñāpas* are knowledge of the past, the present, and the future (*atītamse ñāpaṃ*, etc.). There are many other sorts of knowledge, as *sabbāññutañāpaṃ, sūvakupīramūñāpaṃ, indriya-pavarañāpaṃ, vipassanāñāpaṃ, paccakabodhi-ñāpaṃ*, etc.

**NANANDĀ** (f.), A husband's sister, a sister-in-law [ननान्द]. Ab. 245.

**NĀNAPPAKĀRATO** (adv.), In many ways [नाना + प्रकार + तस].

**NĀNAPPAKĀRENA** (adv.), In many ways [नाना + प्रकार instr.]. Dh. 85, 403.

**NĀNAPPAKĀRO**, and **-RAKO** (adj.), Of various sorts [नाना + प्रकार]. Mah. 115, 235, 239; Dh. 85, 259. *Nānappakārā iddhiyo katvā*, having performed various miracles (Dh. 299).

**NĀNĀRŪPO** (adj.), Various, diverse [नाना + रूप]. Ab. 717.

**NĀNATĀ** (f.), Variety, diversity [नाना + ता]. Ab. 767.

**NĀNĀTO** (adv.), In various ways [नाना + तस]. Pāt. 88.

**NĀNATTAM**, Diversity [नानात्व].

**NĀNĀVIDHO** (adj.), Of various sorts [नाना + विधा]. Alw. I. 111. *Nānāvidhāni phalāni*, various sorts of fruits (Dh. 106).

**NANDĀ** (f.), Name of a pleasure lake or pond in Indra's heaven [नन्दा]. Ab. 23; Dh. 192.

**NANDANAM**, Gladdening; name of a garden in Indra's heaven [नन्दन]. Ab. 23; Sen. K. 478.

**NANDATI**, To be pleased, to rejoice, to enjoy oneself [नन्दि]. Dh. 4.

**NANDETI** (caus. last), To cause to rejoice, to delight [नन्दयति]. Mah. 170.

**NANDI** (f.), Joy [नन्दि]. Ab. 87. *Nandūbhava* at Dh. v. 413 seems to point to a form with long *i*.

**NANDĪ** (f.), A leathern thong or strap [नन्दी]. Ab. 526; Mah. 137. At Dh. v. 398 some MSS. read *nundhiṃ* (see Dh. 428).

**NANDĪ** (adj.), Rejoicing in [नन्दिन].

**NANDIYĀVAṬṬO** (adj.), Turning auspiciously, turning to the right [नन्दि + आवर्त]. *Saṅkho nandiyāvaṭṭo*, a right-hand chank = *dakkhiṇāvaṭṭo*, which see. The right-hand chank or conch is one of the *Maṅgalalakkhaṇas*, or mystic marks on the sole of Buddha's foot (Man. B. 368; B. Lot. 626).

NANĠALAM, A plough [नाङ्गल]. Ab. 449; Mah. 98, 99; Dh. 176, 300, 319; Sen. K. 366.

NANĠARAM, see *Nagaram*.

NANĠUTTHAM, The tail of an animal [evidently लाङ्गुल with term. ख instead of ल, comp. अङ्गुल and अङ्गुष्ठ]. Ab. 371 (of an elephant); Dh. 192 (of a fish). Ten J. 98.

NĀNĪ (*adj.*), Having knowledge, learned [ज्ञानिन्].

NANIKĀMASEYYĀ (*f.*), Uncomfortable bed [न + निकाम + शय्या]. Dh. 55. See *Na*.

NĀNŌ, see *Na*.

NĀNO, see *Nānā*.

NANU, A particle generally used in asking questions to which an affirmative answer is expected [ननु]. Ab. 1139, 1151, 1192. *Nanu passasi*, do you not see? (F. Jāt. 19). Das. 32.

NĀPAKO (*adj.*), Informing, declaring [ज्ञापक].

NĀPANAM, Information, declaration, making known [ज्ञापन]. Ab. 1058.

NĀPETI (*caus. jānāti*), To make known, to declare, to tell, to inform, to teach, to show, to proclaim [ज्ञापयति = ज्ञा]. *Nāpetum sakka te tam itthiham*, are you able to point out (or identify) that brick? (Mah. 177). *Nāpetum dosam attano*, to mark his sense of his fault (Mah. 156). *Saṅgham nāpeti*, to make a declaration to the assembly, to put a resolution before the assembly (Pāt. xxxvii, comp. *Kammavācā*). *Subharaṇṇo dhītattānā nāpayi*, proved that she was the daughter of King Subha (Mah. 223). *Amūlam ettha kammaṇ ca na kātābhan ti nāpayi*, and issued a proclamation that in this work no unpaid labour is to be exacted (Mah. 175). P.f.p. *nāpetabbo* (Pāt. 26). P.p.p. *natto*.

NAPPARŪPO (*adj.*), Abundant [न + अल्प + रूप]. Ten J. 115.

NAPUṂSAKO (*adj.*), Of no sex; of the neuter gender [नपुंसक]. Alw. I. vii. Neut. *napuṁsakam*, a eunuch (Ab. 242). *Anapuṁsako*, not neuter, viz. either masculine or feminine (Sen. K. 242).

NĀRĀCO, An iron weapon of some sort, an arrow or light javelin [नाराच]. *Nārācavalayena* at Mah. 48 is explained in the comment by *vaṭṭita-assanārācapāsena*, "with a noose formed by bending round the ends of his nārāca into a circle" (*assa* = *aṣṭra*).

NARĀDHAMO, Vilest of men [नर + अधम]. Mah. 260; Ras. 35.

NARĀDHIPO, A king [नर + अधिप]. Ab. 333; Mah. 151.

NĀRADO, Name of one of the twenty-four Buddhas [नारद]. Man. B. 95; Mah. 1.

NARAKO, Hell [नरक]. There are eight Mahā-narakas or principal hells, *Sañjīvo*, *Kālasutto*, *Saṅghāto*, *Roruvo*, *Mahāruruvo*, *Tapano*, *Paṭāpano*, *Aulci* (Ab. 657). Beside these there is the Lokantarika hell, and there are many minor hells (Hardy says there are 136 in all). Man. B. 26, 27, 28, 47, 59; Mah. 261. The Buddhist hell is a place of torment in which former sins are expiated, but it is but a temporary state, and may be immediately followed by re-birth in a blissful state, e.g. in one of the higher deva-lokas. Comp. *Nirayo*.

NĀRAKO, A person suffering in hell [नारक]. Ab. 658.

NĀRANGO, An orange tree [नारङ्ग]. Ab. 560.

NARĀSABHO, Chief of men [नर + अश्वभ]. An epithet of Buddha.

NARASĪHO, Lion among men, greatest of men [नर + सिंह]. Ab. 3 (an epithet of Buddha).

NARAVARO, Greatest of men, an epithet of Buddha [नर + वर]. Ab. 3.

NĀRĪ (*f.*), A woman [नारी]. Ab. 230; Dh. 50. Used to imply the feminine gender (Ab. 939).

NARINDO, A king [नर + इन्द्र]. Mah. 170.

NARISSARO, A king [नर + ईश्वर]. Mah. 89, 158.

NARO, A man [नर]. Ab. 227; Dh. 4, 50, 51. *Naranātho*, *naradevo*, *narapati*, a king (Ab. 334, 926; Mah. 71). *Naranāriyo* (*pl.*), men and women (Att. 135). *Naravādhano*, Vessavaṇa (Ab. 32). *Naradhammo*, man's condition, humanity. *Narānārā* (*pl.*), men and those who are not men, viz. devas, etc. see *Anaro* (Alw. I. vii).

NĀRO (*adj.*), Belonging to a man, human [नार]. *Nāro*, a human being, a man (Ab. 741). Fem. *nāri* (which see).

NĀSĀ (*f.*), The nose [नासा]. Ab. 150; Dh. 111.

NĀSANAM, and NĀSANĀ (*f.*), Causing to perish, destruction, ruin, slaughter [नाशन]. Ab. 403; Pāt. 96.

NĀSANANĠAM, A sin involving expulsion from the priesthood [नाशन + अङ्ग]. There are ten, destroying life, theft, impurity, lying, drinking strong drink, speaking evil of Buddha, speaking evil of the Dhamma, speaking evil of the Saṅgha,

false doctrine, and sexual intercourse with a nun (B. Lot. 445). Acc. to E. Mon. 27 expulsion is final in the case of the last five sins, but not in the case of the first five. I have twice met with the form *nāsaṅgaṃ* (see B. Lot. 445).

NĀSĀPUṬO, A nostril [नासा + पुट]. Ten J. 21. NĀSĀVĀTO, The breath of the nostrils [नासा + वात]. Ten J. 8.

NĀSETI (caus. *nassati*), To cause to disappear; to destroy; to spoil, to ruin; to expel from the priesthood [नाशयति = नश]. Dh. 187; F. Jāt. 6. *Assa nāsemi jīvitaṃ*, let me kill him, lit. destroy his life (Mah. 246). *Mahāvihāraṃ nāsetuṃ*, to demolish the Great Monastery (Mah. 235). *Mā sassaṃ nāsayaṃ*, do not spoil our crop of corn (Dh. 126).

NĀSIKĀ (f.), The nose; a nostril [नासिका]. Ab. 150. *Nāsikārogo*, catarrh, cold in the head (Ab. 342). *Nāsikābīlaṃ*, the orifice of the nostril (Mah. 245). NĀSITŌ (p.p. *nāseti*), Destroyed; demolished; ruined; expelled from the priesthood [नाशित = नश]. Mah. 231, 253, 259; Pāt. 17, 94, 96; Dh. 199.

NĀSO, Disappearance; death, destruction; ruin [नाश]. Ab. 404; Mah. 236.

NĀSSA = *na assa*, not to him, from *ayam* (Dh. 263), also *na assa*, should not be, from *atthi* (Dh. 23). Similarly *nāssā* (f.), not to her. At Ras. 20 *n'assa*.

NASSARATTAM, Impermanence [नश्वरत्व]. Att. 200.

NASSATI, To be lost, to disappear, to perish, to be ruined [नश]. Dh. 102. Imper. *nassatu* (Dh. 82), 2nd pers. *nassa*. *Nassa vasali*, perish, vile woman! (Das. 22). P.p. *nattāho*. Caus. *nāseti*.

ÑASSATI, see *Jānāti*, comp. 1st pers. *ñassāmi* under *Indriyaṃ*.

ÑĀTĀ (m.), One who knows [ज्ञातृ].

ÑĀTABBO (p.f.p. *jānāti*), That ought to be known, perceptible [ज्ञातव्य = ज्ञा].

NĀTAKITTHI (f.), A dancing woman, a nautch girl [नाटक + स्त्री]. Dh. 164, 336.

ÑĀTAKITTHI (f.), A female relative [ज्ञातक + स्त्री]. Dh. 118.

NĀTAKO, A dancer, an acrobat [नाटक]. Ab. 101.

NĀTAKO, A dancer or mime [नाटक]. Mah. 157. Fem. *Nātakī*, a nautch girl (Mah. 170).

ÑĀTAKO, A relative, a kinsman [ज्ञात + क]. Ab. 243; Mah. 176; Kh. 5; Dh. 8, 176. Comp. *Āññātakko*.

NĀṬANAM, Dancing, gymnastics, pantomime [नटन]. Ab. 100.

ÑĀTAYYO (adj.), To be known [ज्ञातव्य = ज्ञा]. Cl. Gr. 116. Comp. *ñātabbo*.

NĀTHO, A protector, saviour; lord, master, chief [नाथ]. Dh. 29; Ab. 926. A frequent epithet of Buddha (Ab. 1; Kh. 21; Mah. 2). *Abhidhānanātho*, an accomplished scholar (Alw. I. 112). There are ten *Nāthakaraṇadhammas*, living according to the precepts of morality and restraint, being versed in religious learning, being a *kalyāṇamitta* or virtuous companion, meekness and patience, cheerful performance of every-day duties, delighting in the dhamma and vinaya, contentment with the four paccayas, energy in good works, thoughtfulness and circumspection, and wisdom in its highest sense.

ÑĀTI (m.), A relative, a kinsman [ज्ञाति]. Ab. 243; Dh. 25, 51. Pl. *ñātayo*, *ñāti* (Kh. 12). *Ñātimittā* (pl.), relations and friends (Dh. 243). *Ñātisaṅgho*, one's relatives, the family circle (Das. 36). *Ñāti-dhammo*, duty to relations (Kh. 12). *Ñātika* at Dh. 240 is possibly *ñāti + ka*, but it may be an error for *ñātaka* (which see).

NĀTIDŪRE (adv.), Not far off [न + अति + दूरे]. At Ab. 536 *nagarā nātidūrasmiṃ*, at no great distance from a town. At Mah. 84 occurs a singular compound *nātidūratīsantike* = *na + atidūrā-tīsantike*, and meaning "neither very far nor very near," "at a moderate distance." See *Na*.

NĀṬO, A dancer, a mime, an acrobat [नट]. Ab. 101. *Naṭanaṇṇam*, mime dancing (Mah. 212).

ÑĀTO (p.p. *jānāti*), Known, ascertained [ज्ञात = ज्ञा]. Ab. 757; Mah. 243. *Ñāto yasassī*, well-known and renowned. *Upāsikāvihāro ti ñāto*, known as the *Upāsikāvihāra* (Mah. 120).

NATTĀ (m.). A grandson; a descendant [नतु]. Ab. 247. *Puttanattapparivārā*, accompanied by her sons and grandsons (Dh. 246). Mah. 97, 161. Pl. *nattāro*, *nattā* (Mah. 50).

NATTAKAM, Dirty or tattered cloth [नक्तक]. Ab. 293 (the reading is *nantaka*, but Clough's edition has *nattaka*).

NATTAKO, A dancer, acrobat [नृत्त + क]. Ab. 101.

NATTAM, Dancing [नृत्त = नृत]. Ab. 100.

ÑATTAM, Knowledge [ज्ञात]. Dh. 13.

NATTAMĀLO, The plant *Pongamia Glabra* [नक्तमाल]. Ab. 567.

NATTANAM, Dancing [नर्तन]. Ab. 100.

NATTHI, There is not, see *Atthi* and *Na*. *Natthibhavo*, non-existence, destruction, annihilation. (Dh. 365, see *Atthibhavo*). *Natthipūvo*, "none-left cake," a whimsical compound of नास्ति and पूव (Dh. 139).

NATTHIKAVĀDO (*adj.*), Holding nihilist views, a sceptic [नास्तिक + वाद]. See *Titthiyo*.

NATTHITĀ (*f.*), and NATTHITTAM, Non-existence [नास्तित्वा, and नास्ति + त्व]. *Samānakulajātāya natthitāya mahesiyā*, from his not having a queen of equal rank (Mah. 51). *Tāsāṃ (bhikkhuvinnāṇaṃ) natthitāya*, on account of there not being any of them (Pāt. 1). See *Atthittam*.

NATTHO (*p.p.p. nassati*), Lost; destroyed; ruined [नष्ट = नश]. Dh. 147, 418. *Nattho 'mhi*, I'm a ruined man (Dh. 199). *Maṇiratanaṃ nattham*, a jewel was lost (Dh. 356, comp. Mah. 258).

NATTHU (*f.*), The nose [comp. नस्त]. Ab. 150. *Natthukammaṃ*, and *natthukaraṇaṃ*, a medical treatment which consists in inserting drugs into the nose (Dh. 83).

ÑATTI (*f.*), Announcement, declaration [अप्ति]. The resolution put at a Kammavācā is called *ñatti*. Pāt. 60, 61.

ÑATTO (*p.p.p. ṇāpeti*), Made known, announced [अप्ति = ज्ञा].

ÑATTO (*adj.*), Near. Ab. 706.

NATTUTTAM, Grandsonship [नप्तृ + त्व]. Mah. 45.

ÑĀTUM, ÑĀTVĀ, see *Jānti*.

NĀṬYAM, Scenic art, the drama [नाट्य]. Explained at Ab. 100 to consist of *naccaṃ*, *gītaṃ*, *vāḍitaṃ*, dancing or acting, singing, and instrumental music. The nine *Nāṭyārasas*, or dramatic sentiments, are *siṅgāro*, *karuṇa*, *vīra*, *abbhuta*, *hasso*, *bhayānako*, *santo*, *bhīhaccharaṃ*, *ruddhaṃ*, love, pity, heroism, the wonderful, the ludicrous, the terrible, the quiet, the horrible, and the furious (Ab. 102).

NAVA (*num.*), Nine [नवन्]. Dat. and gen. *navannaṃ*. Instr. and abl. *navahi*. Loc. *navasu*. *Navaggahā*, nine planets (Ab. 61, see *Gaho*).

NĀVĀ (*f.*), A ship, a boat [नौ]. Ab. 666. Declined like *kaṇṇā*. *Nāvaṃ āruhati*, to go on board ship. *Nāvaṃ āropeti*, to put on board ship. *Nāvaṃ siṅcati*, to bale out a boat (Dh. 66). *Nāvāya* (*instr.*), *carati*, to sail, to go by ship (Ab. 667). *Agā nāvābhi Rohaṇaṃ*, went in ships to R. (Mah. 217). *Bhassitā nāvato bhūmim*, having landed from the ship (Mah. 50).

NAVAGUṆAM, Nine attributes [नवन् + गुण].

Acc. to Clough the nine attributes of Buddha are those enumerated in the formula beginning *iti pi so bhagavā*, viz. *arahaṃ*, *sammāsambuddho*, *vijjācarapaṣaṃpanno*, *sugato*, *lokavidū*, *anuttaro purisadammasārathi*, *satthā devamanussānaṃ*, *buddho*, *bhagavā* (see Alw. I. 77).

NAVAKATARO (*adj.*), Newer, younger [नवक + तर].

NAVAKKHATTUM, Nine times [नवन् + छत्तस्].

NAVAKO (*adj.*), New, young, junior [नवक]. *Navako bhikkhu*, and *saṅghanavako*, a novice or sāmaṇera, a junior priest (Pāt. 26; Dh. 133). *Navakabhavo*, state of being a novice, inexperience (Dh. 122). Dh. 145.

NAVAMĀLIKĀ (*f.*), and NAVAMALLIKĀ (*f.*), Arabian jasmine [नवमालिका, नवमल्लिका]. Ab. 576.

NAVAMO (*adj.*), Ninth [नवम]. Mah. 2.

NAVANGO (*adj.*), Having nine members or divisions [नवन् + अङ्ग]. See *Āṅgaṃ*.

NAVANĪTAM, and NONĪTAM, Butter [नवनीत]. Ab. 500; Dh. 251; Pāt. 81.

NĀVANĪTO (*adj.*), Resembling butter [नावनीत]. Mah. 169.

NAVAPPABHEDO (*adj.*), Nine-fold [नवन् + प्रभेद].

NAVĀRIYO (*adj.*), Irresistible [न + वार्य = वृ]. Mah. 126 (Ind. Off. MS. has *na*).

NAVAVIDHO (*adj.*), Nine-fold [नवन् + विधा]. Alw. I. 78.

NĀVIKO, A sailor, pilot, helmsman [नाविक]. Ab. 666; F. Jāt. 3; Sen. K. 390.

NAVO (*adj.*), New, recent, fresh, young [नव]. Ab. 713. *Navāṅkurā*, young shoots of a tree (Mah. 114). *Navāṃ kammaṃ*, new karma, recently acquired merit and demerit (Kh. 10). *Navadivasa-karo*, the newly risen sun (Att. 204). *Navakammaṃ* appears to mean new work, fresh undertaking (Dh. 264, a derivative adj. *navakammiko* is given at Sen. K. 391). *Ahaṃ navo*, I am a novice (Dh. 122). Adv. *navam*, newly, recently. *Navapabbajito*, having newly adopted the ascetic life, a novice (Dh. 114 = *acirapabbajito*). *Navavatto*, newly rained upon (Dh. 88). *Navubhinno*, newly sprouted (Ab. 543).

NAVUTI (*fem.num.*), Ninety [नवति]. Mah. 16, 17, 22; Sen. K. 409.

NĀYA, see *So*.

NĀYAKATTAM, Lordship [नायक + त्व].

NĀYAKO, A chief, a lord [नायक]. Ab. 725.

Epithet of a Buddha (Ab. 4; Mah. 2). *Lokañāyako*, lord of the world, Buddha (B. Lot. 576).

The *nāyakācārā* (नायक + आचार) are certain good practices worthy of a chief or lord.

NAYANAM, Leading, bringing; the eye [नयन].

Ab. 149. *Nayanāvudham*, the weapon of Māra (Ab. 44, Clough says it is his terrible glance).

NAYATI, and NETI, To lead, to conduct, to guide, to bring; to trace; to ascertain; to remove; to infer [नी]. *Therā dhātugabbham nayimsu tam*, the priests conducted him to the relic shrine (Mah. 211). *Tumrabhāvaṃ neti*, to turn into a quiver, lit. to bring into the state of being a quiver (Att. 208). *Nayissāmi matthakam me munoratham*, I shall accomplish my wish, lit. bring it to a head or to an end (Mah. 246). *Attham n.*, to judge a cause, to trace or investigate it (Dh. 46). *Udakaṃ n.*, to carry water to a distance by conduits (Dh. 15).—Pres. *nayati*, *neti* (Sen. K. 463; F. Jāt. 17). Aor. *nayi* (Mah. 235, pl. *nayum*, *nayimsu*). Opt. *naye* (Dh. 46; Sen. K. 205). Fut. *nayissati*, *nessati* (Dh. 33). Inf. *netum* (Mah. 261). Vedic inf. *netave* (Dh. 33). Ger. *nayitvā*, *netvā* (Mah. lxxxvi, 41). Pass. *niyati*. P.f.p. *netabbo*, *neyyo*. P.p.p. *nīto*. Caus. *nāyeti* (Sen. K. 335).

NĀYATI, see *Jānti*.

NAYATO (adv.), By implication, inferentially [नय + तस्]. Att. cxix.

NAYENA, see *Nayo*.

NĀYETI, see *Nayati*.

NAYHANAM, Binding (from next). Dh. 428.

NAYHATI, To bind [नह्]. P.p.p. *naddho*.

NAYIDAM, = *na idam* with insertion of euphonic *y*.

See *Na*. *Na yidam* (or *na-y-idam*) *pañcakāmaguṇasevino padaṃ*, this is not the footprint of a man addicted to the pleasures of sense (Dh. 163). In the phrase *na yidam sukaram . . brahmacariyam caritum* the word *idam* is perhaps an adverb (Alw. I. 92, see *Idam* 2).

NAYIME, see *Na*.

NAYO, Leading, guidance; conduct; prudent conduct, prudence; policy, polity; way, manner, means, mode, method; inference, logical deduction [नय]. Ab. 760; Alw. I. 112. *Nayasahassena*, in a thousand ways (Dh. 123, comp. 245). *Aparo*

*nayo*, “another way,” i.e. “the following is another method of interpretation” (this phrase frequently occurs in the commentaries and *ṭīkā*s). *Dasapade pi es’ eva nayo*, and similarly with the *dasapada*. *Ten’ eva nayena*, in this very way. *Inindā nayena āgata iddhi*, *iddhi* described in this way. *Nayappakāra*, ways and modes (B. Lot. 339). *Purimanayena*, in the former way, as before (Alw. I. 79). *Vuttanayena*, in the above-mentioned manner, as aforesaid (Dh. 418). *Evamādinā nayena*, in this and other ways. *Sattham dharāti ādinā nayena*, by saying bring me a weapon, or other such means (Pāt. 67), *suttham-dharāti-ādinā* is properly an adj. in agreement with *nayena*, see *Ādi*. *Dānañ-ca-dhammacariyā-ti-ādinā nayena maṅgalagāthā katheti*, he recites verses from Maṅgala Sutta such as “*dānañ ca dhammacariyā*” and so on (Dh. 317, for the quotation, see Kh. 5). *Kosambakhandhake āgatanayena*, as contained (or related) in the *Kosambakhandhaka* (Pāt. 27). *Jineritanayena*, according to, or by means of, the word of Buddha (Alw. I. xvi). *Sammā hetunā nayena*, rightly, causally, methodically or correctly (Dh. 151, comp. 256, 278). *Opammehi nayehi ca*, with similes and syllogisms (Trenckner’s Mil. Pañha).

NĀYO, Method, manner, means; suitable manner, propriety, right conduct, justice [न्याय]. Ab. 760, 784. *Nāyapaṭipanno*, walking rightly (Alw. I. 77, *nāyo* is sometimes used to designate the *ariyo aṭṭhaṅgikamaggo*). *Yathāñāyam*, justly (Mah. lxxxvii).

NE, see *So*.

NEDĪYO, and NEDITTHO (adj.), Nearer, very near, nearest [निदीयस्, नेदिष्ठ]. Sen. K. 313.

NEGAMO, A townsman; a trader; produce [नेगम]. Ab. 1015; Sen. K. 421.

NEKADHĀ (adv.), In many ways [नेकधा]. Mah. 14.

NEKAKO (adj.), Many [नौक + क].

NEKATIKA (adj.), Fallacious [नेकतिका].

NEKĀYIKO (adj.), Versed in the four Nikāyas [निकाय + इक].

NEKKHAMMA, Forsaking, separating from; giving up the world, devoting oneself to the ascetic life, entering the priesthood (= *abhinikkhamana* and *pabbajjā*); self-abnegation, giving up all pleasures; attainment of the first Jhāna, which consists in separating oneself from Kāma and other

evil states; emancipation from human passion, Arhatship, Nirvāṇa; the supernatural illumination called vipassanā; piety, holiness [निक्रम + य]. Ab. 831. Nekkhamma is one of the Páramitās, and consists in the complete abandonment of all possessions and objects of desire (Man. B. 102). *Nekkhamme ānisaṃso*, the blessings of self-abnegation (Pát. xxii). At Dh. 270 *kāyaviveko* is explained to be the act of *vavakatṭhakāyānaṃ nekkhammābhiratānaṃ*, "those who practise bodily retirement from the world, who delight in seclusion." *Nekkhammūpasame ratā*, delighting in the peace of emancipation (Dh. 33, the comment at 343 says it means Arhatship, "that Nirvāṇa which is the cessation of human passion"). At Dh. v. 272 the comment explains *nekkhamma* by the enjoyment of the state of anāgāmin. *Nekkhammato paṭṭhāya*, from the time he gave up the world (Dh. 153). B. Lot. 552; Dh. 137; Pát. 29. *Nekkhamma* represents a Sanskrit form नैष्कर्म्य, and has nothing to do with नैष्कर्म्य; the impossibility of identifying it with the latter word becomes obvious, when we consider that in the Buddhist system earnestness, zeal and energetic action are the very basis of all holiness (e.g. witness the well-known formula *ye keci kusalā dhammā sabbe te appamādamūlakā*, "all good qualities or conditions have their root in diligence," and comp. the eight Ārambhavatthus). As *nekkhamma* is sometimes opposed to *kāma* (see the articles *Akusalahūtu* and *Kusalo*), it might at first sight appear also to represent a S. form नैष्काम्य, but in the first place *निस् + काम + य* would rather become *nekkamma* (comp. *nikkāmin*, "free from desire"), and secondly since abandonment of the world involves abandonment of all objects of desire, नैष्कर्म्य may well form the antithesis to *kāma*.

NEKKHO, see *Nikkho*.

NEKO (adj.), Several, many [नैक]. *Neke pāṇakoṭī*, many koṭis of beings (Mah. 3). *Nekāni acchāriyāni*, many wonders (Mah. 14, comp. 3). *Pājā nekā pavatti*, many an offering was made (Mah. 116). Comp. *Aneko*.

NELO (adj.), Blameless, innocent [न + एनस्]. Comp. *Elam*.

NEMI (f.), The circumference of a wheel; circumference [नेमि]. Ab. 373.

NEMINDHARO, Name of one of the Kulācalas [नेमि + धर]. Ab. 27; Man. B. 12.

NEMITTAKO, One who predicts the future from bodily signs or omens, a fortune-teller, necromancer [निमित्त + क, comp. नैमित्तिक]. Das. 2, 25.

NEMITTO, A fortune-teller [नैमित्त]. Sen. K. 303; Mah. 43, 82.

NEPACCHAM, Adornment of the person, dressing up; costume of an actor [नेपथ्य]. Ab. 282.

NEPAKKAM, Prudence, discrimination [derivative of *nipaka*]. Ab. 154.

NEPUÑÑAM, Cleverness [नैपुण्य]. Mah. 252.

NERAÑJARĀ (f.), Name of a river flowing through Magadha, the modern Nilajan [नैरञ्जना]. Ab. 683.

NERAYIKO, One suffering in hell, an inhabitant of one of the hells [नैरयिक]. Ab. 658; Dh. 392.

NERU (m.), A name of Mount Meru. Ab. 26. According to Hardy also the name of a mythical mountain in Himavanta (Man. B. 441).

NERUTTIKO, An etymologist or philologist [नैरुत्तिक]. Alw. I. xxix.

NESĀDO, A hunter, one of a tribe of aborigines in India who lived by hunting [निषाद, निषाद]. Ab. 518, 1038; Pát. 83.

NESAJJIKANGAM, Precept enjoining a sitting posture [निषदा + इक् + अङ्ग]. This is one of the thirteen Dhutaṅgas, and ordains that the ascetic who has undertaken to obey the precept should for a certain period never lie down, but sleep in a sitting posture (B. Int. 310; E. Mon. 107).

NESAM, see *So*.

NETĀ (m.), A guide; a leader, commander, chief [नेतृ]. Ab. 725; Sen. K. 514.

NETI, see *Nayati*.

NETTAM, The eye; a kind of cloth [नेत्र]. Ab. 149, 1109. *Nettatārā*, the pupil of the eye (Ab. 260). *Sahassanetto*, thousand-eyed (Dh. 87). *Nettajalam*, tears (Ab. 260). *Pañcanetto*, possessed of the five cakḥhus (Mah. 11).

NETTIKO, One who makes conduits for irrigating rice-fields [नेत्र + इक्]. Ab. 510; Dh. 15.

NETTIMSO (adj.), Merciless [निस्त्रिंस]. Ab. 1089. Masc. *nettimso*, a sword (Ab. 391, 811).

NEVA, see *Eva* and *Na*.

NEVANTANĀNANTAVĀDO (adj.), Holding the doctrine that the universe is neither finite nor infinite [नैव + अन्त + न + अनन्त + वाद]. Man. B. 10.

NEVASAÑÑĀNĀSAÑÑĀ (*f.*), Neither consciousness nor unconsciousness, viz. semi consciousness [नैव + सञ्ज्ञा + न + असञ्ज्ञा]. *Nevasaññānāsaññāyatanaṃ*, the abode where there is neither consciousness nor unconsciousness, the fourth Arūpabrahmaloka (the last part of the compound is *dyatanam*). *Nevasaññānāsaññābhavo*, existence or birth in the fourth Formless Brahma heaven (E. Mon. 308). E. Mon. 261, 262; Man. B. 26, 43; B. Lot. 813.

NEVASAÑÑĀNĀSAÑÑĪ (*adj.*), One who is in a state of semi-consciousness [the last + इन्].

NEVASEKHANĀSEKHO, One who is neither a Sekha nor an Asekha, viz. a puthujjana or unconverted man [नैव + शैव + न + अशैव]. Man. B. 490.

NEVĀSIKO (*adj.*), Inhabiting, dwelling in [निवास + इक्]. Dh. 262.

NEYYĀYIKO, A dialectician, an adherent of the Nyāya philosophy [नैयायिक]. Sen. K. 417.

NEYYO (*p.f.p. neti*), To be led, to be inferred [निय = नी]. For *neyyattho* see *Nitatttho*.

ÑEYYO (*p.f.p. jānāti*), That should be known; cognisable, ascertainable [ज्ञेय = ज्ञा]. *Neyyāni asevitāni*, all cognisable things, all possible objects of knowledge (B. Lot. 332). *Pādo ñeyyo catutthamso*, let a pāda be known as the fourth part, viz. a fourth part is called a pāda (comp. Alw. I. vii).

NI, A preposition having properly the meaning of downwards, much used in composition [नि]. Ab. 1165; Sen. K. 298.

NI, and before a vowel NIR, A preposition with the meaning "outward," much used in composition, when it generally has a negative or privative force [निस्]. Ab. 1167; Sen. K. 298.

NIBADDHAM (*adv.*), Continually, constantly, always [निबद्ध = बन्ध]. Mah. 231 (see err.); Dh. 78, 81, 84, 128, 168, 291.

NIBANDHANAM, Binding, bonds; cause, motive [निबन्धन]. Ab. 91, 919.

NIBANDHATI, To bind; to continue [नि + बन्ध]. *Nibandhitvā yāci*, continued to ask (Att. 214). Pass. *nibajjhati* (Att. 194).

NIBANDHO, Binding; continuance, perseverance [निबन्ध]. Att. 214; Pāt. 70.

NIBBĀHAHO (*adj.*), Accomplishing [निर्वाहक]. B. Lot. 669.

NIBBAHATI, To remove [निस् + वह् or वृह्].

NIBBAM, The eaves of a roof [नीत्र]. Ab. 217.

NIBBĀNAM, Extinction; destruction, annihilation; annihilation of being, Nirvāṇa; annihilation of human passion, Arhatship or final sanctification [निर्वाण]. "Existence is suffering." This is the first of the four Ariyasaccāni, or Sublime Truths, upon which the religion of Buddha is founded. But a creed which begins by saying that existence is suffering, must end by saying that release from existence is the highest good, and accordingly we find that annihilation is the goal of Buddhism, the supreme reward held out to the faithful observer of its precepts. There are several words in Pāli by which the annihilation of being is expressed, but the commonest and best known is *nibbāna* or extinction, a word which conveys in a vigorous metaphor the fullest idea of the cessation of existence. Ever since Buddhism has been known in Europe great diversity of opinion has existed among European scholars as to the true nature of the Buddhist Nirvāṇa. This disagreement is due to the fact that in the Buddhist texts two sets of expressions are used with reference to Nirvāṇa, the one implying blissful existence and the other annihilation. According to the relative importance attached by them to these expressions scholars have variously held Nirvāṇa to be a state of blissful immunity from human passion, or the total extinction of being. In 1869 Dr. Max Muller advanced a theory of Nirvāṇa which was, as far as I know, the first attempt ever made to grapple seriously with the difficulties of the question, and to account in a scholarlike manner for the apparent co-existence of two irreconcilable doctrines of Nirvāṇa. His theory is that the two opposite sets of expressions represent two phases of the doctrine, the one ancient and the other modern. Of these the original doctrine taught by Buddha is that of "the entrance of the soul into rest," while the dogma of annihilation is a perversion introduced by metaphysicians in later times, and finding its expression in the Abhidharma. But a fatal objection to this view lies in the fact, which was unknown to Dr. Max Müller, that the doctrine of the Abhidharma is identical with that of the other two Piṭakas, and that the expressions relative to Nirvāṇa used in the Abhidharma, are in reality taken from or authorised by the Vinaya and Sūtra Piṭakas. The



true explanation of this great question must be sought elsewhere. In Trubner's Record for July, 1870, I first propounded a theory which meets all the difficulties of the question, namely that the word Nirvāṇa is used to designate two different things, the state of blissful sanctification called Arhatship, and the annihilation of existence in which Arhatship ends. In my subsequent reading I have met with the most abundant evidence of the truth of this view, which early in 1871 was further strengthened by the publication of Mr. James D'Alwis' important essay "Buddhist Nirvāṇa," in which the author, writing independently of me and in ignorance of my theory, arrives at precisely the same conclusions as myself.

Having made these preliminary observations I will now proceed to state, as clearly as I am able, the doctrine of Nirvāṇa. Every being born into the universe is subject to transmigration. Death is everywhere followed by re-birth in a new existence, which may be one either of misery or of happiness. The insect crushed beneath the foot may be re-born as a radiant angel, or by the potent force of Karma an angel may be hurled at death into the nethermost hell. Thus all is unstable, all is uncertain, present happiness is no safeguard against future misery, and even the bliss of heaven has its alloy: the whole sum of sentient existence is Suffering, and release from suffering or from the prospect of suffering can only be obtained by release from existence. The cause of continued existence is sin, remove this and you strike at the root of existence. Sin is removed by the Four Paths of Sanctification, and to these entrance is obtained by the "Sublime Eight-branched Road," which is a life in accordance with Buddha's commands. By the practice of charity and other good works, by purity in word, thought and deed, and by the exercise of religious meditation, the disciple of Buddha is enabled to enter the Four Paths, and by so doing to escape from the misery of existence. The Four Paths are four stages of sanctification, ending in Nirvāṇa, the fourth immediately or in the course of a small number of years, the other three after various intervals, but all with absolute certainty, for he who has entered the Paths can never fall away, but is certain of attaining Nirvāṇa. Since the first three Paths all end in the fourth we will pass them by at present, and devote our attention to the fourth and highest, which is called *arahatta* or Arhatship, "the state of being saintly." Arhatship is final and perfect

sanctification, it is a state in which merit and demerit, original sin, desire and attachment are rooted out, in which all that binds man to existence, all that leads to re-birth or transmigration, is wholly extinct. The Arhat is still a man, he is subject to temptation, he is subject to physical suffering, and his life is not prolonged beyond that of other mortals. But he is a man purified and exalted. However greatly tempted he cannot sin, for his heart is purged from every taint of human passion. Freed from the trammels that bind men to earth he traverses the air and works great miracles. He scans the thoughts of others, he can recall his own past life in countless existences, he hears the sounds in distant spheres, he beholds with the divine eye the beings that people the universe dying and being re-born. And in all the vicissitudes of life his mind preserves its even tenour, serene and tranquil he lives out his span of life rejoicing in the ever-present consciousness that he has triumphed over man's great enemy Existence. Death comes at last, but the seed of existence has withered, the lamp of life has burnt out, the Arhat is re-born no more again, he has attained Nirvāṇa, he has ceased to exist. A great number of expressions are used with reference to Nirvāṇa which leave no room to doubt that it is the absolute extinction of being, the annihilation of the individual. Thus Nirvāṇa is called the Void, the Unconditioned, the Abstract, the Uncreate, the Infinite, the Eternal, the Formless, the Invisible, and so forth, and its common synonym is Nirodha, "cessation" or "destruction." It is described as "free from all trace of the elements of being," and in scores of places the death of an Arhat is likened to the extinction of a flame, the strongest possible way of expressing annihilation intelligibly to all. Those who maintain that the goal of Buddhism is a state of blissful exemption from human passion, in other words that it is Arhatship,<sup>1</sup> are at once confronted by an objection so formidable that its mere statement is sufficient to show how untenable is their theory. The objection is simply this, that Arhats, as is well known, die like other men. The Great Arhat himself died at the age of seventy-nine, and the deaths of all his great disciples and apostles are recorded; it is not even said that their lives were prolonged beyond the natural term of man's exist-

<sup>1</sup> It must not be forgotten that the numerous passages in Dhammapada in which Nirvāṇa is spoken of as a state of tranquillity and bliss are all descriptive of Arhatship.

ence. The doctrine of Buddha on this subject is perfectly explicit, he even predicted his own death. Now to be the ultimate goal of Buddhism Arhatship must be an eternal state, for if it be not eternal it must sooner or later terminate either in annihilation or in a state which is not blissful, in either case it is not the goal of Buddhism. But since Arhats die Arhatship is not an eternal state, and therefore it is not the goal of Buddhism. It is almost superfluous to add that not only is there no trace in the Buddhist scriptures of the Arhat continuing to exist after death, but it is deliberately stated in innumerable passages, with all the clearness and emphasis of which language is capable, that the Arhat does not live again after death, but ceases to exist. There is probably no doctrine more distinctive of Çákyamuni's original teaching than that of the annihilation of being. To suppose that the Buddhist Nirváṇa is the blissful repose of Hinduism is to suppose that Çákyamuni on a leading question of religious philosophy, that of a Future State doctrine, would content himself with borrowing from the creed which it was his mission to subvert. In point of fact we find that while he adopted many of the technical terms of Hinduism he almost always gave them a widely different or at least greatly modified meaning (see for instance *Bráhmaṇo*, *Mahábrahmá*, *Sakko*, *Devaloko*, etc., and comp. Alw. I. xxxv).

The time has now come for the consideration of a point which it is of the utmost importance to clear up, since its misunderstanding has given rise to the erroneous view of Nirváṇa held by so many scholars. The difficulty is this. It is true that many expressions are used of Nirváṇa which seem to imply annihilation, but on the other hand other equally numerous and equally forcible expressions are used which clearly point to blissful existence. Thus Nirváṇa is called Freedom from human passion, Purity, Holiness, Bliss, Happiness, The End of Suffering, The Cessation of Desire, Peace, Calm, Tranquillity, and so on. How is this discrepancy to be reconciled? I reply, the word *nibbána* is applied to two different things, first that annihilation of being which is the goal of Buddhism, and secondly the state of blissful sanctification called *arahatta* or Arhatship which terminates in annihilation. This fact at once explains the apparent contradiction. The proof, that Arhatship is called Nirváṇa lies first in the deliberate statements to that effect which abound in the sacred

texts, and secondly in the fact that all the names of Arhatship, such as *santi*, *visuddhi*, *ásavakkhaya*, *virága*, etc., are also used as names of Nirváṇa. To distinguish them the two Nirváṇas are called *anupádisesanibbánaṃ* and *savupádisesanibbánaṃ*, the former designating annihilation and the latter Arhatship. *Upádi* is a name for the five skandhas, and *savupádisesanibbánaṃ* means annihilation of everything except the five skandhas, while *anupádisesanibbánaṃ* means the extinction of being. From another point of view the two Nirváṇas are distinguished as *kilesanibbánaṃ* or *kilesapariniibbánaṃ*, "the extinction of human passion," and *khandhanibbánaṃ* or *khandhapariniibbánaṃ*, "the extinction of being." At first sight it may appear inexplicable that the same term should be applied to two things so different as annihilation and blissful existence, but I think I am able to show that after all the phenomenon may be easily accounted for. In the first place the ideas of Arhatship and of the annihilation of being are inextricably bound up together, there being no annihilation without Arhatship, and no Arhatship that does not end in annihilation; and thus there is an instinctive tendency to treat them as one and to designate them by the same name. Secondly, both Nirváṇas involve the idea of annihilation, Arhatship being the annihilation of suffering, of original sin, of karma, of everything except the skandhas, while Nirváṇa is the annihilation of every conceivable attribute of being. Thirdly, in a great number of instances the use of the word Nirváṇa involves the designation of both Arhatship and annihilation. Thus if we say "Nirváṇa is the reward of a virtuous life," this may strictly speaking mean that annihilation is the reward of a virtuous life, but since annihilation cannot be obtained without Arhatship, the idea that Arhatship is the reward of a virtuous life inevitably presents itself to the mind at the same time. Fourthly, when we consider how slender is the tie that binds the Arhat to existence we can understand how easily the word Nirváṇa might be extended to include Arhatship. For what is left to the Arhat? Karma and Upádána, the causes of existence, are gone, Kleṣa or original sin is rooted out, Káma or sensual pleasure is extinct, the mind is freed from all that is gross and earthly, nothing separates the Arhat from extinction except the narrow film of human life which a breath can take away, and which cannot be prolonged beyond a few brief

years, a term which dwindles into nothing by the side of the eternal death which follows. Fifthly, since Arhatship is necessarily followed after an insignificant interval by Nirváṇa, to say that an Arhat has attained Nirváṇa is merely to say that he has made sure of Nirváṇa, that he has made Nirváṇa his own, it is a figure of speech examples of which are to be found in the literatures of every religion. Other instances of this anticipation may be adduced from the Buddhist texts, as the passage at Dh. v. 418, where the Arhat is called by anticipation "free from upadhi," although upadhi properly includes the skandhas from which the Arhat is not yet free; and at Ras. 30 an Arhat says, "I have obtained (i.e. made sure of) Nirváṇa, in which there is no decay and death."

The term Nirváṇa then was originally limited to the extinction of being, but by the operation of causes like those just enumerated came to be extended so as to include Arhatship, and the terms *savupádīsesanibbāna* and *anupádīsesanibbāna* were afterwards coined to distinguish the two Nirváṇas when logical precision was required, or where the context did not clearly determine which Nirváṇa was meant. An extraordinary error, originating I think with Burnouf, and repeated unsuspectingly by several eminent European scholars, has done much to involve the question of Nirváṇa in needless doubt and obscurity. It is the belief that there are three degrees of Nirváṇa, viz. *nibbāna*, *parinibbāna*, and *mahāparinibbāna*, "ordinary Nirváṇa, complete Nirváṇa, and great complete Nirváṇa." This idea is strangely wide of the truth, for *parinibbāna* means merely Nirváṇa, or the attainment of Nirváṇa, and *mahāparinibbāna* means nothing more than the death of Buddha. Another error results from mistaking Svarga or heaven for Nirváṇa. We have seen that none but Arhats attain Nirváṇa at death, and an ordinary Buddhist if questioned by a European as to the reward of a virtuous life will generally answer by depicting the sensuous joys of the Kāmāvacaradevaloka which is the reward he immediately looks to; the questioner then is apt to come hastily to the conclusion that this blissful state is the famous Buddhist Nirváṇa, and proclaims to the world that the modern view of Nirváṇa makes it a sort of paradise of sensual delights. In some Buddhist countries the doctrine of Nirváṇa appears to have participated in the general degradation that the whole religion has undergone in those

countries, and which has produced such monstrosities as the Adi Buddha, the Dhyani Buddha, the worship of Amitabha and Avalokiteśvara, the doctrine of the perdition of women, and many other fantastic modern innovations.<sup>1</sup>

I have shown that the goal of Buddhism is annihilation, and that Nirváṇa is a brief period of bliss followed by eternal death. It is of course conceivable that Čákyamuni should have made Arhatship the *summum bonum* held out to his disciples. It may even appear incredible to some that having imagined a state of blissful purity resulting from a virtuous life, he should have made it end in annihilation. That he did so is however certain, and it must be remembered that his denunciations of the evil and suffering of existence are levelled not merely against transmigration but against all existence whatever, and that the bliss of the Arhat is chiefly based on the consciousness that he has rooted out Karma and may any day cease to exist. It is not my intention here to discuss the ethical aspect of the question of Nirváṇa, and I shall content myself with observing that Christianity with its doctrine of everlasting punishment can ill afford to reproach Buddhism with a doctrine of annihilation.<sup>2</sup>

I now proceed to give a few details respecting the Four Paths which properly belong to the article *Maggo*, but which as bearing closely on the question of Nirváṇa I have reserved for this article. The first three paths all end in the fourth (Arhatship), and consequently in Nirváṇa. The lower paths lead into the higher. For when a Sotāpanna has passed through five of his existences he has but two more, and then would naturally be a Sakadágāmin: the next birth would make him an Anágāmin, after which he would be re-born only once again and attain Arhatship. To obtain the higher grades of sanctification it is necessary to pass through the lower: thus a man cannot become a Sakadágāmin without having first been a Sotāpanna, or an Arhat without having been a Sotāpanna, a Sakadágāmin and an Anágāmin.

<sup>1</sup> In Páli the word *dāibuddha* merely means "a former Buddha," a Buddha belonging to a former *kappa*, as Tanhankara or Dipankara, etc. It is easy to see how out of this simple meaning the north Buddhist abstraction gradually arose.

<sup>2</sup> I need hardly remind the reader that the Buddhist hell is only a temporary state of punishment limited to a certain number of years, and may be followed in the next birth by the bliss of heaven (see *Narako*).

But a man who has attained Sotápatti can, by a successful exertion of the necessary means, pass onward before his death to one or more of the higher steps. Thus he may either attain Sakadágámiññ and stop there (in which case he will have to be re-born twice), or he may attain in succession Sakadágámiññ and Anágámiññ and stop there, or he may pass successively through the first three paths to Arhatship and so attain Nirváṇa when he dies.<sup>1</sup> The first two paths will be further considered under the words *Sotápanno* and *Sakadágámi*. The Anágámin when he dies is re-born for the last time in one of the five highest Brahma heavens (*suddhāvāsa*), and there attains Arhatship and Nirváṇa (*suddhāvāsesu nibbatitvā tatth' eva arahattaṃ pāpuṇitvā parinibbāyati*). The foll. interesting passage from Paramattha Jotikā describes the ordinary succession of the four paths, *Ettha pana sotāpattimaggaṃ bhāvetvā dīṭṭhivicikicchāpahānena pahīnāpāyagamano sattakhattuparamo sotāpanno nāma hoti: sakadāgāmiṃmaggaṃ bhāvetvā rāgadosamohānaṃ tanukarattā sakadāgāmi nāma hoti: sakid eva imaṃ lokaṃ āgantvā anāgāmiṃmaggaṃ bhāvetvā kāmārāgabyāpādanāṃ anavasesapahānena anāgāmi nāma hoti: anāgantvā itthattaṃ arahattaṃ bhāvetvā anavasesakilesapahānena arahā nāma hoti kkhīṇāsavo*, "Having attained the path of sotāpatti, by getting rid of false doctrine and doubt he becomes a sotāpanna, one who is freed from going to the four states of punishment, who cannot be re-born more than seven times. Having attained the path of sakadāgāmin, from having diminished desire, anger and ignorance he becomes a sakadāgāmin. Having returned once more to this world, and having attained the path of anāgāmin, by the total rejection of sensual pleasure and malice he becomes an anāgāmin, and returning no more to this world he attains Arhatship (in the *suddhāvāsa* heavens), and by the total abandonment of all original sin whatever, he becomes an Arhat, one in whom passion is extinct." It will be seen then that Arhatship may be attained either in this world or in the Brahma-loka, in either case it is followed after a brief interval by Nirváṇa or the extinction of being.

I now proceed to the consideration of passages in

Pāli texts in which Nirváṇa is mentioned, either directly or indirectly, and in so doing I hope that I shall be able to offer abundant evidence of the truth of the statements made in this article. I will begin by observing that *nibbānaṃ* is primarily used in the sense of the extinction of a flame, and that both in the active sense of "extinguishing" and in the passive sense of "being extinguished," "going out," "dying out": thus we have *agginibbānaṃ*, the extinction of the fire (Mah. 181); *pajjotassa nibbānaṃ*, the extinction of a lamp (B. Lot. 339). The first distinct mention of Nirváṇa in Dhammapada is at verse 21, *appamādo amatapadaṃ pamādo maccuno padaṃ*, the meaning of which is "diligence is the way of Nirváṇa, sloth is the way of death." That the expression *appamattā na mīyanti* is figurative, and must not be pressed too closely, is evident from the use of the following *yathā*. The commentator clearly understands this, for he says, "It must not be supposed that they are free from decay and death, for there is no creature whatever that escapes decay and death," and goes on to show that what is meant is that the slothful are spiritually dead.<sup>1</sup> The next mention of Nirváṇa is at verse 23, where it is said that the diligent and strenuous "attain Nirváṇa, the highest bliss": here *nibbāna* may mean Arhatship, which we have seen to be the highest state of bliss that man can reach on earth (but see further on). At verse 25 Arhatship (the comment says *arahattaphalaṃ*) is called *dīpa*, "the Island": *dīpo* is one of the epithets of Nirváṇa given at Ab. 6, Arhatship being likened to an which island enables man to escape from the stormy ocean of transmigration (*saṃsārasāgara*). At verse 32 it is said that the priest who rejoices in spiritual activity "cannot fall away (from the degree of sanctification he has already attained), but is close to the attainment of Nirváṇa": this is an instance in which both Nirváṇas are intended, Arhatship and Annihilation (see comment). The next chapter of Dhammapada contains the statement that he who brings his mind into a state of perfect subjection will be released from the bonds of Māra, i.e. attain the two Nirváṇas (see *Māra*, *Māradheyyaṃ*). The same idea is repeated in the third verse of the next chapter, where it is said

<sup>1</sup> Important as these points are they have been as far as I know carefully avoided by all the authorities (as is too often the case when a real difficulty presents itself); they are certainly not even alluded to by Hardy, Gogerly, Clough, or Burnouf, and I have been left to my own researches.

<sup>1</sup> Precisely the same figure is found at Rom. vi. 23: "The wages of sin is death, but the gift of God is eternal life," where death can mean nothing but spiritual death, for it will hardly be pretended that it means annihilation as opposed to "eternal life."

that he who realizes the unsubstantiality and impermanence of the body "will pass beyond the ken or reach of the king of Death," viz., as the comment says, will become an Arhat (*khlpāsavo bhikkhu*). Observe that the two previous verses (44th and 45th) have no connexion with this verse, and refer not to Arhatship (*arahattaphala*), but to the other three paths; and it is most important to bear in mind that Dhammapada is not an original work, but a collection of detached passages taken from different books of the Tipiṭaka and arranged under different heads. At Dh. v. 85 Nirvāṇa is spoken of as *pāra*, "the Further Shore": *pāraṇ* is given as an epithet of N. at Ab. 9, and this passage of Dhammapada shows the origin of the metaphor; this shore is continued existence (*maccudheyya*), to obtain Arhatship and thereby escape from continued existence is exceedingly difficult, it is like crossing a rushing river, but once you have crossed, once you have attained Arhatship you are safe, your release from existence is secured. The last verse of this chapter is a very important one, "Those whose mind is rightly developed in the seven branches of spiritual knowledge, who freed from upādāna delight in the abandonment of attachment, such men, enlightened and with human passion destroyed within them, attain Nirvāṇa." I have left *loke* untranslated: I at one time thought that it qualified *parinibbutā* and that *loke parinibbutā* meant "even in this life they attain Nirvāṇa," but further consideration has led me to abandon this view. For the commentator says that both Nirvāṇas are meant (he uses the words *surupādisesa* and *anupādisesa*, and adds that "they attain non-existence, like the flame of a lamp when the oil is exhausted"). The fact is that *loke* is constantly used in a very vague manner without giving any definite additional meaning to the passage, and *te loke parinibbuti* probably means merely "they may be said to have attained Nirvāṇa." If however *loke* here means "in this life" (*imasmiṃ loke*), the sense of the passage would be that those who have got rid of attachment attain Arhatship (followed by extinction) in this life, namely, that they do not stop at Anāgāmihip, in which case they would have to be re-born, and attain Arhatship and extinction in a Brahma heaven, but that they reach Arhatship in this world of men. The next chapter of Dhammapada, the Arahantavagga, consists of ten verses taken from different parts of the Tipiṭaka and descriptive

of Arhatship. Of these the most important are verses 92, 93, which express the idea that the Arhat passes away, leaving no more trace of existence than a bird leaves of its passage through the air. *Vimokho yassa gocaro* means, I think, "whose heart is set on Emancipation from existence (viz. *khandhapani-nibbāna* or annihilation)"; the comment says *taṃ ārammaṇaṃ katvā*, which is strongly in favour of this view. *Suññato animitto*, "the Void, the Unconditioned," are adjectives qualifying *vimokho*: in the article *Gocaro* I have rendered *vimokho* by Arhatship, taking *gocaro* in the sense of "sphere" or "domain," but the epithets *suññato* and *animitto* make this very improbable: though it must be observed that there is a tendency to reflect back upon Arhatship the names properly applicable only to annihilation. At Dh. 114 we have *apassaṃ amataṃ padaṃ*, "not beholding the eternal lot (viz. *anupādisesanibbāna* or annihilation)": to see Nirvāṇa, or to realize Nirvāṇa (*nibbānaṃ sacchikaroti*), means to attain Arhatship or to be an Arhat (E. Mon. 282): for the word *amata* see the latter part of this article. At Dh. 126 it is said that "some are born as men, evil doers go to hell, good men to heaven, while Arhats attain Nirvāṇa": here the Nirvāṇa meant is *anupādisesanibbānaṃ* or annihilation. At v. 134 it is said that the man who has made himself as noiseless as a broken gong (viz. completely stilled his passions) has attained Nirvāṇa (viz. Arhatship: for an explanation of the simile see *Kaṇso*). At v. 154 occurs a very important passage, *visaṅkharagataṃ cittaṃ taṇhānaṃ khayam ajjhagā*, "my soul, arrived at the gates of annihilation, has attained the destruction of human passion": the comment explains *taṇhānaṃ khaya* by "Arhatship" and *visaṅkharā* by "Nirvāṇa," and says that the mind by dwelling on annihilation<sup>1</sup> has gone to it or gone up to it (comp. my remarks on verses 92 and 226). The next mention of Nirvāṇa in Dhammapada is at v. 184, *khantiṃ paramaṃ tapo titikkhā, nibbānaṃ paramaṃ vadanti buddhā*, "patience, which is long-suffering, is the best devotion, the Buddhas declare that Nirvāṇa is the best (of things)": this is the rendering of the commentator, and it is quite impossible to take the passage in any other way: of course both Nirvāṇas are meant. Verses 202, 203 are very important:

<sup>1</sup> *Visaṅkharānaṃ nibbānaṃ ārammaṇaṃ karuṇārasena gataṃ anupavittāṃ.*

*N'atthi rāgasamo aggi n'atthi dosasamo kali, n'atthi khandhūdisū dukkhā n'atthi santiparam sukham, jighacchā paramā rogā saṅkhārā paramā dukkhā, etaṃ ṇatvā yathābhūtaṃ nibbānaṃ paramaṃ sukham*, "There is no fire like lust, there is no sin like hate, there is no suffering like the elements of being, there is no bliss like Nirvāṇa. Hunger is the worst disease, existence is the worst suffering, to him who realizes this truth extinction is the highest bliss." At Dh. 225 we are told that "the saints who injure not their fellow-creatures, who live restrained in all their actions, they go to the Everlasting State, whither having gone they mourn no more," that is they attain release from existence, and consequently from suffering, by *khandhaparinibbāna* or annihilation. In the next verse it is said that "those who are ever watchful, who discipline themselves night and day, whose heart is set on extinction, all their passions perish (*atthaṃ gacchanti āsavā*, that is they become *khīṇāsavā* or *anāsavā*, Arhats)": the second line of this verse strikingly illustrates the third line of v. 154. Dh. 238 says that he who has destroyed every stain and is free from human passion (i.e. the Arhat) will not again be born and undergo decay, that is when he dies he will not be re-born but will attain *khandhaparinibbāna* or extinction. It is remarkable that at v. 236 the word *anaṅgaṇa* is applied to the anāgāmin, but only through a pardonable exaggeration, for the anāgāmin is nearly free from sin and passion, though not like the Arhat absolutely so. At verses 285 and 289 both Nirvāṇas are meant. At Dh. 348 we are told that the man whose mind is entirely emancipated (i.e. the Arhat) will not be re-born: the same idea is expressed at v. 351, where it is said that the man who is devoid of desire and passion is in his last existence. Verse 368 tells us that "the man who lives in charity with all, rejoicing in the commandment of Buddha, will attain the tranquil blessed lot which is the cessation of existence": here of course *anupādisesanibbāna* is meant. The next verse says, *chetvā rāgaṃ ca dosaṃ ca tato nibbānaṃ ehisi*, "when thou hast rooted out lust and hate, thereafter thou shalt go to Nirvāṇa": here again annihilation is intended: the comment says, *rāgadosabandhanāni chinīditvā arahattaṃ patto tato aparabhāge anupādisesanibbānaṃ ehisi*, "having severed the bonds of lust and hate and attained Arhatship, thereafter (i.e. at the end of the few years of man's life that remain) thou shalt go to that Nirvāṇa in which no trace of the khandhas

remains." At Dh. v. 372 *anupādisesanibbāna* is probably meant. In verse 374 there is a play on the meaning of the word *amata*, and the second hemistich admits of two interpretations, first "he finds the happiness and joy which belong to those who know Nirvāṇa," and secondly, "he finds happiness and joy which are nectar to those who know this truth (*tam, viz. khandhānaṃ udayavyayaṃ*)": excessive joy is constantly compared to a shower of nectar. The last chapter of Dhammapada is called *Brāhmaṇavagga*, and consists of a number of passages from the Buddhist scriptures referring to brahmins: the general drift of the chapter is to show that the true Brahman is not the man who is born a Brahman, but the man in whom human passion is destroyed (see v. 420, *khīṇasavaṃ arahantaṃ tam ahaṃ brūmi brāhmaṇaṃ*): the term *brāhmaṇa* was definitely adopted by Buddha as a name for an Arhat (see *Brāhmaṇa*). Almost the whole chapter is descriptive of Arhatship, and it contains three mentions of Nirvāṇa. The first is at v. 383, where it is said that he who knows the destruction of existence knows Nirvāṇa: here Nirvāṇa, viz. *anupādisesanibbāna*, is identified with *saṅkhārānaṃ khaya*, the perishing of the attributes of being. Verse 411 says that he who has no passions (the Arhat) has dived into or reached the Eternal (see remarks on *amata* further on). The last direct mention of Nirvāṇa is at verse 414, where it is said that the true brahman is he who has attained that Nirvāṇa which consists in the absence of *upādāna*; that is to say, who has attained *kilesanibbāna* or Arhatship, which is the extinction of *upādāna*: the comment says *upādānaṃ abhāvena anupādiyitvā kilesanibbānena nibbuto* (see *Nibbuto*). I now pass to Khuddakapāṭha. At p. 6, line 2, *nibbāna* is said by the comment to mean Arhatship (*arahattaphala*). At pages 7 and 8 *amata* probably refers to *anupādisesanibbāna*. *Nibbuti* at p. 8 is certainly Arhatship. At p. 9 *nibbāna* means both Nirvāṇas. At p. 10 it is said that Arhats, who have got rid of Karma, who do not wish for re-birth, whose germ of existence has perished, in whom desire cannot grow up again, are extinguished like a lamp. At p. 14 *nibbānasampatti* means, I think, "the enjoyment of Arhatship." The last verse of Khuddakapāṭha refers to the third Path: the meaning is that a man who has attained sotāpatti, if he get rid of kāma by attaining sakadāgāmihip and anāgāmihip, he will not again enter the womb, that is he will not again



be born as a man, but when he dies will be re-born in a brahma heaven (see details on the Path anágámin at p. 269). At Alw. I. 108 we find *saṅkhāradukkhātāya pana loko anupādisesāya nibbānadhātuyā muccati*, "from the suffering of existence a being is released, by that element of Nirvāṇa in which there is no trace of the elements of being." At Gog. Ev. 6, *duddasaṃ idam phīṇaṃ yadidaṃ sabbasaṅkhārasamatho subbūpadhipaṭṭinissaggo taṇhakkhaya virāgo nirodho nibbānaṃ*, "this is a matter hard to receive, even the cessation of all existence, the loss of all the attributes of being, the destruction of human passion, the absence of desire, cessation, extinction." *Nibbāna* may sometimes be rendered by "death;" thus at Mah. 22, *jinanibbānato pacchā*, "from the period of the death of Buddha," lit. "from the Nirvāṇa of Buddha," an Arhat's attainment of Nirvāṇa being of course the same thing as his death (comp. the use of *parinibbānaṃ*).<sup>1</sup> The term *kilesanibbāna*, "extinction of human passion," as a name for Arhatship, occurs three times in the published commentary on Dhammapada, viz., at pages 196, 432, 433; at p. 343 *nekkhamma* (Arhatship) is explained as *kilesavūpasamananibbāna*, "that Nirvāṇa which is the cessation of human passion." The more usual form is *kilesaparinibbāna*, and annihilation is called *khandhaparinibbāna*, the form *khandhanibbāna* I have not yet met with, though I have little doubt it exists. The terms *savupādisesanibbāna* and *anupādisesanibbāna* occur at Dh. 278 and Alw. N. 52 (comp. B. Int. 590). *Anupādisesanibbāna* or annihilation is sometimes called *cetanānibbānaṃ* (see Dh. v. 281, and comp. Dh. v. 154 *visaṅkhāragataṃ cittaṃ*, and B. Lot. 339 *vimokkho cetaso*). After much thought I think I have discovered the reason of this expression; it is used to harmonize with the fact that when annihilation of being takes place by the death of an Arhat the body as opposed to the mind remains, at least for a time, visible and tangible, though as being devoid of life it is practically non-existent. D'Alwis quotes from the Kevaṭṭa Sutta a remarkable

passage in which Buddha shows that it is the Viññāṇa or mind which constitutes individuality, and that the annihilation of the mind is the annihilation of the individual: *viññāṇaṃ anidassanaṃ anantaṃ sabbatopabhaṃ, ettha āpo ca paṭhavi ca tejo vāyo na gādhati, ettha dighaṇ ca rassaṇ ca anuññhūlaṃ subhāsubhaṃ, ettha nūmaṇ ca rūpaṇ ca asesāṃ uparujjhati, viññāṇassa nirodhena etth' etaṃ uparujjhati*, "mind is beyond the reach of sight, it is immaterial, transcendent, in mind the four material elements (which constitute the rūpa or organized body) have no foothold; but when mind is wholly destroyed, then the long and the short, the small and the great, comeliness and deformity, mental and material qualities perish with it, and by the annihilation of mind all these (viz. all the attributes of the individual) are destroyed" (Alw. N. 39; B. Lot. 515). I have before said that the chief source of the Arhat's bliss is in the consciousness that his existence is nearly at an end: I may now add that instances are given of an Arhat deliberately putting an end to his life by a miraculous effort of the will. Thus at Dh. 309 we are told that the Arhat Santati, having received from Buddha permission to attain Nirvāṇa, rose into the air, and by means of *tejo dhātu* (fire *kammaṭṭhāna*) put an end to his existence, flames breaking forth within him and consuming his flesh and blood, while the bones fell to the earth like a shower of jasmine flowers, and were collected and enshrined in a thūpa. At Mah. 38 we are told that the Arhat Tissa, being seized with a mortal illness, put an end to his life in the same manner. At Dh. 296 we are told that to all mortals except Arhats life is sweet, the Arhat being indifferent whether he lives or dies (*khetāsavo pana jīvite vā maraṇe vā upekkhako 'va hoti*; and comp. E. Mon. 287). Of the forty-six names of Nirvāṇa enumerated at Ab. 6—9 it will be seen that some apply specially to *anupādisesanibbāna* and others to *savupādisesanibbāna* or Arhatship: and yet it is remarkable how many of these names may be made applicable to either Nirvāṇa. Thus to take the first, *mokkha* or "liberation" correctly describes both annihilation, which is the liberation of the individual from existence, and Arhatship, which is the liberation of the individual from sin: the same remarks apply to the names *apavagga*, *mutti*, and *vimutti*. So with the next name: Arhatship is the *nirodha* or "cessation" of human passion, and annihilation is the *nirodha* of existence. Again, Arhatship is the

<sup>1</sup> There is no trace in the Pāli scriptures or commentaries (or as far as I know in any Pāli book) of Cākyamuni having existed after his death or appeared to his disciples. The veneration given to Buddha at the present time, at least in Ceylon, where Buddhism retains almost its pristine purity, is clearly understood by educated believers to be merely veneration paid to the memory of a great saint, who in his lifetime conferred the greatest benefits upon the world, but who ceased to exist 2415 years ago.



*nibbāna* or "extinction" of human passion, annihilation is the extinction of existence. The following name *dīpa*, "the island," is metaphorical, and though it seems generally to be used of Arhatship, there is no reason why it should not be extended to annihilation. For the idea is that as the mariner who lands upon an island is safe from the stormy ocean, so the believer who attains Nirvāṇa is safe from the stormy sea of transmigration; and the simile holds good whether by Nirvāṇa be meant Arhatship or annihilation: the same may be said of the epithets *tāpaṇaṃ*, *saraṇaṃ*, *lenaṃ*, "refuge," and *anītikaṃ*, *khemāṃ*, "the Secure." *Taṇhakkhaya*, *andāyaṇaṃ*, *andsavaṇaṃ*, *virāga*, "freedom from human passion," and *suddhi*, *visuddhi*, "purity," are generally used of Arhatship, though of course they may well be applied to annihilation. *Param*, "the Supreme," and *paṇītaṃ*, "the Transcendent," are applicable to both Nirvāṇas. *Arūpaṃ*, "the Formless," designates annihilation. *Santaṃ*, "the Tranquil," belongs to both Nirvāṇas; *santi* in its sense of "calm" to Arhatship, in its sense of "cessation" to annihilation. *Saccaṃ*, "the True" or "the Truth," means, I think, that the doctrine of Nirvāṇa is the cardinal truth of Buddhism. Several words implying eternity are applicable only to annihilation, since Arhatship is as I have shown a very brief state; such are *akkharaṃ*, "the Imperishable," *anantaṃ*, "the Infinite," *dhavaṃ*, "the Eternal," *accutaṃ*, "the Everlasting" (explained at Dh. 365 by *sasataṃ*). The word *amataṃ* as an epithet of Nirvāṇa I believe to mean "the Deathless," or "the Eternal," and to designate *anupādisesanibbāna*. From Dh. v. 114 it is clear that *amata* as a designation of Nirvāṇa is an adjective, and not a noun, so that whatever it means it cannot well mean immortality. The commentators generally explain it to mean "free from death" (Dh. 290, Alw. N. 132), which cannot be said of Arhatship, unless by anticipation; comp. the passage at Ras. 30, where an Arhat says he has attained Nirvāṇa, free from decay and death, and tranquil (*ajaramaraṃ sītibhūtaṃ patto nibbānaṃ*), meaning that he has made sure of it, that he has made it his own (I have also met with *ajātaṃ* as an epithet of Nirvāṇa). Too much stress should not be laid on such expressions as "diving into the Amata" (Kh. 8, Dh. 73), which may very well be anticipatory; comp. the expressions "to touch Nirvāṇa or annihilation," "to see Nirvāṇa," "to know Nirvāṇa," which mean to attain

Arhatship. *Asaṅkhataṃ*, "the Immaterial," *nipuṇaṃ*, "the Abstract," *asaṅkhataadhātu*, "the Immaterial element," and *akataṃ*, "the Uncreate" or "Uncaused," are epithets of *anupādisesanibbāna*, and so probably are *anidassanaṃ* and *apalokitaṃ*, which appear to mean "the Unseen." *Sududdasaṃ*, *parāyaṇaṃ*, *kevalaṃ*, *pāraṃ* belong to both Nirvāṇas. *Nibbuti* in its sense of "tranquillity" designates Arhatship, in its sense of "extinction," Nirvāṇa. *Vivaṭṭaṃ*, "freedom from transmigration," would apply to both Nirvāṇas; probably also *dukkhakkhaya* and *avyāpajjhaṃ*. *Sivaṃ*, "bliss," can be used of both Nirvāṇas, for we have shown that Arhatship is a state of bliss, and from a Buddhist point of view annihilation can perfectly be spoken of as "bliss," for it is a "happy release" from the suffering of existence: comp. Dh. v. 203, *nibbānaṃ paramaṃ sukhaṃ*, "extinction is the highest bliss." The same remarks will apply to *yogakkhemo* if we take it in the sense of bliss, but it is interesting to see that the comment on Dh. v. 85 explains it as "exemption from the four Yogas" (*kāma*, *bhava*, *diṭṭhi*, *avijjā*, the pleasures of sense, existence, false doctrine and error), and seems to restrict it to *anupādisesanibbāna*: should this etymology be Buddha's, it affords another instance of the way in which, in adopting technical terms already in use, he was accustomed to modify or alter their meaning and application. Although expressions like "extinction is bliss" may sound strange or even ridiculous to us, who have from our earliest infancy been taught that bliss consists in eternal life, to a Buddhist, who has always been taught that existence is an evil, they appear perfectly natural and familiar: this is a mere question of education and association; the words "extinction is bliss" convey to the mind of a Buddhist the same feeling of enthusiastic longing, the same consciousness of a sublime truth, that the words "eternal life is bliss" convey to the Christian. There are many other names and epithets of Nirvāṇa besides those enumerated in Abhidhānappadīpikā, as *seyyo* = *श्रेयस्*, "bliss" (Sen. K. 235), *jātikkhaya*, "end of births" (Dh. 75), *vaṭṭupacchedo*, "cutting short of transmigration," *accantaṃ*, "the Endless" (*antassa pariyoḍṇassa anikkhantattā accantaṃ*), *anakkhātaṃ*, "the Ineffable" (Dh. 39), *appavatti*, "non-existence," *appavattaṃ*, "the Non-existent," *amaraṇaṃ*, "free from death," *asokaṃ*, "the Sorrowless," *anuppādo* and *apaṭisaṇḍhi*, "absence of re-

birth," *cāgo* and *paṭinissaggo*, "abandonment" or "detachment." The remarkable expression *nibbāna-pura*, "City of Nirvāṇa," involves a bold metaphor, Nirvāṇa (annihilation) being compared to a city, which is the goal of the pilgrimage of existence. How far back this metaphor can be traced I do not know, but I have met with it in Buddhaghosha's commentary on Mahāparinibbāna Sutta. Comp. *avāpuraṭṭhaṃ anātassa dvāraṃ*, unlock the gate of Nirvāṇa (Alw. N. 133). The question of Nirvāṇa is discussed with great ability by Burnouf in his Introduction, 18—20, 516—522, 589—594: I think I may say that he is decidedly in favour of the opinion that the goal of Buddhism is annihilation. Hardy's testimony is very clear: thus at E. Mon. p. 5 he says, "the path that leads to nirvāṇa or the cessation of existence:" at p. 6, "at his death therahat invariably attains nirvāṇa or ceases to exist," (these words are repeated at Man. B. 39); at p. 20, "the priesthood is to be sought in order that existence may be overcome, and that nirvāṇa, or the cessation of existence, may be obtained;" see also 15, 228, 291—308. Again, in his Legends and Theories of the Buddhists, p. xlvi, he says, "he attains nirvāṇa, after which he will never be re-born, but will cease to exist;" and at p. 173 he distinctly grasps the true meaning of the terms *anupādisesa* and *savupādisesa*, for he uses these remarkable words, "It is said to be *savupādisesa*, as having the five khandas. This is the state of therahat, and is one view of nirvāṇa. It may be said of therahat that he has attained to nirvāṇa, though he still lives. He who is *anupādisesa* has not the five khandas."<sup>1</sup> In D'Alwis' Buddhist Nirvāṇa there is abundance of valuable matter, but one passage is of such great interest that I cannot forbear quoting it. The author says, p. 52, "We need only remark that the Nirvāṇa which Gotama attained before death, and which according to Buddhism man must procure in this very life, is *savupādisesanibbāna*, or 'nirvāṇa with a remnant of the elements of existence.' This lot is called Nirvāṇa from there being no impediment from thence to the consummation of the reality itself;"<sup>2</sup> and, as Müller says, 'it means the extinction of many things, of selfishness, desire and sin, without going so far as the extinction of consciousness, and even

existence.' It would also seem to be a condition in which 'all wishes and desires are subdued, in which there is indifference to joy and pain, to good and evil, and a freedom from birth in the circle of existence'; and although all the causes which led to the last birth before the attainment of *savupādisesanibbāna* have been destroyed by the achievement of this condition of existence; yet there is in it a remnant of Upādi. That remnant is Existence itself; and its final destruction by death constitutes what is called par excellence the Nirvāṇa, or *anupādisesanibbāna*, or *parinibbāna*, or Nihilism." Nothing can be more clear or positive than this, or more completely in accordance with my own conclusions published in 1870. It is, however, much to be regretted that both Mr. D'Alwis and Mr. Hardy should have dismissed this part of the question in a few lines, apparently quite unaware of its extreme importance.

My task is now at an end. It is true that it is in my power to offer abundant further proof of my statements from unpublished texts which I have transcribed or indexed, but many of my readers will consider that this exposition has already exceeded the legitimate limits of a dictionary article, and but for the extreme importance of the subject I should not have ventured to deal with it at so much length. The labour spent in obtaining the present results is amply rewarded if, as I sometimes allow myself to hope, I have succeeded in withdrawing the Buddhist Nirvāṇa from the category of disputed questions. At any rate I feel confident that time is on my side, and that the researches of future students will only confirm the general accuracy of my conclusions.—Comp. *Nibbāti*, *Nibbuti*, *Nibbuto*, *Parinibbānaṃ*, *Parinibbāti*, *Parinibbuto*. See *Saṅkhāro*, *Saṅkhato*, *Upāddānaṃ*. For the four Paths see *Maggo*, *Sakadāgāmi*, *Sotāpanno*. For the rapid successive attainment of the Paths see *Samyojanaṃ*. For the origin of the north Buddhist term *Upadhiṣesa* see *Upadhi* and *Upādiseso*. *Nibbānaṃ* is given in the Anekathavagga of Abhidhānappadīpikā (v. 896), with the meanings *atthagamana* and *apavagga*, "extinction and Nirvāṇa."

NIBBANATHO (*adj.*), Free from desire or human passion [निस् + वन् + थ]. Dh. 61. See *Vanatho*.

NIBBANDHATI, To press hard (e.g. to obtain an answer to a question) [निस् + बन्ध्].

NIBBĀNO (*adj.*), Free from desire or human passion (*kilesa*) [निस् + vāna]. Dh. 50 (accord-

<sup>1</sup> I had written this article before seeing this passage, which clearly gives the true solution of the question of Nirvāṇa. Hardy's work bears the date 1866.

<sup>2</sup> The italics are mine.

ing to Yátrámulle the reading is *nibbaná*, free from *vana* or desire).

**NIBBĀPAKO** (*adj.*), Extinguishing, destroying (fr. *nibbāpeti*). *Kilesadāham nibbāpako*, extinguishing the fires of passion (B. Lot. 332).

**NIBBĀPETI** (*caus. nibbāti*), To extinguish, to destroy, to put an end to; to soothe, to pacify; to delight; to annihilate [निर्वपयति = वा]. *Āditam vasanágāram n.*, to extinguish a burning house (Das. 9, comp. Dh. 176). *Na me sokañ añño nibbāpetum sakkhissati*, no one else can put an end to my sorrow (Dh. 308, comp. 336, Mah. 261, Das. 9, 33). *Mahāpadīpā nibbāpitā*, these great lamps were extinguished, i.e. these great luminaries of the faith attained Nirvāṇa (Mah. 14). At Mah. 246 it appears to mean "to soothe," comp. *vassanto amatañ vassañ nibbāpesi mahājanam*.

**NIBBASANO** (*adj.*), No longer worn, cast off (of clothes) [निस + वसन].

**NIBBĀTI** and **NIBBĀYATI**, To be extinguished, to attain Nirvāṇa, to cease to exist, to be annihilated [निस + वा]. *So mahā-aggikkhandho . . anāhāro nibbāyeyya*, this great mass of fire, unfed with fuel would burn itself out (Alw. N. 37). *Nibbanti dhlrā yathā 'yañ padīpo*, the wise are extinguished like this lamp (Kh. 10). Used like *parinibbāti* of the death of an Arhat, since an Arhat at death ceases to exist: *Nibbātum sayitadine Tathāgatassa*, on the day that Buddha lay down to die (Mah. 47); *Nibbātum mānañ akā*, made up the mind to die (Mah. 38, of the Arhat priest Tissa); *Sumittatthero nibbāyi caṅkamanto 'va caṅkame*, the (Arhat) priest Sumitta died (or attained Nirvāṇa) while he was walking in the perambulation cloister (Mah. 38). *Tāsu ekā devadhītā rukkhāsākhāyam eva cutā sartram āpasikhā viya nibbāyi*, one of these goddesses died while standing on a branch of the tree, her body vanished (was annihilated) like the flame of a lamp (Dh. 226). *Nibbuto* (which see) is used as the p.p.p. from *nibbāti*. *Caus. Nibbāpeti*.

**NIBBATTANAM**, Springing up, growing, being born; being re-born at death in another world; causing to arise, producing [निर्वर्तन]. *Atthito rukkhanibbattanabhayena*, for fear a tree should grow from the mango stone (F. Jāt. 6). *Nibbattanāya hatāvakāso*, having removed all risk of re-birth or renewed existence (Dh. 284). *Duvidhajjhānanibbattanasamattho*, able to produce the two sorts of jhāna (Dh. 289). Dh. 226.

**NIBBATTATI**, To spring up, to be born, to be produced, to grow, to arise; to be reborn after death in another world [निस + वृत्]. *Rukkho nibbattitvā*, the tree having sprung up (F. Jāt. 6). *Nibbattati dukkham idaṃ punappunam*, this suffering is reproduced again and again (Dh. 60). *Lābhasakkāro amhākam nibbattissati*, gain and honour will accrue to us (Dh. 298, comp. 142). *Amaccakule nibbattitvā*, having been re-born in a nobleman's family (F. Jāt. 16). *Devaloke nibbatti*, was re-born in the devaloka (Dh. 95, comp. Mah. 133). *Nibatti tasmiṃ rukkhasmim*, was re-born in that tree, i.e. became a tree deva or dryad (Mah. 5). *Tiracchānagatañ . . manussānañ upabhogattham eva nibbattati*, animals exist (lit. are produced) for the use of men (Alw. I. 75). P.p.p. *nibbatto*. *Caus. nibbāpeti* (Dh. 334).

**NIBBATTETI** (*caus. last*), To cause to arise, to produce [निर्वर्तयति = वृत्]. *Lābhasakkārañ n.*, to bring gain and honour (Dh. 143). *Jhānañ n.*, to produce or enter upon ecstatic meditation (Dh. 116, 254, 341; Alw. I. 80).

**NIBBATTI** (*f.*), Birth, re-birth after death in another world [निर्वृत्ति]. Ab. 90.

**NIBBATTO** (*p.p.p. nibbattati*), Sprung up, arisen; born; re-born in a new existence [निर्वृत्त = वृत्]. *Taṅkhaṇam nibbatten' ekena rogena kālam katvā*, dying of a disease which arose at that instant (Dh. 226). *Ayasā nibbattam*, made of iron (Dh. 411). *Sattadhaññanibbattāni bhōjanāni*, food made of the seven grains (Pāt. 89). *Sagge nibbatto*, re-born in heaven (Dh. 98). *Niraye nibbatto*, re-born in hell (Dh. 298). *Kālam katvā mahesakkho devarājā hutvā nibbatto*, dying was re-born as a powerful deva-king (Dh. 153).

**NIBBĀYATI**, see *Nibbāti*.

**NIBBEDHAKO** (*adj.*), Penetrating, discriminating (of wisdom) [निस + वेधक].

**NIBBEDHETI** (*caus. nibbijjhati*), To pierce [निस + व्याधयति = व्यध]. Mah. 143.

**NIBBEDHO**, Penetration [निस + वेध].

**NIBBEDIKO** (*adj.*), Connected with disgust or dissatisfaction [निर्वेद + इक].

**NIBBEMATI** (*adj.*), Unanimous, consentient [निस + विमति + क]. Dh. 98.

**NIBBESO**, Payment, wages [निर्वेश]. Ab. 530.

**NIBBETHANAM**, Unwinding, explanation [निस + वेष्टण].

**NIBBETHETI**, To untwist, to unwind, to unravel; to explain; to deny, to reject [निस + वेष्ट्].

Pass.p.pr. *nibbēthiyamāno*, being unwound.

**NIBBHARO** (*adj.*), Excessive, ardent [निस + भर].

Adv. *nibbharam*, excessively, ardently.

**NIBBHAYO** (*adj.*), Free from fear or danger, secure [निस + भय]. Dh. 180.

**NIBBHOGO** (*adj.*), Deprived of enjoyment, miserable [निस + भोग]. Dh. 300.

**NIBBICIKICCHO** (*adj.*), Free from doubt [निस + विचिकित्सा]. Dh. 341.

**NIBBIDĀ** (*f.*), Disgust or weariness of the vanities of the world [निस + विद् + आ].

**NIBBIDDHO** (*p.p.p.* *nibbijjhati*), Pierced; wounded [निर्विद्ध = वध]. *Nibbiddhagatto*, with shattered limbs (Dh. 107). *Anibbiddharacchā*, a street which is not a thoroughfare (Ab. 202, 1008).

**NIBBIJJATI**, To be disgusted, to be weary of the vanities of the world [निस + विद्]. Dh. 119. See *Nibbindati*.

**NIBBIJJHATI**, To pierce, to transfix, to wound [निस + वध]. Ger. *nibbijja* (Mah. 45), *nibbijjhitā* (Dh. 173). P.p.p. *nibbiddho*.

**NIBBIKĀRO** (*adj.*), Unchanged; free from perturbation or emotion [निस + विकार].

**NIBBIKKHEPAM** (*adv.*), Clearly, without confusion [निस + विषेय].

**NIBBINDATI**, To be disgusted; to be wearied of the vanity of life [निस + विद्]. With loc. *Nibbindati dukkhe*, he becomes disgusted with the misery of existence (Dh. 49); *Bhavadagata nibbindate*, is weary of existence (Mah. 126). Comp. *Nibbijjati*.

**NIBBINNO** (*p.p.p.* last), Disgusted, wearied; wearied of the vanity of life [निर्विद्ध = विद्]. Mah. 126. With instr. *Nibbinno tena rājina*, disgusted with the king for his conduct (Mah. 205). With loc. *Nibbinno bālasaṅgame*, horrified at the consequences of association with wicked men (Mah. 239). *Nibbinnaḥadayo*, heart-sick of the vanities of life (Dh. 118). *Nibbinnaṇṇūpo*, disgusted.

**NIBBIRIYO** (*adj.*), Powerless, weak [निस + वीर्य]. Dh. 111, 289.

**NIBBISATI**, To find, to obtain, to enjoy [निस + विद्]. *Annibbisam*, not finding (Dh. 28).

**NIBBISEVANO** (*adj.*), Not self-indulgent, self-denying [निस + वि + सेवन्]. Dh. 197, 330.

**NIBBISO** (*adj.*), Free from poison [निस + विष].

**NIBBUDDHAM**, Close struggle, wrestling. [Probably निस + युद्ध, the S. equiv. is *nibbuddha*]. Ab. 402.

**NIBBUTI** (*f.*), Peace, tranquillity, calm, serenity of mind, happiness; Nirvāṇa (in both its senses); destruction, annihilation [निर्वृति]. Ab. 9. Ab. 1015 says, *manotose ca nibbāne tthagame nibbatiṭṭhiyam*. *Nibbutim bhuṇṇamāno*, enjoying Arhatship (Kh. 8). *Rāgādinibbutiyā*, by the destruction of rāga and other evils (Dh. 350). *Te pi mahāyasa therā dosakkhayaṃ pattā pattā kālena nibbutim*, and these illustrious elders having attained the extinction of human passion (Arhatship) in due time attained Nirvāṇa (i.e. annihilation, Mah. 20).

**NIBBUTO** (*p.p.p.*), Free from care or passion, serene, calm, peaceful, tranquil, happy; having attained Nirvāṇa (either Arhatship or annihilation); extinguished, extinct; annihilated; (of an Arhat) dead [निर्वृत = वृ]. This word has two distinct meanings; first, it is the equivalent of *निर्वृत*, and means "calm," "quiet," "happy," and secondly, it is used as the p.p.p. of *nibbāti*, and means "extinct," "destroyed" (comp. *Parinibbuto*). *Nibbutā nāma sū nārī yassīyam idiso pati*, happy is the woman who has such a husband! (Dh. 118; Man. B. 156; Alw. N. 137). *Attadaṇḍesu nibbutam*, peaceful among violent men (Dh. 72). *Idāni paname cittaṃ nibbutam bhavissati sukhena ca sayitum labhissāmi*, but now my mind is at rest, and I shall be able to lie down in peace (Dh. 176). *Khīṇāsavasamaṇassa manasā santam eva hoti upasantam nibbutam*, the mind of an Arhat is calm, peaceful, serene (Dh. 283). *Anto-aggimhi nibbuta*, when the fire indoors has gone out (Dh. 242). *Yathāyam padīpo nibbuto evaṃ nibbantī na puna rūpino arūpino vā*, as this lamp is extinct so they are extinguished, they exist no longer either with form or without form (Paramattha Jotikā). At Dh. v. 414 *nibbuta* means having attained Kleśa Nirvāṇa or Arhatship (see art. *Nibbānam*). The meaning of v. 196 is that the merit of one who reveres the Buddhas and Arhats is immeasurably great; *nibbuta* here implies, as the comment says, *Khanda-parinibbāna* or annihilation, for the Buddhas are all dead, and men revere only their memory. *Ajātasattuno vasse aññhame muni nibbuto*, in the eighth year of A.'s reign Buddha died (Mah. 10). *So dīpo lokassa nibbuto*, the light of the world was extinguished (Mah. 11 of Buddha's death). *Te yāvadyukā jhātā therā sabbe pi nibbutā*, all these elders having lived out the measure of man's existence attained Nirvāṇa, viz. extinction of being (Mah. 14 of the Arhats who held the first Council).

NIBHĀSO, Appearance [नि + भास् + च]. *Pīta-nibhāso* (adj.), yellow.

NIBHO (adj.), Like, resembling [निभ]. Ab. 530, 922; Mah. 108. *Pācīnapallaṅkanibhā pallāṅkā*, couches similar to the couch on the east side (Mah. 180).

NIBODHIATI, To know, to learn [नि + बुध्]. Mah. 99.

NICAKULĀM, Any one of the low castes; a low or low-caste family [नीच + कुल]. *Sāṅkhyārtha Prakāśa* enumerates five, *veṇa, nesāda, rathakāra, pukkusa, capāḍā*.

NICĀKULĪNO (adj.), Low-caste, belonging to a low-caste family [नीचा or नीचैस् + कुलीन]. Gog. Ev. 31.

NICATARO (adj.), Rather low; lower [नीच + तर]. Dh. 135.

NIOAYO, Heap, store, accumulation [निचय]. Mah. 165.

NICCALO (adj.), Firm, steady, quiet, at rest, immovable, unchangeable [निस् + चल]. Ab. 828. *Niccālā 'va tiṭṭhanti*, they stand quite still (Dh. 266). *Saddhā niccālā hutvā patitṭhitā*, his faith being firmly fixed is established (Dh. 408). Dh. 207; Das. 23.

NICCHAMĀNAKO (adj.), Unwilling, reluctant [न + इच्छमान = इष् + क]. Mah. 233. See *icchati*.

NICCHANDO (adj.), Free from wish or desire [निस् + छन्द].

NICCHĀRAKO (adj.), Putting out, emitting [निश्चारक].

NICCHARATI, To come or go out, to proceed [निस् + चर्]. *Raro n.*, a sound goes forth (Dh. 191). *Mukhato ghoso n.*, his voice proceeds out of his mouth (B. Lot. 566). Caus. *Nicchāreti*, to send forth, emit. *Vācam n.*, to utter speech (F. Jat. 18).

NICCHAYO, Ascertainment, conviction, certainty; determination, decision, resolution [निश्चय]. Ab. 159, 171. *Atthanicchayo*, ascertainment of the meaning (Alw. I. vii). *Nicchayaṃ karoti*, to resolve, to determine. With *iti*: *Katvāna iti nicchayaṃ*, resolving as follows (Mah. 229, comp. 153). With *inf.*: *Taṃ vatthum sametum nicchayaṃ akā*, resolved to suppress this practice (Mah. 18); *Mahantaṃ oṭṭiyavaṭṭaṃ kāretum katanicchayo*, addressing himself to describe a large circle

for the cētiya (Mah. 172). With *dat.*: *Paṇḍya katanicchayo*, having resolved to rule with wisdom, lit. having decided for wisdom (Mah. 161). *Pabbajjakatanicchayo*, having made up their minds to take orders (Mah. 36). *Niochayo apariccayaṇiyo*, unalterable decision (Att. 208). The acc. is used adverbially: *Rājā hessati nicchayaṃ*, he will certainly become king (Mah. 255, comp. 243).

NICCHINATI, To ascertain; to decide, to resolve; to investigate, try, inquire into [निश्चि]. *Nicchitum tāni vatthāni*, to investigate or decide on these practices (Mah. 18). *Pubbeverī ayaṃ mamāyaṇ ti nicchinitvā*, convinced that this man was an enemy of his in a former existence, lit. deciding, This man was a former enemy of mine (Mah. 246). Opt. *niccheyya* (Dh. 46). Aor. *nicchini* (Mah. 216). Ger. *nicchinitvā, nicchiya* (Mah. 252).

NICCHITO (p.p.p. last), Convinced, having ascertained [निश्चित]. *Samaṇā iti nicchito*, concluding they were the priests (Mah. 78). Mah. 48, 82, 220. *NICCITO* (adj.), Without thought or mind [निश्चित]. Dh. 173. Vj. has furnished me with this correction of the text.

NICCO (adj.), Perpetual, lasting, constant [नित्य]. Ab. 41, 709. *Niccabhattam*, constant-rice, viz. food supplied in charity regularly for life, or for a long period. *Aṭṭha te niccabhattāni dammi*, I grant thee eight portions of rice continually (Mah. 25; Dh. 212). *Niccassilam*, uninterrupted observance of the five sīla precepts (Att. 200, 58). *Niccassilo* (adj.), of constant piety (Mah. 247). *Niccōddaro* (udj.), of unceasing reverence (Alw. I. x). *Nioccasasso janepado*, a country having crops all the year round. *Niccakūlam* (adv.), at all times, constantly (Dh. 354). Adv. *niccam*, always, perpetually. *Nicoopūro* (adj.), always full. *Niccam vasati saṇṇatā* (fem.), ever lives with her senses restrained (Mah. 111). *Saṭṭhi bhikkhusaḥassāni ghare niccam abhojayi*, constantly maintained 60,000 priests at his palace (Mah. 26). With an adj. *Niccam dāḥaparakkamā*, ever strenuous (Dh. 5, comp. 149). In composition: *Nioccappamatto*, ever slothful or unguarded (Dh. 227); *Nioccappamattatā*, procrastination (Att. 199). Dh. 160; Mah. 66, 162.

NICITO (p.p.p.), Piled up, accumulated [निश्चित]. Ab. 701.

NĪCO (adj.), Low; mean, base [नीच]. Ab. 516, 708. *Nīcam āsanam*, a low seat.

NICULO, the tree *Barringtonia Acutangula* [निचुल]. Ab. 563.

NIDĀGHO, The hot season; heat, drought; sweat [निदाघ]. Ab. 80, 954. *Mahānidāgho*, great heat or drought, severe hot weather (Ras. 29). *Nidāghasuriyo*, the summer sun (ditto). Att. 109.

NIDAHATI, and NIDADHĀTI, and NIDHETI, To put down, to lay aside; to deposit, hide, to bury; to enshrine [निधा]. *Bhūmiyaṇi n.*, to hide in the ground, to bury (Dh. 408, comp. Kh. 12). *Sabbesu bhūtesu nidhāya daṇḍaṃ*, merciful to all creatures, lit. having laid aside severity to all creatures (Dh. 26, 72). *Nidhātukāmo janatāsu dhammaṃ*, desirous of enshrining the Truth in the hearts of his people (Att. 201). Pres. *nidahati* (Dh. 408), *nidheti* (Kh. 12). Ger. *nidhāya*, *nidāhitvā* (Das. 30). Inf. *nidhātum*. Pass. *nidhīyati* (Kh. 19). P.p.p. *nihito*. Caus. *nidhāpeti*, *nidāhāpeti*, to enshrine, to cause to be laid up or deposited or buried (Mah. 123; Ten J. 52). For the form *nidheti* comp. *deti*, to the analogy of which it perhaps owes its origin.

NĪDAM, see *Nīdham*.

NIDĀNĀM, Primary source, origin, cause; cause of a disease; introduction [निदान]. Ab. 91; B. Int. 59. *Paṭhamassa Pārājikassa vatthum pi pucchi nidānaṃ pi pucchi puggalam pi pucchi*, inquired the subject of the first P., the causes that led to its enactment, the person concerned (Brahmajāla S. Atth.). *Rājā nidānaṃ tassa pucchiya*, the king having inquired into the cause of his disease (Mah. 244, comp. Dh. 181). *Tato nidānaṃ*, in consequence of that, on that account. *N'atthi tato nidānaṃ pāpaṃ*, there is no guilt from this as a cause (see B. Lot. 453, line 8 fr. bottom, the atth. says *tato nidānaṃ ti mamsakhalakaraṇaṃ nidānaṃ*). *N'atthi vo ito nidānaṃ bhayaṃ*, you have nothing to fear from this (Jāt. 26). *Tato nidānaṃ labhettha pāmojjaṃ*, he would on this account experience pleasure (see B. Lot. 473, line 9, atth. says *tato nidānaṃ ti dānyanidānaṃ*): the construction is peculiar, one would expect *tasmā nidānato*. In the Tipiṭaka the narrative of the circumstances under which any sermon of Buddha was delivered is called its *nidānaṃ*, "cause, or raison d'être." *Evam me sutā ti ādikaṃ āyasmatā Ānandena paṭhamamahāsāṅgittikāle vuttaṃ nidānaṃ ddi*, the passage beginning *evam me sutāṃ*, spoken by Ā. at the first Great Rehearsal, is the

"Cause" or "Origin" (Brahmajāla S. Atth.). Hence any preface or introduction to a book or compilation is called *nidāna*, e.g. the reading of the matter prefatory to the rules of Pātimokkha is called *nidānuddeso* (Pāt. 3). The introduction to the Jātaka book is called *Jātakanidānaṃ*, but I am not quite clear that in this word it retains the original meaning of "cause." It deals with the *thi nidānaṇi* or three epochs into which the life of Gotama Bodhisatta and Buddha is divided. They are called *dūrenidānaṃ*, *avidūrenidānaṃ*, and *santikenidānaṃ*, "distant Epoch, middle Epoch, and near Epoch." The first extends from the Bodhisatta's resolve to become Buddha (4 asaṅkheyyas and 100,000 kappas ago) to his birth in the Tusita heaven; the second from the latter period to his attainment of Buddhahood; and the third from his attainment of Buddhahood to his death. I have followed Vjiesinha in calling these "Epochs," but in the present imperfect state of our knowledge of the Jātaka I feel unable to give a decided opinion as to their meaning.—The twelve Nidānas or Causes of Existence are *avijjā*, *saṅkhārā* (m. pl.), *viññāṇaṃ*, *nāmarūpaṃ*, *saḷāyatanaṃ*, *phassa*, *vedanā*, *taṇhā*, *upādānaṃ*, *bhava*, *jāti*, *jarāmaraṇaṃ* *soka* *parideva* *dukkha* *domanassa* *upāyāsa* (pl.), "Error, Karma, Consciousness, the Individual, the six Organs of Sense, Contact, Sensation, Desire, Attachment, Existence, Birth, Suffering" (for detailed account see *Paṭiccasamuppādo*). E. Mon. 6, 193, 301; Man. B. 179, 391, 432; B. Int. 59, 485, 634, 638; B. Lot. 380.

NIDASSANĀM, Pointing out, indicating, designation; example, illustration; sight, view [निदश्येन]. Ab. 115, 1158; Pāt. 79, 91. *Anidassano*, beyond the reach of sight, immaterial (Alw. N. 39; B. Lot. 515). *Pītanidassano*, yellow.

NIDASSETI (caus.), To point out, indicate, show, tell, set forth, communicate, advise [निदश्येति = निदृश्]. So *ñātidhammo ca ayaṃ nidassito*, and this duty to kinsmen above set forth or advised (Kh. 12). *Mukhamuttaṃ nidassitaṃ*, the mere beginning has been told (Mah. 259). *Samājjamantiṭṭhānassa viññuṃ nidassayāma*, we recommend a wise man for the post of Legislative Councillor (Alw. 112).

NIDDĀ (f.), Sleep, slumber, sloth [निद्रा]. Ab. 176; Dh. 401. *Niddaṃ okkamati*, to fall asleep (F. Jāt. 3). *Niddūpagato*, asleep (Dh. 118). *Nid-*



*ddrāmo*, and *niddāsilo*, sleepy, sluggish, slothful (Ab. 733). *Niddarūmatā* and *niddāsillatā*, sleepiness, sluggishness (Sen. K. 397).

**NIDDĀLŪ** (*adj.*), Sleepy, drowsy, sluggish, slothful [निद्रालु]. Ab. 733.

**NIDDARO** (*adj.*), Free from suffering [निर्दर]. Dh. 37.

**NIDDĀSĪLĪ** (*adj.*), Drowsy, slothful [निद्रा + शील + इन्].

**NIDDĀYANAM**, Sleeping, sleep (from next). Dh. 123.

**NIDDĀYATI**, To sleep [निद्रा]. Dh. 88, 227; F. Jāt. 4. *Tasmim niddāyante*, while he slept (Alw. I. 101).

**NIDDĀYITĀ** (*m.*), One who sleeps, drowsy, slothful [निद्रै + तृ]. Dh. 58.

**NIDDAYO** (*adj.*), Merciless, cruel [निर्दय]. Ab. 923.

**NIDESO**, Pointing out, designation, specification, description, showing forth [निर्देश]. Dh. 264. *Niddeśo* or "Exposition" is the title of the eleventh book of Khuddaka Nikāya. Subh. tells me that it is a work about equal in extent to Visuddhi Magga, and consists of "a detailed explanation by Śāriputta of 33 sūtras belonging to the last two vaggas of Suttaṇipāta, from Kāmasutta to Khaggavisāṇasutta."—There are seven Niddesavatthus. *sikkhāsamāddānaṃ, dhammanisanti, icchāvīnayo, patisallāpaṃ, viriyārambho, satīnepakkaṃ, diṭṭhiyāve-dho*: the text runs thus, *idh' dvuso bhikkhu sikkhāsamāddāne tibbacchando hoti dyatiṃ ca sikkhāsamāddānavatāpemo, dhammanisantiyā tibbacchando hoti*, and so on.

**NIDDHAM**, A nest. The usual form of the S. नीड is *nīḷa* (which see), and the only instance of the form *niddha* which I have met with is in Dh. v. 148, where the body is called *roganiddha*, "a nest of diseases." Dr. Weber has shown that the *iddh* can be accounted for by supposing an older form निष्ड. The comment has *nīḷa*, which is the classical Sanskrit form. Fausbøll suggests a reading *niddham* (comp. *khiḍḍā* and *kīḷā*), but I would prefer to retain the *h* till the true reading can be determined by the comparison of a number of good MSS.

**NIDDHAMATI**, To remove, get rid of [निर्धमा]. Dh. 43, 370. P.p.p. *niddhanto*. *Niddhantamalo*, one whose impurities are removed (Dh. 42, 43).

Caus. *niddhameti*, to remove. *Niddhametvā pāpabhikkhū* (Alw. I. 55).

**NIDDHANO** (*adj.*), Poor, needy [निर्धन]. Ab. 739.

**NIDDHĀRAṆAM**, Singling out, separating, specifying one of many [caus. निर्धु + अन्]. Cl. Gr. 144.

**NIDDHOTO** (*p.p.p.*). Washed, clean [निर्धौत]. Pāt. 82; Att. 189.

**NIDDHŪNAKAM**, Throwing about the hands in eating (Vij.) [निधू + अक्]. Pāt. 22. Gogerly says, "shaking the hands to disengage particles of food."

**NIDDISATI**, To point out, specify, mention, enumerate, declare; to describe, narrate, detail, explain [निर्दिश]. Mah. 248; P.f.p. *niddisatabbo* (Pāt. 9). P.p.p. *niddiṭṭho* (Ab. 13).

**NIDDOSO** (*adj.*), Faultless, guiltless [निर्दोष]. Dh. 221, 242.

**NIDDUKKHO** (*adj.*), Free from suffering, scatheless [निर्दुःख]. Dh. 390.

**NIDHĀNAGO** (*adj.*), Treasured up [निधान + ग]. Ab. 338, 339.

**NIDHANAM**, and -NO, Death [निधन, निधनस्]. Ab. 404; Mah. 253. *Nidhanam gato*, died (Mah. 256).

**NIDHANAM**. Depositing, treasuring up, enshrining; a receptacle, treasury; store, wealth, treasure [निधान]. Dh. 228. *Cattāri mahānidhānāni*, four great hoards of treasure (Man. B. 146). *Dhātunidhānakam*, enshrining of a relic (Mah. 196).

**NIDHĀNAVĀ** (*adj.*), Worth treasuring up, precious [निधान + वत्]. *Nidhānavatiṃ vācam bhāsītā*, one who speaks words worth remembering (*hadaye niddhetabbayuttam vācam bhāsītā ti attho*).

**NIDHĀYA**, **NIDHETI**, etc., see *Nidapati*.

**NIDHI** (*m.*), A receptacle, depository; treasure [निधि]. *Nidhiṃ aidheti*, buries a treasure (Kh. 12).

**NIDHĪYATI**, see *Nidheti*.

**NIDHURO**, A bracelet. Ab. 285.

**NIDIDDHIKĀ** (*f.*), A sort of prickly nightshade, *Solanum Jacquinii* [निदिग्धिका]. Ab. 583.

**NIGACCHATI**, To enter, come into; to undergo [निगम]. Dh. 25. *Dukkhāṃ n.*, to undergo suffering, to suffer (Dh. 13; Das. 36). *Dvayaṃ nigacchati*, incurs two things (F. Jāt. 11).

**NIGADATI**, To tell, declare, recite, explain [निगद्]. P.p.p. *nigadito* (Alw. I. xiv).

**NIGĀDO**, Speech, recitation [निगद्, निगाद्]. Ab. 764.



NIGAḶO, A chain, fetter [निगड]. Ab. 364.

NIGAMANAM, Deduction [निगमन].

NIGAMO, The Veda; a town, market town [निगम]. Ab. 225, 868; Alw. I. 94.

NIGANTHO, A Digambara or naked ascetic [निगन्थ]. Ab. 440; Mah. 66; B. Lot. 708; Dh. 241. The Nigaṇṭhas were odious to the Buddhists (Dh. 398; B. Lot. 776). Fem. *nigaṇṭhi* (Pāt. v).

NIGGACCHATI, To go out, depart, proceed or come forth from [निगम]. Kh. 21. Inf. *niggantū* (Mah. 233). P.p.p. *niggato*.

NIGGĀHAḶO, One who rebukes; one who coerces or oppresses [निग्राह + क]. Dh. 115; Alw. N. 120.

NIGGAHANŌ (*adj.*), Free from attachment (see *Gaḥaṇam*).

NIGGAHANAM, Censure, chastisement [निग्राहण]. Alw. I. 54.

NIGGAHESSATI, see *Niggaṇhāti*.

NIGGAHITO (*p.p.p. niggaṇhāti*), Restrained, confined, held back; rebuked, punished [निगृहीत]. Pāt. 29. *Niggaḥitā pāpabhikkhū*, the sinful priests who had been degraded (Mah. 20). In gram. the neuter *niggaḥitam* is the term for anusvāra (Sen. K. 202; Ab. 1115).

NIGGAHO, Restraint, coercion, subduing; rebuke, censure, punishment, degradation [निगृह]. *Niggaḥam karoti* (with gen.), to coerce, punish, censure (Mah. 19, 232). Alw. I. 54; Mah. 242.

NIGGAMANAM, Exit, departure [निगमन]. Ab. 988.

NIGGAMO, Going forth, departure; an issue, outlet [निगम]. *Jalaniggamo*, a drain, watercourse, spill-water (Ab. 660; Att. 211).

NIGGANDHO (*adj.*), Inodorous; free from bad smell, sweet [निगन्ध]. Dh. 102.

NIGGANHANAM, Restraint (from next). Dh. 405.

NIGGAṆHĀTI, To restrain, coerce, subdue; to rebuke, censure, humble; to chastise, punish, degrade [निगृह]. Fut. *niggaḥessati* (Dh. 58), *niggaṇhissati* (Dh. 96). P.pr. *niggaṇhanto* (Dh. 115). *Kilesaṃ niggaṇhanti*, they subdue their evil passions. With instr. *musāvādena niggaṇhi*, rebuked him for his lie (Mah. 31; Dh. 307). Ger. *niggayha* (Dh. 271). Inf. *niggaḥetum* (Dh. 220; Mah. 233). P.p.p. *niggaḥito*.

NIGGATO (*p.p.p. niggaḥchati*), Gone out, come forth, departed [निगत]. *Nagard (abl.) niggaṭo*, having left the city (Sen. K. 317). *Tassa ruk-*

*khāya niggaṭā*, who had come forward to protect him (Mah. 59). *Niggaṭaddāṭho*, with projecting tusks (Ras. 20). *Bheriyā niggaṭāya*, when the drum has gone on its rounds.

NIGGAYHAVĀDĪ (*adj.*), One who censures another for his faults instead of winking at them [निगृह्य the gerund from निगृह + वादिन्]. Dh. 14, 271.

NIGGHOSO, Noise, uproar [निघोष]. Ab. 128; Dh. 391; Ten J. 11.

NIGGUMBO (*adj.*), Free from bushes, clear, even [निगुम्ब].

NIGGUNḶI (*f.*), Name of a shrub, Vitex Negundo [निगुण्डी]. Ab. 574.

NIGGUNŌ (*adj.*), Devoid of good qualities, bad [निगुण]. Dh. 425.

NIGHANḶU (*m.*), A collection of words or names, a vocabulary, a lexicon in which the words are classed according to subjects and not alphabetically [निघण्टु]. Abhidhānappadīpikā is an instance of a Nighaṇḍu. *Nighaṇḍūti rukkhādīnam rerarānapakāsakaṃ sattham*, N. is a work setting forth the various names of trees, etc. (comp. Ab. 111). At Alw. I. lxix, the word is used in its Vedic sense (see lxx, note).

NIGHĀTETI (*caus.*), To kill, destroy [निघातयति]. Mah. 133.

NĪGHO, Grief, suffering, woe (Ab. 89). I have not found any equivalent of this word in Sanskrit. Fausbøll suggests the etymology नि + घ, but this is far from probable (Dh. 390).

NIGRODHO, The banyan or Indian fig-tree, Ficus Indica; a fathom = *vyāmo* [न्यग्रोध]. Ab. 551, 1042. *Maṇḍapākārena ṭhito mahānigrodho hoti*, there is a great banyan tree standing like a pillared hall (*ākārena*, Dh. 155). *Nigrodh-trāmo*, a banyan grove. Alw. I. 65; B. Lot. 570; Dh. 163; Mah. 66, 95. *Ajapālanigrodho*, a certain banyan tree near Uruvela (Man. B. 166, 182), so called because shepherds used to take shelter under its shadow (Vij.). *Nigrodhapakkam*, a banyan fruit (a sort of fig, proverbial for insipidity, Ten J. 108).

NIGUHITO (*p.p.p.*), Covered, concealed [निगृहित = गुह]. Ab. 834.

NIHANTI, To put down; to settle, put an end to; to strike down, destroy [निहन्]. *Dakkhiṇaṃ jānumaṇḍalam paṭhaviyaṃ nihaṇṭvā*, putting his right knee on the ground (Gog. Ev. 8). *Nihacca*

*ripavo 'khile*, having destroyed all my enemies. *Tamañ nihantvā*, having dispelled darkness (Jāt. 34, another ger. *nihanitvā* Jāt. 40). Pass. *nihanāti*. P.p.p. *nihato*. Caus. *nighāteti*.

**NIHĀRAKO** (*adj.*), Carrying away [निहारक]. *Matanīhārako*, one who carries a corpse to the funeral pile (Mah. 66).

**NIHARAṆAKO** (*adj.*), One who drives out [next + क].

**NIHARAṆAM**, Removal, taking out, expulsion [निहरण]. Ab. 1167.

**NIHARATI**, To draw out, release, take out, carry away, take away, remove, dismiss [निहृ]. *Niharitvā 'dhikaraṇaṁ tañ*, having removed this occasion of offence (Mah. 19). *Sayodhañ nīhari*, sent him forth with his warriors (Mah. 61, comp. 135, and 255 *nīharittha kumārakaṁ*). Of dismissing a priest from the priesthood (Mah. 207). *Raṇṇo aṅgulito rājamuddikaṁ nīharitvā*, taking from the king's finger the royal signet (Dh. 154). *Assa mānañ nīharimsu*, they took down his pride (Dh. 384). *Porāṇaka-uyyānapdān nīharitvā*, having dismissed the old gardener (F. Jāt. 6). *Dakkhiṇaṁ jānumaṇḍalaṁ paṭhaniyaṁ nīharitvā*, bringing down his right knee upon the ground (Gog. Ev. 8). F. Jāt. 53; Dh. 94, 411 P.f.p. *nīharitabbo* (Dh. 239). P.p.p. *nīhaṭo*. Caus. *nīharāpeti* (Mah. 128). *Suvaṇṇaṁ nīharāpesi kaṭṭhakaraṇḍa*, caused gold to be taken (from the treasury) to make the vase (Mah. 111). Pāt. 14, 93.

**NIHĀRO**, Way, manner (Vij.) [निहार]. *Iminā nīhārena*, in this way (Das. 38; Dh. 384, 303). *Gamapavisananīhārena vāsanañ nivāseti*, he puts on his garment by way of entering the village, or with a view to entering the village.

**NIHĀRO**, Fog; frost [नीहार]. Ab. 56; Dh. 384.

**NIHATO** (*p.p.p. nihanti*), Struck down, destroyed, ruined; put an end to, decided, settled [निहत]. F. Jāt. 49. *Nihatamāno*, whose pride is removed, humbled (Dh. 263, 384). *Nihatāddhikaraṇaṁ*, a decided case, a question that has been settled (Pāt. 16). *Nihatā hīnavāda*, heretics are avoided by you (Ten J. 117).

**NIHAṬO**, and **NIHATO** (*p.p.p. nīharati*), Removed, taken away, etc. [निहृत]. Dh. 369. At Dh. 405 *nīhato*.

**NIHĪNAKO** (*adj.*), Low, vile [निहीन + क]. Ab. 516.

**NIHĪNO** (*p.p.p. nihīyati*), Low, vile, base, con-

temptible [निहीन]. Ab. 699. *Nihīnakammo*, one whose actions are base or evil (Dh. 54).

**NIHITO** (*p.p.p. nidahati*), Laid down; treasured up [निहित]. *Nihitadāṇḍo nihitasattho*, laying aside the stick and the sword, i.e. clement, merciful. *Nihitadhano*, one who has hoarded wealth (Ras. 36). *Nihitāni*, treasures.

**NIHĪYATI** (*pass.*), To deteriorate, perish, decay [निहीयते = निहृ]. *Nihīyati tassa yaso kaḷa-pakkhe 'va candimā*, his fame wanes like the moon in the dark fortnight (Sigālovāda S.).

**NIJIGIMSANĀ** (*f.*), Covetousness (from next).

**NIJIGIMSATI**, To wish to take, covet, try to get [नि + जिहीर्षति]. P.pr. *nijigimsāno* (Alw. N. 121). Comp. *Jigimsati*.

**NIJIGIMSITĀ** (*adj.*), Covetous, rapacious [नि + जिहीर्ष + तु].

**NIJJALO** (*adj.*), Without water, dry [निर्जल].

**NIJJARO** (*adj.*), Free from decay, not growing old [निर्जर]. Masc. *nijjaro*, a deva (Ab. 12).

**NIJJATO** (*adj.*), Disentangled [निस + जटा].

**NIJJHĀMATANHIKO**, This is the name of a class of Pretas, who wander about the world of men tormented with perpetual thirst (Man. B. 58, 105, 458). Subhūti sends me the foll. from Sarasaṅgaha: *nijjhāmatanhikā nama rukkhassusire jalamāna-aggikkhandho viya antejalamanaggijūlāhi abbhāhatapetā*, "The N.s are pretas who are tormented with flames that burn within their bodies like a mass of fire burning in the hollow of a tree." Another comment says, *araṇṇe jhāma-khāṇuko viya*, "like the scorched stump of a tree in the forest." I am inclined to think the meaning of the word to be "whose thirst never wastes (or diminishes)." Sanskrit *nis + kshāma + trishṇā + ika*. On the other hand, it may possibly represent a Sanskrit word *nikshāma + trishṇā + ika*, "consumed with thirst."

**NIJJHĀNAM**, Sight; insight, intuition, perception [निष्णान]. Ab. 775.

**NIJJHĀPETI** (*caus.*), To give to understand (Vij.) [caus. निष्ठी]. Dh. 105.

**NIJJHARO**, A cascade [निर्झर]. Ras. 27.

**NIJJIVO** (*adj.*), Lifeless [निर्जीव]. Dh. 173.

**NIJO** (*adj.*), Own [निज]. Ab. 736; Att. 190. *Nijvaṇṇaso*, his own dynasty (Mah. lxxxix). See also *Niyo*.

**NIKĀMAM** (*adv.*), Willingly, voluntarily [निक्कामम्] Ab. 463.

NIKĀMETI, To long for, care for [निकम्]. *Sivitaṃ anikāmayāṃ*, indifferent to life (Dh. 256). Pāt. xlv.

NIKĀMO, Desire [निकाम]. Ab. 826. *Nanikāmo*, undesirable, disagreeable (Dh. 55).

NIKANNIKAM, [नि + कर्ण + इक]. *Nikaṇṇikaṃ jappeti*, to whisper into the ear (Pāt. 105).

NIKANTI (f.), Desire, wish [नि + कान्ति]. Ab. 162; Dh. 413.

NIKARO, A multitude, quantity [निकर]. Ab. 629.

NIKASO, A touchstone; a whetstone [निकष]. Ab. 528.

NIKATI (f.), Baseness, dishonesty, fraud [निकृति]. Ab. 177.

NIKATO (p.p.), Base, dishonest, wicked [निकृत]. Ab. 737.

NIKATO (adj.), Near [निकट]. Ab. 705, 1194.

NIKAṬṬHE (adv.), In the neighbourhood, near; shortly, soon [loc. निकट]. F. Jāt. 50.

NIKĀYO, A multitude, assemblage; a collection; a class, order, group; an association, fraternity, congregation; a house, dwelling [निकाय]. Ab. 205, 632, 1104. *Aññatāro devanikāyo*, some one class of devas. *Bahū suttanikāyā*, many classes of beings. *Jāte aññanikāye pi*, even when another association of nuns was formed (Mah. 120). The three fraternities of priests mentioned at Alw. I. x, xi, are those of the Abhayagiri, Jetavana and Mahāvihāra monasteries, all of Ceylon (Subh.). The name Nikāya or Collection is given to certain divisions of the Tipiṭaka or Buddhist scriptures. The five nikāyas are the five divisions of the Sutta Pitaka, each containing a certain number of the discourses of Buddha and his apostles (E. Mon. 168, 169, 179; Alw. I. 63). Their names are *Dighanikāyo*, *Majjhimanikāyo*, *Saṃyuttanikāyo*, *Aṅguttaranikāyo*, *Khuddakanikāyo*. By the four Nikāyas are meant the first four of these. *Khuddakanikāya* seems also to be used in a different sense; I find the following in the Aṭṭh. on Brahmajāla Sutta, *Katamo Khuddakanikāyo? sakalaṃ Vinayaṭṭhakam Abhidhammapiṭakam Khuddakapāṭhādāyo ca pubbe nidassitapañcadasabhedā, tha-petā cattāro nikāye avasesaṃ Buddhavacanaṃ ti*, "What is the K. Nikāya? The whole of the Vinaya and Abhidhamma Piṭakas, and the above-enumerated fifteen books, Khuddakapāṭha, etc." From the same work I extract the passage relating to Khuddakapāṭha in the account of the Rehearsal:

*tato param Jātakam Mahāniddeso Cūlaniddeso Paṭisambhidāmaggo Suttanipāto Dhammapadam Uddānam Itivuttakam VimānaPetavatthu Thera-Therigāthā ti imāṃ tantim saṅgāyitvā Khuddakagantho nāma ayaṃ ti ca vatvā Abhidhammapiṭakasmim yeva saṅgaham āropayimāsi Dīghabhāṇakā vadanti, Majjhimbhāṇakā pana Cariyāpiṭaka-ApadānaBuddhavaṃsesu saddhim sabbam pi taṃ Khuddakagantham Suttantapiṭake pari-yāpannaṃ ti vadanti*, "Next in order having rehearsed the text consisting of the Jātaka, Mahā and Cūla Niddesa, Paṭisambhidāmagga, Suttanipāta, Dhammapada, Uddāna, Itivuttaka, Vimāna and Peta Vatthu, Thera and Therī Gāthā, and called it Khuddakagantha, according to the Dīghaukāya professors they made of it a canonical text forming part of the Abhidhamma; but the professors of the Majjhimanikāya, on the other hand, assert that with the addition of Cariyāpiṭaka, Apadāna and Buddhavaṃsa the whole of this Khuddakagantha was included in the Suttapiṭaka." See *Tipiṭakam*.

NIKETANAM, A house, habitation [निकेतन]. Ab. 206.

NIKETO, A house, dwelling, home [निकेत]. Dh. 281; Ten J. 119.

NIKHANATI, To dig into, to bury [निखन]. *Sesaṃ bhūmiyaṃ nihhanitvā*, having buried the rest in the earth (Dh. 114). P.p. *nikhāto*, buried, implanted (Dh. 283).

NIKHILO (adj.), Entire, all [निखिल]. Ab. 702.

NIKIṬṬHO (p.p. next), Low, vile, outcast [निकृष्ट]. Ab. 699. Comp. *nikāṭṭhe*.

NIKKADDPHATI, To cast out, expel, dismiss [निकृष्ट]. Ger. *nikkadḍhitvā* (Mah. 26). P.p. *nikkadḍhito* (F. Jāt. 3; Alw. I. 63). *Gehā n*, to turn out of doors (Dh. 241). Caus. *nikkadḍhāpeti* (Pāt. 13; Dh. 241, 243).

NIKKĀMĪ (adj.), Free from kāma or desire [निकाम]. Kh. 8.

NIKKAMMO (adj.), Without occupation [निकर्म]. Dh. 171.

NIKKAṆKHĀ (f.), Absence of doubt, certainty [निस् + काङ्क्ष].

NIKKAṆKHO (adj.), Free from doubt [as last]. *Tisu saraṇesu nikkaṇkho hutvā*, having faith in the three Refugees (Dh. 245).

NIKKASĀVO (adj.), Free from impurity or sin [निस् + कषाय]. *Anikkasāyo*, impure (Dh. 2).

NIKKESO (*adj.*), Bald [निकेश].

NIKKHAMANAM, Going out or away, departure [निक्रमण]. Dh. 106, 160, 190.

NIKKHAMATI, To go out, set out, start, go forth, go away, depart [निक्रम]. Used like *abhinikkhamati* of giving up the world to devote oneself to the ascetic life (Mah. 10). *Nikkhamitvā nāsakkhi*, could not get out, or escape (F. Jāt. 5; Ten J. 40). Aor. *nikkhami* (Dh. 108; Ten J. 111; Mah. 204). Ger. *nikkhamma* (Mah. 139, 233), *nikkhamitvā* (Dh. 103, 233; F. Jāt. 53). P.p.p. *nikkhamanto*, *nikkhamito*. Caus. *nikkhāmeti* (Dh. 416).

NIKKHAMO, Going out, exit [निक्रम]. *Bahinikkhamakulāni*, ladies who do not go out of doors (Dh. 233).

NIKKHANTO (*p.p.p. nikkhamati*), Gone out, departed [निक्रान्त]. *Kāmanikkhanto*, having departed from lust. \*

NIKKHEPO, Putting down, depositing, rejection [निक्षेप]. *Padanikkhepo*, setting down the foot (Dh. 282). *Dehanikkhepaṭṭhānamhi*, on the spot where the body was deposited (Att. 138; Mah. 125).

NIKKHIKO, A royal treasurer or mint-master [निकृत्तक]. Ab. 343.

NIKKHIPANAM, Putting down [निक्षिपण]. *Padanikkhipanam*, setting down the foot.

NIKKHIPATI, To put or throw down; to lay or throw aside; to lay up, deposit, keep [निक्षिप]. *Pādan n.*, to set down the foot, tread. *Pādamāle nikkhipi*, laid it at his feet (F. Jāt. 5). *Dhanusaraṇa ca nikkhippa* (ger.), laying aside his bow and arrows (Mah. 78). *Kākakulāvake attano aṇḍakaṇ nikkhipitvā*, having laid her own egg in the nest of the raven (F. Jāt. 49). *Bhikkhūna taṃ cīvaraṃ nikkhipitabbhaṃ*, the priest must keep his robe by him (Pāt. 8). *Aññaṃ nikkhipitvā aññaṃ bhāsati*, means one thing and says another (lit. keeps one thing in his mind). Caus. *mañjūsāya nikkhipāpesi*, caused it to be deposited in a casket (Ten J. 51).

NIKKHITTO (*p.p.p. last*), Put down, thrown down; laid aside; deposited [निक्षिप्त]. *Anikkhittadhuro*, docile, amenable to discipline (lit. "by whom the yoke, or the burden (?), is not thrown off").

NIKKHO, and NIKKHAM, A golden ornament for the neck or breast; gold; a weight of gold equal to five suvaṇṇas [निकृत्तक]. Ab. 480, 888; Dh. 367. A form *nekkha* occurs at Dh. 41.

NIKKILESO (*adj.*), Free from Kilesa [निकिल्ेश]. Dh. 369, 370.

NIKKOSAJJO (*adj.*), Free from sloth, diligent [निस + कौसीद्य]. Ab. 516.

NIKKUJJITO (*adj.*), Overturned, upside down [निस + कुञ्चित]. *Nikkujjito udahumbho*, a waterpot upset (Jāt. 20). *Seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya paṭicchannaṃ vā viva-reyya*, 'tis as if one should set up that which is overthrown or reveal that which is hidden (this formula occurs at the end of a great many sūtras). Of the reading *kk* I think there can be no doubt. I find it in two MSS. of Sigālovāda, in one MS. of Subha Sutta, and at the end of Sāmaññaphala Sutta in two MSS. My copy of the Comment on the latter sūtra says *nikkujjitaṃ ti adhomukhaṃ ṭhapitaṃ heṭṭhāmukhajātaṃ vā*. It is true that at Mah. 133 we have *nikkujjitaṃ nāvaṃ* ("a canoe which was turned up on the beach," Turnour), but it is clear that in this case the exigency of metre has determined the loss of one *k*. At Pāt. 61 we have a noun *nikkujjana*, "reversal, upsetting," as if from a verb *nikkujjati* or *nikkujjeti*, "to upset," which however I have not met with (*pattanikkujjanavasena*, like the upsetting of a bowl). See *Nikujjati*.

NIKUBBATI, To deceive, cheat, defraud, overreach [निवृत्त]. Kh. 16.

NIKUJJATI, To attach importance to, lay to heart. The etymology of this word I have entirely failed to trace. I have met with it only in Sāmaññaphala Sutta, where the foll. formula occurs six times, *anabhinandito appaṭikkosito anattamano anattamanavocaṃ anicchāretvā tam eva vācaṃ anugaṇhanto anikujjanto vṛṭṭhāy' āsanaṃ pakkāmiṃ*. "Expressing neither praise nor blame, feeling annoyed yet uttering no word of annoyance, acquiescing in the words (of the Tīrthaka) though attaching not the slightest value to them, I rose from my seat and went my way." The comment of Buddhaghosa is as follows, *anugaṇhanto ti sārato agaṇhanto anikujjanto ti sāravasena eva idaṃ nissaraṇaṃ ayaṃ paramattho ti hadaye aṭṭhapento vyañjanaṃ paṇūnena uggaḥitaṃ c'eva nikujjitaṃ ca* (my MS. reads *nikk-* in this second place); which with Vjiesinha's help I render thus: *anugaṇhanto* means not going into the matter according to its essence but merely acquiescing, *anikujjanto* means not laying the Tīrthaka's words

to heart according to their very essence, and saying This is useless (? Vij.) or This is Truth, but only the outward form of the words is by him learnt and noted. It is clear that this word has been somewhat confounded with the last. as the *k* has in a few instances been doubled. I have two MSS. of Sāmaññaphala S., one Sinhalese and one Burmese, and the formula occurs in the case of each of the six Tīrthakas. In one instance the Burmese MS. has *nikk-*; and the Sinhalese has in one case *nikk-*, and in two others *nik-* corrected to *nikk-*. Thus out of twelve places we have *nikk-* four times and *nik-* eight. My single copy of the affh. has *nik-* once and *nikk-* once. The Burmese MS. reads once *anikkujjhento* and once *anikujjhento*, an attempt of the copyist to make sense of a word he did not understand. Burnouf has adopted this reading, for he renders the word "reprimant toute expression de colère" (Lot. 454).

NIKUNJO, and -JAM, A thicket, a bower [निकुञ्ज]. Ab. 609.

NILATTAM, Dark blue colour, blueness [नील + त्व]. Cl. Gr. 96.

NILAYO, A dwelling, habitation, lair, nest [निलय]. Ab. 205.

NILĪ (f.), The indigo plant [नीली]. Ab. 585.

NĪLIKĀ (f.), Name of an aquatic plant (*séphalikā*); Vallisneria [नीलिका]. Ab. 575, 689.

NĪLINĪ (f.), The indigo plant [नीलिनी]. Ab. 585.

NĪLIYATI, To settle down, alight; to lurk, hide [निली]. *Ekam rukkhā purato katvā nilīyi*, ensconced himself behind a tree, lit. putting a tree in front of him lay hid (Dh. 115). *Bhikkhavo keci nilīyimsu tañhi tañhi*, some of the priests concealed themselves in different places (Mah. 237). *Sākhagge nilīyi*, perched on the top of a branch (F. Jāt. 12, of a bird). Ger. *nilīyitvā* (ditto). P.p.p. *nilīno*, perched, hidden. *Sākhaya nilīno*, perched on a branch (F. Jāt. 12; Ten J. 112). *Tattha tattha nilīno*, lying in wait here and there (Ras. 39).

NILLAJJO (adj.). Shameless [निलज्ज].

NILLEHAKAM, Licking [निलस् + लेह + क]. Pāt. 22.

NILLOPO, Plundering [निल्स् + लुप् + क].

NĪLO (adj.), Black; dark blue; dark green [नील]. Ab. 96. *Nīlagāvo*, a peacock (Ab. 634). *Nīlappo*, a whip-snake (Ab. 652). *Nīl-uppalam*, a blue lotus or water-lily (Cl. G. 78; Dh. 233).

*Rājuyyāne ghanacchāye sītale nīlasaddale*, in the royal pleasure garden deep-shaded and cool, with knolls of dark-green turf (Mah. 84). *Harito sampajjamaṇo nīlapaṇṇo duma*, a verdant, flourishing tree with dark-green leaves (Ten J. 119). *Nīlobhāsaṃ veḷuvanaṃ*, bamboo grove of bright green. *Nīlamorā*, the blue peacock (as opposed to the gold-coloured one, Ten J. 112).

NĪLO, and NĪLAM, A nest; a lair, haunt, receptacle, [नील]. Ab. 627. *Nīlajo*, a bird (Ab. 625). See also *Nīdham*.

NIMANTANAM, Invitation [निमन्त्रण].

NIMANTETI, To invite, offer [निमन्त्र]. With instr. *bhāttena n.*, to invite to dinner (Att. 213; Mah. 89); *Magadharaṇṇo rajjena nimantiyamaṇo taṃ paṭikkhipitvā*, when offered the kingdom of the king of M. having refused the same (Dh. 118); *Odanena nimantiemi*, I invite you to partake of boiled rice (Par. 38); *Āsanena bhikkhū n.*, to invite a priest to a seat; *Saṅghabodhikumāraṃ rajjena nimantesi*, offered the kingdom to prince S. (Att. 197). *Samaṇaṃ Gotamaṃ nimantetvā*, having invited the ascetic G. to my house (Dh. 98; F. Jāt. 52; Mah. 6). *Sabbam saṅghaṃ nimantayī*, gave this invitation to the whole clergy (Mah. 174). P.p.p. *nimantito*, invited. *Micchāditṭhikena kira Tathāgate nimantite*, the Buddha having, as rumour said, been invited by a heretic to his house (Dh. 98). *Yena bhāttena nimantito*, being invited to partake of which meal (Pāt. 90).

NIMBO, A tree bearing a very bitter fruit, the Nimb or Azadirachta Indica [निम्ब]. Ab. 570; F. Jāt. 6.

NIMĪLETI, To close the eyes [निमील]. *Olokeno mahāthūpaṃ nipanno 'va nimīlayi*, even as he lay gazing on the Great Shrine he closed his eyes in death (Mah. 199). P.p.p. *nimīlito*. *Nimīlita-matteru yeva akkhīsu*, the instant his eyes were closed (Sām. P. A.). *Gajanimīlitam*, "the elephant's wink of pride" (Att. 195). At Dh. 258 *nimīletvā* wrongly for *nimīletvā*.

NIMITTAM, A sign, mark, token, omen; cause, reason; pudendum [निमित्त]. Ab. 91, 273, 978. *Subhanimittam*, a favourable omen. *Ādise...sakaṃ mukhanimittam paccavekkhamāno*, beholding in a mirror the reflexion of his own face (Sām. P.). *Kena kena nimittena sīmā ettha gatā ti ce*, if (you ask) by what landmarks the boundary passed (Mah. 99, comp. Ras. 69). *Sabbam nimittam*

*divāna*, beholding each prognostication realized (Mah. 135). *Nimittam etaṃ na samanupassāmi*, I see no reason for this (B. Lot. 403). *Nimittam karoti*, to drop a hint. *Nimittakammaṃ* or *nimittakarapaṇaṃ*, a hint or insinuation (for a full illustration see *Obhāso*). *Nimittam gaphāti* or *gaheti*, to fall in love (Dh. 85, 86; comp. Clough's Dict. "*nimittagrahaṇa*, affected by personal beauty, falling in love"). *Kilesāparinibbānanimittam* (adj.) *khandhāparinibbānaṃ*, annihilation of the elements of existence caused or heralded by annihilation of human passion (Dh. 350). *Animittito* (adj.) at Dh. v. 92 is I think rightly rendered by Max Müller "unconditioned," lit. "free from marks or attributes;" the comment explains it as "free from the three nimittas, *rāga*, *dosa*, *moha*," which indeed are attributes of sentient existence. *Animittam anaññātāṃ maccānaṃ idha jīvitaṃ*, man's life here below is unmarked and unknown (Das. 34). As one of the technical terms of the Buddhist system of ecstatic meditation *nimittam* is the first sign of mental illumination produced by the successful exercise of *kammaṭṭhāna*. In the *kaṣiṇakammaṭṭhāna* it is said to be established when the coloured circle is seen equally well with the eyes open and shut, the phenomenon of the circle seen with the eyes closed being the *nimitta*, "sign or indication" that supernatural illumination is attained. In the *ānāpānasatikammaṭṭhāna* the priest with his eyes closed sees a form as of a star or gem or cloud or garland, etc. (Man. B. 244, 253, 255, 258, 269, 302).

**NIMMADDANAM**, Crushing, subduing (from next). Mah. 96.

**NIMMADDETI** (caus.), To crush, subdue, overcome [निस् + caus. मृद्]. Alw. I. 55. Pass. *nimmaddiyati*.

**NIMMAKKHIKO** (adj.), Free from flies [निर्मक्कि]. Used of honeycomb it means pure and clear (Dh. 106, 156).

**NIMMALO** (adj.), Stainless, pure, innocent [निर्मल]. Dh. 44.

**NIMMAṂSO** (adj.), Fleshless [निर्मंस]. Mah. 38.

**NIMMĀNAM**, Measuring; forming, making, creation, fabrication [निर्माण]. Ab. 911. The *nimmānaratī devā* are the inhabitants of the 5th devaloka. Subhūti sends me the foll. from Niddesa Atth., *pakatipaṭṭiyattārammapato atirekena ramitukāmatākalē yathārucitaṃ āramma-*

*ṇaṃ nimminitvā ramanti, tasmā nimmānaratīnaṃ devānaṃ nimmitā kāmā nāma*, "when they wish to enjoy themselves in a greater degree than the enjoyments (*ārammaṇa*, lit. materials of enjoyment) originally prepared for them admit of, they create ad libitum new sources of pleasure and enjoy themselves; accordingly the pleasures of the N. devas are called created pleasures." The explanation given at B. Int. 606 is purely fanciful; so also, I need hardly say, is the wonderful etymology given by Clough in his Dict. "*nir neg. māna measure, rati copulation*, so called on account of the beings who inhabit it being immersed in boundless concupiscence" (!). Man. B. 25.

**NIMMANTHYO** (adj.), To be stirred or rubbed [निर्मन्थ]. Ab. 419.

**NIMMĀTĀ** (m.), A maker, creator [निर्मातृ].

**NIMMĀTĀPITIKO** (adj.), Without father or mother, orphan [निस् + मातापितृ + क]. Dh. 217, 328.

**NIMMATHITO** (p.p.), Agitated [निर्मथित].

**NIMMINĀTI**, and **NIMMĀYATI**, To form, make, fashion, build, to create, cause to appear by supernatural power [निमित्त]. *Sakko.. mahallakasaṇḍavaṇṇaṃ nimminitvā*, Indra having assumed by his supernatural power the form of an aged Asura (Dh. 193, comp. Ras. 19). Aor. *nimmāya nāgarāja so buddharūpaṃ manoharaṃ* the Nāga king caused to appear an exquisite image of Buddha (Mah. 27, comp. 112). P.f.p. *nimmātabbo*. Caus. *nimmāpeti*. Comp. *Māpeti*.

**NIMMITO** (p.p. last), Made, fashioned, created [निर्मित]. *Vatthadantādinimittā*, fashioned out of cloth, ivory, etc. (Ab. 523). *Iddhihi viya nimmitaṃ... rūpaṃ*, an image (looking) as if created by supernatural power (Mah. 242, comp. 27). *Vissukammā nimmitasādisaṃ*, like a creation of the celestial architect (Br. J. S. A.). One of the divisions of Kāma is into *nimmitā kāmā*, like those of the Nimmānaratī angels, and *animmitā kāmā*, ordinary pleasures.

**NIMMOKO**, The slough or cast-off skin of a snake [निर्मोक्क]. Ab. 655.

**NIMUGGO** (p.p. *nimujjati*), Sunk, immersed [निमुग्ग]. *Khuddakajālāsaya nipatitvā nimuggā*, falling into a pond she was immersed (Att. 218). *Sake muttakarīse nimuggā*, wallowing... (Dh. 315).

**NIMUJJATI**, and **NIMMUJJATI**, To sink, dive, plunge [निमज्ज् and निमज्ज्]. *Nimujjamāno*, diving under water (Mah. 59). Caus. *Maccurājā catuvu apāyasamuddesu nimujjāpeti*, the king of death causes them to plunge into the four oceans of Future Punishment (Dh. 225). *Nimmujitō pathaviyā gantvā*, going through the earth after sinking into it (miraculously, of an Arhat, Mah. 13). *Udake nimmujiito*, plunged or immersed in the water (Dh. 225, this is perhaps a p.p.p. of the caus.).

**NINĀDAVĀ** (adj.), Noisy [निनाद + वत्]. Att. 211.

**NINADO**, and **NINĀDO**, Noise [निनाद, निनाद]. Ab. 128.

**NINDĀ** (f.), Blame, rebuke, reproach; abuse, defamation, scorn, contempt [निन्दा]. Ab. 121, 1055; Dh. 15, 26, 55.

**NINDATI**, To blame, reproach; to despise [निन्द]. P.p.p. *nindito*. *N'atthi loke anindito*, there is none in this world who escapes reproach (Dh. 41).

**NINĀKO**, A sort of deer [न्यङ्कु]. Ab. 619.

**NINNĀDI**, (adj.), Resounding [next + इन्]. B. Lot. 566; Ab. 129.

**NINNĀDO**, Noise, sound [निस् + नाद]. *Saṅkha-paṇavaninnādo*, the sound of chanks and drums. (Att. 135).

**NINNAGĀ** (f.), A river [निस्सगा]. Ab. 681.

**NINNAHUTAM**, One of the high numerals, 10,000,000, or 1 followed by 35 ciphers [निस् + हुत]. Ab. 474. See *Saṅkhyā*.

**NINNAM**, Depth, low ground; the sea, the deep [निम्ब]. *Ninnam pavattati*, flows down to the low ground (Kh. 12). *Ninne vā yadā vā thale*, on sea or on dry land (Dh. 18).

**NINNĀMETI**, To put out, as the tongue [निस् + नामयति = नम].

**NINNAYO**, Certainty [निर्णय]. Ab. 171 (*nippaya*, which I think is wrong).

**NINNEJAKO**, A washerman [निर्णयक]. Ab. 510.

**NINNO** (adj.), Deep, lowlying [निम्ब]. Ab. 669. *Ekasmiṃ ninne sakaṭamagge*, in a deeply sunk cart road (Ten J. 3). *Ninnam ṭhanam unnamati*, the low places lift themselves up (B. Lot. 576).

**NIPACCĀKĀRO**, Subjection, inferiority, servitude, service [निपत्त + आकार].

**NIPACCATI** (pass.), To be laid down, settled, determined [निपत्तते]. Sen. K. 225 (a comment in

the India Office Library explains it by *ṭhaplyati nipphādiyati*).

**NIPAJJATI**, To lie down [नि + पद्यते = पद्]. *Bhagavato pādamaṇṇe nipajjitvā*, throwing themselves at the feet of B. (Dh. 109). *Tiṭṭhantā (pl. m.) nisidantā nipajjantā*, standing, sitting or lying (Dh. 153). Aor. *nipajji* (Mah. 229), *nipajjittha*, (Mah. 243), *nipajjatha* (Mah. 211). Fut. *nipajjissati* (Dh. 82). Ger. *nipajja*, *nipajjitvā* (Att. 198, Mah. 194). Inf. *nipajjitum*. P.p.p. *nipanno*, Caus. *nipajjāpeti*, to cause to lie down, to set down (Mah. 58; Dh. 94; Alw. I. cvii; Ten J. 29; F. Jāt. 12, 58).

**NIPAKO** (adj.), Prudent, wise. Dh. 58; Cl. Gr. 97. Comp. *Nepakkam*.

**NIPĀNAM**, A trough near a well [निपान]. Ab. 680.

**NIPANNO** (p.p.p. *nipajjati*), Lying down, lying [नि + पन्न = पद्]. *Parinibbānanaṃcamhi nipanno*, stretched on the bed of death (Mah. 47, 108; Dh. 376). F. Jāt. 4, 54; Dh. 95; Mah. 199, 230.

**NIPĀTANAM**, Causing to descend, striking; flying down or about [निपातन]. *Nistasatthanipātana*, with strokes of sharp swords (Att. 201). Dh. 193.

**NIPATATI**, To fall down, to descend; to rush or fly about [निपत्]. Dh. 123, 198; Ten J. 36. P.p.p. *nipatito* (Att. 218). Caus. *nipādeti*, to throw down, to let fall; to lay down, deposit; to overthrow, ruin, destroy. *Vāriṇ savantisa nipātaya*, cause the (marsh) waters to discharge themselves into the rivers. To deposit (Mah. 179). *Sattham nipādetvā*, having got him slain with the sword, lit. having caused the sword to fall upon him (Mah. 250). *Duṭṭhāmacce nipādiya*, having slain those wicked ministers (Mah. 233).

**NIPĀTHO**, and **NIPĀTHO**, Reading, studying [निपठ, निपाठ]. Ab. 774.

**NIPĀTĪ** (adj.), Flying down or about, wandering [निपातिन]. Dh. 7.

**NIPĀTO**, Falling down, descending; (in gram.) a particle or indeclinable [निपात]. Ab. 1121; Dh. 22; Ten J. 55. *Nipātapadam*, an indeclinable word, an adverb or particle. *Have ti nipātamatto*, "Have" is a particle, or a mere particle (Dh. 286).

**NIPĪYATI** (pass.), To be drunk in, imbibed [निपीयते, pass. निपा]. Att. 191.

**NIPPO**, The tree *Nauclea Cadamba*, a species of *Asoka* tree [नीप]. Ab. 561, 563.



**NIPPACCAYO** (*adj.*), Unprovided with requisites, destitute [निस + प्रत्यय]. Dh. 113, see *Paccayo*

**NIPPAJJATI**, To be accomplished, effected, to succeed; to ripen [निष्पद्]. *Amhākaṃ sassam eka-udaken' eva nippajjissati*, our crop will get ripe with a single watering (Dh. 351). *Ajja amhākaṃ kammaṃ nippajjissati*, to-day our business will be effected (Dh. 233, comp. 249). *Nippajjāpetvā* at F. Jāt. 12 should be *nipajjāpetvā*. P.f.p. *nippajjo*, to be effected, etc. *Vuttthinippajjasasako*, having crops to be ripened by rain (Ab. 188). P.p.p. *nippahanno*. Caus. *nippahādeti*.

**NIPPAKKO** (*adj.*), Boiled, infused [निष्पक्व]. Ab. 743.

**NIPPAÑÑO** (*adj.*), Unwise, foolish [निस + मञ्ज]. Dh. 330.

**NIPPAPAÑCO** (*adj.*), Free from delay; free from the conditions, such as lust, pride, anger, which delay a man in his spiritual progress [निष्प्रपञ्च]. Dh. 45, 287. See *Papañco*.

**NIPPĀPO** (*adj.*), Sinless [निष्पाप]. Dh. 37.

**NIPPĀVO**, Winnowing, clearing [निष्पाव]. Ab. 773.

**NIPPESIKO**, A juggler? [निष्पेषिक?]. *Nippesikas* are classed with cheats, *nemittakas* and other bad characters in Br. J. S. The comment says *nippesso sīlam etesan ti nippesikā*.

**NIPPHĀDANAM**, Accomplishment [निष्पादन]. Att. 199. *Nippahādanako* (*adj.*), accomplishing.

**NIPPHĀDETI** (*caus. nippajjati*), To accomplish, effect, settle, bring to a successful termination, perform, produce, procure [निष्पादयति]. Dh. 333, 407. Pass. *nippahādiyati*. P.p.p. *nippahādito*.

**NIPPHALO** (*adj.*), Fruitless, useless, without reward, unprofitable [निष्फल]. Ab. 1145; Kh. 11.

**NIPPHANNO** (*p.p.p. nippajjati*), Arisen, produced; formed, effected, accomplished; springing from, made [निष्पन्न]. Kh. 21. *Yathā pana dāru-ādāhi nippahannāni tāni bhaṇḍāni dārumayādāni nāma honti*, as wares made of wood and so on are called *dārumaya* and so on (Dh. 90). *Attano puññā-nubhāvena nippahannaṃ assamapadaṃ*, this hermitage created by the power of his good karma (Jāt. 7).

**NIPPHĀTITO** (*p.p.p.*), Ruined, destroyed [निष्पातित]. Dh. 142.

**NIPPHATTI** (*f.*), Perfection, accomplishment [निष्पत्ति]. *Sarīranippatti*, bodily perfection (Dh. 132). *Paṭṭhanāya nippattiṃ disvā*, beholding the

accomplishment of her prayer (Dh. 253). *Sabbasippe* (*loc.*) *nippattiṃ patvā*, having become accomplished in every branch of education (Dh. 116). Ab. 912; Sen. K. 212.

**NIPPILETI**, To importune, vex [निस + लाप्]. *Punappuna nippiliyamano*, being again and again pressed for a reply (Dh. 165).

**NIPPITIKO** (*adj.*), Free from active joy [निस + प्रीति + क]. B. Lot. 805.

**NIPPURISO** (*adj.*), Without men, without people, [निष्पुरुष]. Jāt. 58.

**NIPUṆO** (*adj.*), Clever, skilled, sharp, intelligent; delicate, subtle, abstruse [निपुण]. Ab. 721; Mah. Ixxxvii. *Nipunaṃ pañhaṃ*, an abstruse question (Att. 230). *Sunipunaṃ cittaṃ*, thought which is very subtle (Dh. 7). *Nipunaṃ gambhīro dhammo*, an abstruse and profound doctrine (Gg. Ev. 6; Alw. N. 98). *Nipunaṃ*, "the Abstruse," is a name of Nirvāna (Ab. 7).

**NIRABBUDAM**, A vast number, 10,000,000<sup>3</sup>, or 1 followed by 63 ciphers [comp. चतुर्विंशद्]. Ab. 475. See *Saṅkhyā*.

**NIRABBUDO** (*adj.*), Free from boils or tumours; free from excrescences, said figuratively of religion when prosperous and free from heresy, heresies and schisms being compared to tumours and such-like excrescences on the body [निस + अर्बुद].

**NIRAGGALO** (*adj.*), Unobstructed [निरर्गल]. Ab. 717.

**NIRĀHĀRO** (*adj.*), Without food, fasting [निराहार]. Dh. 360; Ten J. 36

**NIRĀKATI** (*f.*), Rejection, contradiction [निराकृति]. Ab. 775.

**NIRĀKULO** (*adj.*), Clear, undisturbed, tranquil [निराकुल]. Jāt. 17.

**NIRĀLAMBO** (*adj.*), Having no prop, unsupported. [निरालम्ब]. *Nirālambe ambare laddhapatiṭṭhaṃ*, resting in the unsupported firmament (Att. 216).

**NIRĀLAYO** (*adj.*), Free from attachment or desire [निस + आलय]. Dh. 407.

**NIRĀM**, Water [नीर]. Ab. 661.

**NIRĀMAYO** (*adj.*), Healthy [निरामय]. Ab. 331.

**NIRĀMISO** (*adj.*), Free from worldly taint, disinterested, pure (of doctrine) [निरामिष]. Ten J. 30.

**NIRANTARO** (*adj.*), Without interstices, compact, dense, solid, coarse [निरन्तर]. Ab. 707. Adv. *nirantaraṃ*, incessantly, constantly, continuously (Dh. 84; Alw. I. vii; Mah. 130).

**NIRAPARĀDHO** (*adj.*), Innocent ; free from fault or error [निरपराध]. Dh. 221, 301. *Niraparārdho hoti*, does not blunder (Par. S. A.).

**NIRAPEKKHO**, and **-PEKKHO** (*adj.*), Disregarding [निरपेक्ष]. With loc. *Jivite n.*, indifferent to life (Dh. 255).

**NIRĀSAKO** (*adj.*), Free from desire [निस + आश + क]. Das. 3. 26.

**NIRASANĀM**, Rejection [निरसन]. Ab. 775.

**NIRĀSAŅKO** (*adj.*), Without apprehension, safe ; without hesitation [निराशङ्क]. Mah. lxxxvii ; Att. 204.

**NIRASANO** (*adj.*), Fasting [निरशन]. Das. 7.

**NIRĀSAYO** (*adj.*), Free from desire [निस + आशय]. Dh. 73. *Nirāsayan ti nittapham* (Dh. 431).

**NIRASO** (*adj.*), Sapless, juiceless ; tasteless, insipid, nasty [नीरस]. Att. 206 ; Ten J. 109.

**NIRĀSO** (*adj.*), Free from desire [निस + आश]. Das. 26.

**NIRĀTANĀKO** (*adj.*), Free from disquiet, safe, peaceful [निस + आतङ्क]. Mah. lxxxviii.

**NIRATO** (*p.p.*), Pleased, delighting in [निरत]. Dh. 180.

**NIRATTHAKO**, and **NIRATTHO** (*adj.*), Vain, unmeaning, useless, unprofitable [निरर्थक, निरर्थ]. Ab. 715 ; Dh. 8, 121 ; B. Lot. 649. Fem. *niratthā* (F. Jāt. 13). Adv. *niratthakam eva jīrati*, grows old in vain, to no purpose (Dh. 319). Comp. Das. 35.

**NIRAVASESO** (*adj.*), Without a residue, complete [निरवशेष].

**NIRAVO** (*adj.*), Noiseless, silent [नि + रव]. Pāt. 73. (Perhaps wrongly for *nirava*.)

**NIRAYAPO**, Name of one of the guardians of hell [निरय + प]. Ab. 658.

**NIRAYO**, Hell [निरय]. Ab. 656. This word and *naraka* are nearly if not quite homonyms. B. Lot. 866 ; Dh. 23, 54, 55 ; Ten J. 118. *Glāhanirayo* (Dh. 408), *Padumanirayo* (Dh. 418), are names of minor hells. See *Gatī*, *Naraka*, *Lokantariko*.

**NIRODHO**, Cessation, annihilation ; Nirvāṇa ; obstruction, impeding [निरोध]. Ab. 6, 989 ; B. Jāt. 515. *Avijjāya nirodhā cōgā paṇissaggaṃ* 'atthi *sattānaṃ nīvaraṇaṃ*, from the destruction of error, from putting it away, from rejecting it, all beings are freed from hindrance to spiritual welfare (Alw. I. 107). *Evam etassa kevalassa dukkhakkhandhassa nirodho hoti*, thus the whole of this mass of suffering is brought to an end (Alw. N. 37).

*Ye dhammā hetupphabbā . . . tesaṃ ca yo nirodho*, the five khandhas and their destruction (B. Lot. 523 ; Att. cxxx). *Nirodho nibbānaṃ*, cessation, extinction (Gog. Ev. 6). The term *saññāvedayitanirodho*, "cessation of consciousness and feeling," or *nirodhasamāpatti*, "attainment of cessation," or simply *nirodho*, is applied to the catalepsy or mesmeric sleep which constitutes the highest degree of Jhāna or mystic meditation. Vjiesinha writes to me, "Nirodhasamāpatti, usually called *Saññāvedayitanirodhasamāpatti*, is the stage of the fifth Jhāna, which I conceive to be powerful coma produced by mesmeric influence : a yogin can remain, it is said, in this state of coma for seven days, not more." He adds that it is said to differ from death in being the destruction only of *kāyasaṅkhāra*, *vacīsaṅkhāra* and *cittasaṅkhāra* (motion, speech and thought), while death puts an end also to *āyu* (life) and *usmā* (warmth). *Nirodhasamāpanno*, plunged in a religious trance, cataleptic (Mah. 222). *Satthā nirodhā samāpanno*, the Teacher waking from a trance (Dh. 134). There are nine *Anupubbanirodhas* or "successive cessations," representing nine successive stages of Jhāna or mystic meditation. The first is the cessation of *kamasāññā* by the attainment of the 1st Jhāna, the second is the cessation of *vitakkavicāra* by the attainment of the 2nd Jhāna, the third is the cessation of *pīti* by the attainment of the 3rd Jhāna, the fourth is the cessation of *assāsapassāda*, viz. respiration, by the attainment of the 4th Jhāna, the fifth is the cessation of *rūpasāññā*, "consciousness of form," by the attainment of *ākāśāññācāyatanaṃ*, the sixth is the cessation of *ākāśāññācāyatanaṃ* by the attainment of *vīñāṇāññācāyatanaṃ*, the seventh is the cessation of *vīñāṇāññācāyatanaṃ* by the attainment of *ākāśāññācāyatanaṃ*, the eighth is the cessation of *ākāśāññācāyatanaṃ* by the attainment of *nevasāññācāyatanaṃ*, the ninth is the cessation of *saññā* and *vedanā* by the attainment of *saññāvedayitanirodho*.—One classification of three Dhātus is *rūpadhātu*, *arūpadhātu*, *nirodhadhātu*, the element of Form, the element of Absence of Form, and the element of Annihilation. These are enumerated in *Saṅgīti Sutta*. Burnouf quotes from *Jinālaṅkāra* another classification, *nirodhadhātu*, *saṅkhārādhātu*, *nibbānadhātu* : if this is correct, *saṅkhāra* must mean the faculties *kāyasaṅkhāra*,

*vaccisaṅkhāra, cittasaṅkhāra* (see above), *nirodha* being the temporary destruction of these faculties (= *saññāvedayitanirodha*), while *nibbāna* means *Nirvāṇa* or the extinction of being.

**NIROGO** (*adj.*), Healthy [नीरोग]. Ab. 983. *Nirogo hutvā*, having got well (F. Jāt. 12).

**NIROJO** (*adj.*), Tasteless, insipid [निरस + ओजस]. Ten J. 108.

**NIRUDAKO** (*adj.*), Free from water, waterless [निरुद्धक]. Dh. 240. *Nirudakaṃ khīraṃ*, pure milk (Dh. 126).

**NIRUDDHO** (*p.p.p.* next), Destroyed, brought to an end, annihilated; dead [निरुद्ध]. B. Lot. 810; Dh. 307.

**NIRUJJHATI** (*pass.*), To cease, perish, be destroyed or annihilated [*pass.* निरुज्ज]. *Aparisesā nirujjanti*, are annihilated without any remainder (B. Lot. 514). Alw. N. 36. *Bubbulo uppajjati c'eva nirujjhati ca*, a bubble forms and vanishes (Subh.).

**NIRUṂHATI**, See *Sannirumhati*.

**NIRUPABHOGO** (*adj.*), Useless, unattractive [निरुपभोग].

**NIRUPADHI**, see *Upadhi*.

**NIRUPAKĀRO** (*adj.*), Useless [निरस + उपकार]. Dh. 202. Sometimes written *nirūp-* to avoid the concurrence of three short syllables (F. Jāt. 3). comp. *nirūpadhi* (Dh. 74).

**NIRUSSUKKO** (*adj.*), Careless, indifferent, idle [निरस + औत्सुक्य]. Ten J. 115. Comp. *Ap-sussukko*.

**NIRUTTI** (*f.*), One of the Vedāṅgas, explanation of difficult Vedic words; artificial explanation of the meaning of a word, e.g. deriving *arahanta*, a Buddhist saint, from अरि + हन्; grammatical and logical explanation of the words or text of the Buddhist scriptures, verbal analysis, glossology; use or expression of a language [निरुक्ति]. Ab. 110; B. Lot. 839, 841; Man. B. 499; Dh. 63 (see *Paṭisambhidā*). *Te sakāya niruttiyā Buddhava-canaṃ dūsentī*, these distort the word of Buddha from its own proper grammatical use, viz. introduce inaccuracies and foreign idioms (Pāt. xlii, here the comment says *sakā nirutti nāma samm ambu-ddhena vuttappakāro Māgadhako voḥāro* "the Magadha vernacular as spoken by the Buddha"). (*Aṭṭhakathā*) *Magadhānaṃ niruttiyā pariva. ehi*, translate the commentaries into Pāli, lit. turn them according to the grammatical use of the Magadha

people (Mah. 251, 253). *Suttāni parivattesi Sīhā-lāya niruttiyā*, translated the Sūtras into Sinhalese (Mah. 247).

**NISĀ** (*f.*), Night [निशा]. Ab. 69; Mah. 255.

**NISADĀ** (*f.*), and **NISADO**, A grindstone or nether millstone [दुषट्]. *Katiyā nisadamhi abandhi-sum*, tied him by the waist to a grindstone (Mah. 137). *Piṇṣāpayitvā nisade*, having ground on a millstone or grindstone (Mah. 175). *Nisaddāya piṇṣitam iva*, as if ground with a millstone (Vij.). The fem. also occurs at Mah. 168.

**NISĀDĪ** (*adj.*), Lying down, resting [निषादिन्]. Pāt. 65, 66.

**NISĀDO**, The first of the seven musical notes of the Hindu gamut [निषाद]. Ab. 132.

**NISAGGO**, Natural state, nature [निसर्ग]. Ab. 177.

**NISAJJĀ** (*f.*), Sitting, session [निषद्या]. *Nisaj-jam karoti*, to sit down (Mah. 82). *Nisajjam kappeti*, to sit (Pāt. 7). *Nisajjajjhānaṃ*, a place of assembly, hall of session (Mah. 12), also a dvandva "sitting and standing" (Jāt. 21). Mah. 118; Pāt. 15. For *nisajja* (ger.) see *Nisidati*.

**NISĀKARO**, The moon [निशाकर]. Ab. 51.

**NISĀMANAM**, Seeing, observing, attending to, listening [निशामन]. Ab. 942.

**NISĀMETI** (*caus.*), To attend, listen to, hear, observe, mind, be careful of [निशामयति]. Kh. 6; Dh. 181, 277.

**NISAMMAKĀRĪ** (*adj.*), Acting with care or attention, circumspect [निश्चय + कारिन्]. Dh. 5, 181.

**NISĀNĀTHO**, The moon [निशागाथ]. Ab. 52.

**NISANTI** (*f.*), Careful attention or observation [नि + श्म + ति]. Subh. sends me the foll., *dhammanisantīti dhammanisāmanā vipassanāy' etaṃ adhi-vacanaṃ* (fr. an aṭṭh.); *tebhūmakadhammaṃ anic-cādivasena sammā eva nisāmanam dhammanisā-manā* (from a Tīkā on above).

**NISEDHANAM**, Prevention [निषेधन].

**NISEDHETI** (*caus.*), To prevent, prohibit, put a stop to, dissuade [निषेधयति]. F. Jāt. 48; Mah. 16, 159.

**NISEDHO**, Prevention, prohibition, restraint [निषेध]. Ab. 1167; Dh. 70. *Hirīnisedho*, restrained by shame, lit. to whom shame is a restraint (Dh. 26).

**NISEVATI**, To attach oneself to, serve, wait upon, follow, embrace, practise; to resort to, inhabit [निवेत्]. F. Jāt. 7. P.p.p. *nisevito*, frequented

by. *Idaṃ thānaṃ catubuddhanisevitaṃ*, this place the resort of four Buddhas (Mah. 88, 118).

**NISIDANAM**, Sitting; a mat to sit on (from next).

*Nisidanakāraṃ dassesi*, signified that he wished to sit down (Mah. 87). *Nisidanatthānaṃ*, a place to sit down in (Dh. 82). Pāt. 10, 16, 87. *Nisidanam gaṇhāti* means, not "to take a seat" but, to take up the rug used to sit upon.

**NISIDATI**, To sit down; (of a bird) to alight, settle [निषट्]. Aor. *nisīdi* (Ten J. 1; Mah. 73). Ger. *nissajja* (Mah. 167), *nisīditvā* (Dh. 82, 155). Pass. *nissajjīyati*, to be sat upon. P.p.p. *nisinno*. Caus. *nisīdeti*, *nisīdāpeti*, to cause to sit down. Ger. *nisīdiya*, *nisīdāpiya*, *nisīdāpetvā* (Mah. 167, 194; Dh. 84, 154).

**NISINNAKO** (adj.), Seated [निषण्णक]. Dh. 83, 404.

**NISINNO** (p.p.p. *nisīdati*), Seating, settling, perched [निषण्ण]. F. Jāt. 4. *Nisinno hoti*, is seated (Dh. 82).

**NISITHO**, Midnight [निशीथ]. Ab. 70.

**NISITO** (p.p.p.), Sharpened, whetted [निशित]. Ab. 744; Att. 201; F. Jāt. 50.

**NISNEHO** (adj.), Without love, indifferent [निस्नेह]. Dh. 238.

**NISSADDO** (adj.), Noiseless, silent [निःशब्द]. Das. 11.

**NISSAGGIYO** (adj.), That should be rejected, given up, abandoned to be forfeited [निसर्ग + य, the corresponding Sanskrit word is नैसर्गिक]. Kh. 26; B. Int. 302; Pāt. 5, 76. The Vinaya treats of thirty priestly offences called *nissaggiyā pācittiya dhammā*, they are enumerated in Pātimokkha. It is usual to take *nissaggiya* in the sense of "that should be avoided or rejected," but I have no doubt that the whole term should be rendered "Pācittiya sins accompanied with forfeiture." Subhūti sends me the foll. gloss, *nissaggiyaṃ hotīti nissajjitaṃ hoti saṅghassa va gaṇassa puggalassa vā*, "by a thing being *nissaggiya* is meant that it has to be forfeited to a large or small chapter of priests or to a single individual." He adds, "if a priest has with reference to any article committed a pācittiya offence, he must surrender that article either to the saṅgha, or to a chapter of two or three priests, or to a high priest; this is called *Nissaggiya*; in giving up the article he must use this formula. *idaṃ me bhante cīvaram* (or *pattam*, etc.) *dasīhātikkantaṃ nissaggiyaṃ imāhaṃ āyasmato nissajjāmi*, Sir, this (extra) robe

has been kept by me beyond the prescribed ten days, it is therefore subject to forfeiture, I surrender it to you." At E. Mon. 9 Hardy says, "Nissaggiyā pācittiya dhammā, thirty in number, requiring forfeiture of such articles as the priests are permitted to possess."

**NISSAGGO**, Giving up, surrendering [नि + सर्ग]. Pāt. 76.

**NISSAJJANAM**, Giving up, forfeiture (from next). Pāt. 76.

**NISSAJJATI**, To give up, abandon, surrender, forfeit [निसृज्, for the ss comp. *vissajjeti*]. For *nissajjāmi*, see art. *Nissaggiyo*. Ger. *nissajjītvā* (Pāt. 108). P.f.p. *nissajjitaṃ* (Pāt. 10).

**NISSAKKANAM**, Going out.

**NISSAKKO**, A grammatical term, a name for the ablative case. See *Kāraṇam*.

**NISSAMSAYO** (adj.), Certain, undoubted [निःसंशय]. Adv. *nissamsayaṃ*, undoubtedly, certainly (Dh. 132, 323; Mah. 252). Instr. *nissamsayena*, certainly (Jāt. 17).

**NISSANDO**, Consequence or result [निःसन्द, निखन्द]. I have met with this word only in the sense of the consequence of Karma, it is I think pretty nearly a synonym of *phalaṃ* or *vipāka*. *Tassa kammanissandena imāni pañca vāhanāni nibbutāni*, for him, as a consequence of his Karma, these five equipages were produced (Dh. 161). Dh. 166, 178, 189, 237.

**NISSANO**, Sound, noise [निखन]. Ab. 128.

**NISSARANAM**, Departure, going out; exit, egress, outlet; outcome, result; escape from Saṃsāra, salvation [निसरण]. Ab. 988. *Pamattassa vaṭṭato nissaraṇaṃ n'atthi*, for the slothful man there is no escape from Saṃsāra (Dh. 180). *Bhavaṇissaraṇaṃ*, escape from existence, attainment of Nirvāṇa (Dh. 81). *Nissaraṇaṃ vicināti*, it investigates results (Alw. I. 106). *Nissaraṇapañño*, wise in knowing results, prescient. At Ten J. 48, *nissaraṇavinutti* evidently means "that release which consists in escape from existence," compare the synonymous term *nissaraṇappahānaṃ* at Ras. 85. At Dh. 174 it is used in the sense of Arhatship or escape from human passion (*nissaraṇasaṅkhātasuddhi*). Under the article *Nikujjati* will be found a curious use of this word, the passage means I think either "this is indeed a result, this is a sublime truth," or sarcastically.

"this is the result of all his fine words, this is his sublime truth!"

NISSĀRAṆAṆ, Expulsion [निःसारण]. Pāt. 60, 61 (see next).

NISSĀRAṆĪYO (*adj.* probably formed upon *nissāraṇa*), Connected with expulsion. The three *nissāraṇīyā dhātuyo* or elements of deliverance are *nekkhamma*, escape from human passion, *druppaṇ*, escape from existence with form, *nirodho*, escape from all existence (*kāmaṇaṁ etaṁ nissaraṇaṁ yadidaṁ nekkhammaṁ, rūpaṇaṁ etaṁ n. yadidaṁ druppaṇ*, *yaṁ kho pana kiñci bhūtaṁ saṅkhataṁ paṭiccasanuppannaṁ nirodho tassa nissaraṇaṁ*). The five Elements of Deliverance are escape from *kāma*, *vyāpāda*, *viheṣā*, *rūpa*, *sakkāya*. At Pāt. 97 saṅghādisesa sins are said to be *nissāraṇīya* "accompanied with expulsion:" this cannot mean expulsion from the priesthood, but possibly a temporary seclusion.

NISSARATI, To depart, escape [निःसृ]. *Vuttato* n., to escape from Saṁsāra (Dh. 184, 338).

NISSĀRO (*adj.*), Sapless; vain, unsubstantial [निःसार]. Ab. 924; Dh. 324.

NISSĀSO, Breath [निःश्वास]. Att. 194.

NISSATTO (*adj.*), Powerless; unsubstantial; non-existent [निःसत्त्व]. Dh. 90. *Nissattatā* (*f.*), Ab. 784.

NISSĀVO, The scum or water of boiling rice [निःसाव]. Ab. 466.

NISSĀYA (*ger.*), Leaning upon or towards, dependent upon; close to, near, by; on account of. by reason of, through, for. This word is a gerund from नि + श्रि: for its prepositional use compare *dgamma*, *anvāya*, *upanissāya*. *Piṇḍiyālopa-bhojanam nissāya pabbajjā*, the monastic life depends on food given in alms, or has food given in alms for its resource (Kamm. 9, see *nissayo*). *Nissāya Kaccāyanavaṇṇanāddim*, basing my work on Kaccāyanavaṇṇanā, etc. (Alw. I. xiv). *Kathan ca n. pubbakkhitam*, and basing my history on ancient records (Att. 180). *Majjhimaṁ thamham n. puratthābhimukho nisinno*, seated close to the central pillar with his face to the east (Sām. S., not as Burnouf renders it "leaning against"). *Nissāya dakkhiṇam bhāgaṁ uttarādmukham uttamam therāsaṇaṁ*, there was a splendid president's throne on the south side of the hall facing the north (Mah. 12). *Rājā kira Kāsīgamaṁ n. tayo vāre parājito*, they say the king has been thrice

defeated near Kāsīgāma (Dh. 353, comp. 85, 139; Ten J. 13, 112). *Maggaṁ n. tiṭṭhanti*, they stand by the road side (Dh. 233). *Tumhe n. jīvitaṁ labhimha* through you our lives have been saved (Ras. 30; Ten J. 40). *Haṭṭhi n. kilamāmi*, I am harassed by the elephants (Dh. 154). *Brāhmaṇo pana kasikammam n. jīvati*, now the brahmin lives by husbandry (Dh. 317). *Mā vivadatha vivādaṁ n. hi anekasaṁvassavāṭṭakā jīvitaṁkhaṇḍaṁ patthā*, do not quarrel, for through quarrelling on one occasion many thousands of quails met with their death (Dh. 104).

NISSAYADO, One who gives protection, an *upajjhāya* or *kalyāṇamitta* (*nissaya* + द). Ab. 410.

NISSAYATI, To depend on, belong to [नि + श्रि].

NISSAYO, That on which anything depends or rests, refuge, shelter, help, protection, resource, requisite, necessary [a derivative of श्रि with नि, but answering exactly to आश्रय]. Ab. 833, 962, 1060, 1130. The *cattāro nissayā* or Four Resources of the Buddhist priest are *piṇḍiyālopa-bhojanam*, "living on broken meats given in alms" (as his resource for food), *paṇisukūlactvaraṁ*, "rags from a dustheap" (as his resource for clothing), *rukkhamaṇḍasānaṁ*, "lodging at the foot of a tree" (as his resource for habitation), and *pūtimuttahesajjaṁ* "cow-urine-medicine" as his resource in illness (Kamm. 9). The relation of the *upajjhāya* towards his *antevāsī* is called *nissaya* "protection or help," or as Mr. J. F. Dickson renders it "sanction and support": Gogerly calls it "privilege of residence as a pupil." So at Ten J. 30, *bhikkhu nissayasampanno* is explained to mean a priest who has a Buddha or man of eminent piety as his spiritual guide (*kalyāṇamitto*). Mr. Dickson says, "without the consent and promise of assistance of a priest of ten years' standing the candidate cannot obtain ordination. *Nissayo* involves assistance and association for at least five years . . . The superior is to advise and instruct his co-resident, and to perform towards him all the duties of a parent in sickness and in health." The *upajjhāya* is said *nissayaṁ deti* and is called *nissayudo*. There are two *nissayas*, or inducements to a virtuous life *tanhā* and *diṭṭhi* (see Dh. 282). Subhūti quotes from Vis. M., *dve nissayā tanhā-nissayo ca diṭṭhinissayo ca, tattha yaṁ imind'haṁ silena devo vā bhavissāmi devaṇṇataro vā ti evaṁ bhavasampattim dkaṅkhamānena pavattitaṁ idaṁ*

*tanhānissitaṃ, yaṃ sīlena suddhīti evaṃ suddhi-dīṭṭhiyā pavattitaṃ idaṃ dīṭṭhinissitaṃ*, "there are two inducements, the inducement of desire and the inducement of wrong views; the former is held by one who wishes for blissful re-birth, saying, By this virtuous act I shall be re-born as a deva or one of the devas; the latter is held from wrong views of the nature of purity, the view being that, Purity consists in moral practice." See *Parāmaṭṭho*.

**NISSENĪ** (*f.*), Ladder, stairs [निःश्रेणि]. Ab. 210; Dh. 183.

**NISSESO** (*adj.*), Complete, all, entire [निःशेष]. Ab. 702; Dh. 390. Adv. *nissesato*, entirely, perfectly. *Nissesam katvā udakam vāmati*, discharges entirely the water it contains (Jāt. 20). *Daddhi dānaṃ nissesam*, give away (your goods) in charity till none remain (Ditto).

**NISSĪLO** (*adj.*), Irreligious [निस् + शील]. Dh. 395.

**NISSĪMO** (*adj.*), Outside the boundary [निःसीमन्]. Mah. 199.

**NISSIRĪKO** (*adj.*), Unfortunate, ill-fated, inglorious [निःश्रीक]. Dh. 172; Att. 207.

**NISSITAKO**, A pupil, adherent [next + क]. Dh. 103; Ten J. 53.

**NISSITO** (*p.p.p. nissayati*), Inhabiting; placing or stationing oneself in; having recourse to, dependent on, inherent in, connected with, resting on; following, practising, devoted to, busied with [नि + श्रित, but it corresponds to आश्रित]. *Devo māro ca brahmā vā ye keci paṭhavānissitā*, Devas, Māras, and Brahma angels, and all the inhabitants of the earth (D'Alwis' Catalogue, vol. i. 135). *Āhāre anissito*, not dependent on that which sustains existence (Dh. 17, *āhāra* is here used in its metaphysical sense). *Mānanissito*, devoted to pride, haughty, proud (Dh. 142). *Sīsanānissitaṃ puññakammaṃ*, meritorious practices connected with religion (Mah. 213). *Susānanissito*, connected with a cemetery (Pāt. 71). *Dighāgamanissito attho*, the meaning of the Dīgha Nikāya, lit. the meaning inherent in (Br. J. S. A.). *Rāganissitā saṅkappā*, thoughts set on the pleasures of sense (Dh. 61). *Gumbānissito*, stationing himself in the jungle (Mah. 134). *Lokiyacchandānissito Vuttodayo*, Vrittodaya, a work treating of popular prosody (Kh. 23). *Sokaṃ hadayanissitaṃ*, the grief that dwells in my heart (Dh. 96). *Sabbam p' idaṃ*

*hāyati kīyaṇissitaṃ*, everything that belongs to my body is wasting away (Dh. 83). *Sukhānissito*, bent on pleasure (Dh. 410). Masc. *nissito*, a pupil, disciple, adherent (Mah. 232, comp. *Nissitako*).

**NISSOKO** (*adj.*), Free from sorrow [निःशोक]. Dh. 96; Das. 10, 31.

**NISŪDANAM**, Destroying, slaughter [निसूदन]. Ab. 403.

**NITAMBO**, The swell of the loins, the buttocks; the swell or slope of a mountain [नितम्ब]. Ab. 272, 608.

**NĪTATTHO**, Natural meaning [नीत + अर्थ]. *Nītattho* is opposed to *neyyattho*, by the latter is meant the obvious, natural or apparent meaning of a saying, by the former its real, higher or more recondite meaning, its inner significance. "Nītartha is the meaning conveyed by the words, *neyārtha* the meaning learnt by wisdom" (Subhūti). Pāt. xlvii; Alw. I. 63.

**NĪTĪ** (*f.*), Guidance, management, practice, conduct; habits, institutions; propriety, right conduct, prudent counsel, statesmanship, polity [नीति]. *Cāritranīti*, customs and habits (Alw. I. 112). *Nayanīti*, law and polity (Ditto). *Nītipavepi*, institutions and traditions (Ditto). *Sappurisaṇṭtipatho*, duties of a righteous man, lit. course of practice (Att. 195). *Nītisattham*, science of statecraft, art of governing.

**NĪTIMĀ** (*adj.*), Prudent, politic [नीतिमत]. Mah. 203.

**NĪTO** (*p.p.p. nayati*), Led, inferred [नीत].

**NITTACO** (*adj.*), Free from bark [निस् + त्वक्]. *Dapḍakam nittacam karīva*, having peeled a stick (Dh. 196).

**NITTALO** (*adj.*), Spherical [नित्ताल]. Ab. 707.

**NITTANHO** (*adj.*), Free from desire or lust [निस् + तृष्ण]. Dh. 279, 431.

**NITTHĀ** (*f.*), Completion, accomplishment, perfection; end, conclusion; ascertainment, certainty; disappearance, destruction [निष्ठा]. Ab. 912. *Amhākam kammaṃ niṭṭham ganissati*, our work will be accomplished, lit. will come to an end (Dh. 188). *Niṭṭham gato*, who has reached the consummation, viz. attained Arhatship (Dh. 63, comm. says *inasmim sāsane pabbajitānaṃ arahattaṃ niṭṭhā nāma*). The term appears also to be applied to the other three paths, for in Sig. S. A. I find *so Bhagavati niṭṭham gato sotāpanno*, having attained in

Buddha the consummation of existencē. This is easily explained by the circumstance that when any one of the Paths is attained salvation is certain. At Jāt. 49 *niṭṭhaṃ gacchati* means "to conclude, arrive at certainty."

**NITTHADDHO** (*adj.*), Paralyzed, stiffened [निस्तब्ध].

**NITTHĀNAM**, Accomplishment, completion [निष्ठान]. Mah. 174; Pāt. 75.

**NITTHĀPETI** (*caus. niṭṭhāti*), To complete, finish, accomplish [नि + स्थापयति]. *Sabbabuddhakiccāni niṭṭhāpetvā*, having accomplished all the duties of a Buddha (B. Lot. 335). *Bhāttakiccāni niṭṭhāpetvā*, having concluded his meal (Ten J. 17). Mah. 20, 34, 193; Dh. 85, 188. P.p.p. *niṭṭhāpito* (Mah. 221).

**NITTHARANAM**, Release, escape [निस्सरण]. *Loṇanīthharapattihiko*, desirous of the salvation of mankind (Jāt. 1). *Sāmsārato n.*, release from continued existence (Ras. 24).

**NITTHARATI**, To get across, get over, get clear of, escape from [निस्तु]. *Kantāraṃ n.*, to get safely over a dangerous bit of road. P.p.p. *niṭṭhiṇṇo*.

**NITTHĀTI**, To terminate, be finished or completed, to come to an end [नि + स्था]. *Kammaṃ niṭṭhāti*, the work is finished (Dh. 323). Aor. *niṭṭhāsi* (Alw. I. 55; Dh. 125). Ger. *niṭṭhāya* (Dh. 346). P.p.p. *niṭṭhito*. Caus. *niṭṭhāpeti*.

**NITTHIṆṆO** (*p.p.p. niṭṭharati*), Passed through, escaped from [निस्तीर्ण].

**NITTHITO** (*p.p.p. niṭṭhāti*), Completed, finished, accomplished, ended [निष्ठित]. *Vihārapatisaṅkhāre niṭṭhite*, when the repairs of the monastery were completed (Mah. 12). *Niṭṭhitāṃ bhattāṃ*, dinner's ready, i.e. the rice-boiling is completed.

**NITTHUBHATI**, To spit out [निष्ठीव]. F. Jāt. 7 (the reading *nuṭṭh-* is incorrect).

**NITTHUNĀTI**, To bewail [नि + स्तन].

**NITTHURO** (*adj.*), Harsh, hard [निष्ठुर]. Ab. 125, 714.

**NITTHUSO** (*adj.*), Without husks [निस्तुष]. *Nitthusakaraṇaṃ*, husking grain (Mah. 22).

**NIVĀHO**, A multitude, quantity [निबहु]. Ab. 629.

**NIVĀPO**, Oblation to the manes of deceased relatives, offering to Petas; offering, charity, alms; ration, allowance, batta; provision, food [निवाप]. Ab. 423. *Gaṭṭāya tu nivāpatthaṃ deviyā*, "when the queen went as usual to receive her daily supply

of provisions" (Mah. 204, as rendered by Turnour). *Rājakoṭṭhāgārato nivāpaṃ dentu*, let them give them a daily allowance from the government stores (Alw. I. 74). *Nivāpapaṭṭho varāho*, a hog fed on sacrificial offerings (Dh. 58).

**NIVĀRAṆAM**, Keeping off, warding off; preventing [निवारण]. Dh. 106; B. Lot. 413.

**NIVARANAM**, Obstacle, hindrance [निस् + वृ + क्षण]. There are five *nivāraṇas*, obstacles to a religious life, or "besetting sins," *kāmacchanda-nivāraṇaṃ*, *vyāpādanivāraṇaṃ*, *thīnamiddhanivāraṇaṃ*, *uddhaccakukkuccanivāraṇaṃ*, *vicikicchā-nivāraṇaṃ*, lust, malice, sloth, pride, doubt (Dh. 345, 390; Alw. I. 88). Sām. S. mentions five other hindrances, *īṇaṃ*, *rogo*, *baudhaṅgārāṃ*, *dāsavyaṃ*, *kantāraddhānamaggo*, debt, disease, bonds, slavery, a difficult road. *Avijjānivāraṇāṃ sabbe sattā*, all beings have ignorance for a hindrance, viz. by ignorance of the Truth they are prevented attaining release from existence (Alw. I. 106).

**NIVĀRETĀ** (*m.*), One who keeps off (next + तृ).

**NIVĀRETI** (*caus.*), To keep off, ward off; to restrain, hinder, prevent, stop [निवारयति]. *Tathā karontaṃ rājānaṃ nivārayi*, stopped the king in the act of doing so (Mah. 172). With abl. of the thing defended: *Pāpā cittaṃ nivāraye*, let him restrain his heart from sin (Dh. 14, 21). With loc. of the thing defended: *Ucchāsu nivārayanti gāvo*, they keep the cattle from the sugar-canes (Sen. K. 349, note). *Na naṃ jāti nivāresi brahma-lokūpapattiyā* (abl.), caste did not prevent him from being born in the Brahma heavens (Alw. N. 121). *Nivāretum asakkonto*, unable to dissuade him (Mah. 34). P.f.p. *nivāretabbo* (Pāt. xxi).

**NIVĀRO**, Prevention [निवार]. Pāt. 66.

**NIVĀRO**, Wild rice or paddy [नीवार]. Ab. 451; Sen. K. 418.

**NIVĀSANAM**, Clothing; an under garment [निवासन]. Ab. 292. *Nivāsanaṃ*, the skirt of the lower garment (Dh. 232). *Nivāsanaḡāmo*, a village to supply him with clothing (F. Jāt. 10). *Ekko nivāsanaśāṭako*, a single tunic to put on as an under garment (Dh. 290). The compound *nivāsanaḡārupanaṃ*, "under and upper garment," is frequently used to mean the whole of a person's dress (Dh. 403; Das. 38). By *nivāsana* is evidently meant the lower cloth which covers the



waist, hips, and legs, while *pārupana* is the upper cloth thrown across the shoulders (comp. Dh. 168).

**NIVĀSANAM**, Dwelling [निवासन]. *Nivāsana-tthānaṃ*, dwelling-place (Dh. 277, 313).

**NIVĀSETI**, To put on, dress, wear, especially of an under garment [निवासयति]. *Kāśyapaṃ nivāsetvā*, having put on a lower yellow robe (F. Jāt. 46). *Attano ananucchavikāṃ nivāsetvā pārupitvā vicarati*, goes about wearing under and upper garments unsuitable for him (Dh. 114). *Nivāseti hi caṇḍilā kāśyāni*, for pariahs wear yellow clothes (Mah. 24). *Nivāsetvāna sikkhante*, they covering their nakedness with branches (Mah. 44). *Pubbāhasamayāṃ nivāsetvā*, having put on his robes early in the morning. P.p.p. *Nivattho*. *Nivāsetpeti*, to cause to put on (Jāt. 50).

**NIVĀSETI (caus.)**, To cause to dwell [caus. निवस]. *Eten' eva niyāmena katipāhaṃ nivāsiya*, having entertained him in this way for several days (Mah. 247). *Anto yeva nivāsetvā*, keeping him in the palace (Mah. 254). *Temāsaṃ bodhiyaṅgaṇe nivāsetvāna*, keeping (the image) for three months in the court of the Bo-tree (Mah. 241). *Khandhāvāraṃ n.*, to encamp, to entrench oneself, build a fortified camp (Mah. 62, 235, 256; Dh. 222, see *Nivāseti*).

**NIVĀSĪ (adj.)**, Dwelling [निवासिन]. *Nivāsī*, an inhabitant (Alw. I. 112).

**NIVĀSO**, Residence, dwelling, abode, station, night-quarters [निवास]. *Nivāsaṃ gaṇhāti*, to take up one's quarters, take up one's abode, station oneself, halt for the night (Dh. 232; F. Jāt. 15; Ras. 38). *Tattha nivāso*, residence in that place (Kh. 20). *Idh' eva nivāso phāsuṃko*, passing the night in the very place will be pleasant (Mh. 84). *Attano corakāle sa nivāsaṃ yesu nālabhi*, those among whom he did not receive an asylum at the time he was an outlaw (Mah. 209). *Bandhagāranivāsena dukkhito*, afflicted by his imprisonment (Mah. 260). *Patirūpo nivāso* a suitable halting-place (Att. 196).

**NIVĀTO**, Lowliness, humility. Kh. 5. *Nivātvutti*, of a meek or lowly disposition.

**NIVATTANAM**, Turning back; refutation [निवर्तन].

**NIVATTATI**, To turn back, return, depart; to stop, halt; to cease, desist [निवृत्त]. Dh. 70; Alw. I. 79. *Nivattitabbāṃ bhante*, you ought to tarry here, lord (Mah. 84). *Tato nivattitvā*, returning thence (Mah. 106). Aor. *nivatti* (Dh. 84, 108, 157).

P.p.p. *nivatto*. Caus. *nivatteti*, to cause to turn back; to cause to stop; to turn away, repel. *Mahājānaṃ nivattetvā*, having sent back the multitude (Das. 3). *Thero tattha nivattuyi*, the thera induced him to halt there (Mah. 84). *Oragaṇaṃ palāpetvā nivattiya*, having routed them and driven them back across the river (Mah. 62). *Cakkhaṃ nivattetuṃ*, to stop the wheels (Dh. 91). *Ekasā bhikkhūṃ nivattetvā gacchatha*, leave one priest behind and go (Dh. 249). P.pr. of the pass. caus. *nivattiyamāno* (Dh. 172, 203).

**NIVATTHO (p.p.p. nivāseti)**, Dressed, clothed; put on, worn. *Kāśyānivattho*, wearing the yellow robes (Dh. 129). *Dunnivattho*, badly or improperly dressed (Pāt. x). *Nivattha* applies to the lower or under garments (see *Nivāsanaṃ*). *Nivatthasāḍako*, a tunic put on as a lower garment (Dh. 235). Dh. 315. *Nivattham*, under clothing (Mah. 246). *Nivatthapūratam sātakayugaṃ*, two cloths, one worn as an inner and one as an outer garment (Jāt. 8).

**NIVATTI (f.)**, Turning back, returning; stopping [निवर्ति]. Ab. 1178.

**NIVATTO (p.p.p. nivattati)**, Returned, turned back, recoiling; stopped, ceased [निवृत्त]. *Nivatattithānaṃ*, halting-place (Mah. 84). *Satthu santikā nivattakāle*, when I return from my visit to the Teacher (Dh. 247). Mah. 34.

**NIVEDANAM**, Informing, announcement [निवेदन]. Mah. 37.

**NIVEDETI (caus.)**, To make known, inform, announce, report, relate [निवेदयति]. *Raṇṇo nivedayi sabbāṃ pavattim*, related to the king the whole occurrence (Mah. 40, 205). *Raṇṇo nivedite*, it having been reported to the king (Alw. I. 97). *Aggasāvakehi niveditam*, announced by the two chief apostles (Dh. 116).

**NIVEDĪ (adj.)**, Making known, informing [निवेदिन]. Mah. 157.

**NIVĒSANAM**, Resting-place, residence, dwelling [निवेशन]. Ab. 206; Mah. 7, 241; Ten J. 112. *Sakanivesane*, at his own house (Dh. 98). *Rājānivesanaṃ*, palace (Ten J. 1; F. Jāt. 17). Metaphorically, *nivesano*, free from attachment = *anālayo* (Dh. 8, 202).

**NIVESETI (caus. nivāsati)**, To cause to enter, to introduce, to place; to cause to settle or dwell, to fix, place, establish; to found, build [निवेशयति]. *Gāmasimā nivesayi*, fixed the boundaries of the

villages (Mah. 67). *Attānam eva paṭhamam patirūpe nivesaye*, let him first establish himself in what is right (Dh. 29; comp. 50). *Kalyāṇe niveseti*, encourages him in virtue. *Matin n.*, to apply the mind to, fix the mind on (Kh. 21). *Saraṅgamane n.*, to establish a person in the Three Refuges (Jāt. 23). *Oparajje nivesiya*, having appointed him to the viceroyalty (Mah. lxxxvii). *Kāvelam nivesesi yakkham purapurathime*, fixed the quarters of the Yaksha K. in the east district of the city (Mah. 65). *Arañhe gāme nivesayi*, set up villages in the forest (Mah. 46). *Parivenāni sabbdāni nāsītāni nivesayi*, he rebuilt all the cells that had been demolished (Mah. 239). *Pupphāni vaṇṭhehi nivesetvāna*, having stuck flowers into it by their stalks (Mah. 211). *Sakale gāmadvāre nivesetvā balim tassa adāpayi*, having set offerings at the entrance of every village caused them to be given to him (Mah. 231). *Paṭimāyo tattha nivesesi*, placed or set up the statues there (Mah. 241). *Ārame n.*, to lay out gardens. *Khandhāvāram niveseti*, "to set up a camp," instead of *nivāseti*, occurs at Mah. 235, line 11 (also in Ind. Off. MS.), and at Dh. 158. P.p.p. *nivesito* (Mah. 66, 165).

NIVISATI, To settle, encamp [निविश].

NIVITṬHO (p.p.p. last), Encamped, settled, established, fixed on, devoted; married (of a woman) [निविष्ट]. Pāt. 65. *Nivitṭhapemo tasmim so rājā*, the king having set his affection upon him (Mah. 25). *Hatapakate nivitṭho*, in the habit of striking and slaving. *Anivitṭhā tāsāṃ dhītaro*, their daughters were unmarried (Par. S. A.).

NIVUTO (p.p.p.), Surrounded, hemmed in, obstructed [निवृत्त]. Ab. 746; Alw. I. 106.

NIVUTTHO (p.p.p. *nivasati*), Inhabited. Mah. 239.

NIY-, for words beginning thus, see *Niyy-*.

NIYĀMAKO (adj.), Curbing, governing, restraining, guiding [नियामक]. Ab. 988. *Niyāmaḥ*, a sailor or helmsman (Ab. 667).

NIYAMANAM, Restraining, regulation [नियमन].

NIYAMETI (caus.), To restrain; to fix; to prescribe, ordain [नियमयति]. Pāt. 104; Kh. 21. P.p. pass. *niyamamāno* (Dh. 89). P.p.p. *niyamito* (Att. 8).

NIYAMO, Ascertainment, certainty; restraint, training; a self-imposed religious observance, voluntary performance of a meritorious act [नियम]. Ab.

430, 444, 1078. *Aniyamo*, uncertainty (Ab. 949). At F. Jāt. 11 *niyyamo metri causā*.

NIYĀMO, Way, manner [नियाम]. *Etena niyāmena* (Dh. 226). *Eten' eva niyāmena*, in this very way (Ten J. 51; Dh. 109). *Sutthārā desitaniyāmen' eva dhammāṃ desesi*, preached the Law precisely in the way in which it was preached by Buddha (Dh. 168). *Kevalam tvaṃ mayā vuttaniyāmena pṛipajja*, only do you act in the way I told you (Att. 215). *Dhammacetiyasuttantaniyāmena*, according to the Dh. Suttanta (Dh. 222, comp. 113, 310). *Gihiniyāmena paridahitvā*, having dressed himself like a layman, lit. "after the manner of a layman" (Dh. 86).

NIYANTĀ (m.), One who restrains, guides or governs [नियन्तृ]. Ab. 988.

NIYATI (f.), Fate, luck, destiny [नियति]. Ab. 90.

NIYATI, NIYĀTI, see *Niyyati*, *Niyyāti*.

NIYATO (p.p.p.), Fixed, certain; self-controlled, temperate [नियत]. Dh. 26. *Niyatavivaraṇam*, definite assurance of becoming Buddha (Man. B. 94). *Niyatanirchādittidhammā*, absolutely or unquestionably false doctrines (Vij.). *Jātassā nāma niyato macce*, for every being death is inevitable (Dh. 156). *Porāṇarājaniyatam puñṇakammaṃ*, meritorious practices established by former kings (Mah. 213). Adv. *niyatam*, always, constantly (Mah. 212).

NIYO (adj.), Own [निज]. Kh. 16; Sen. K. 209. See also *Nijo*.

NIYOGO, Injunction, appointment, order [नियोग]. Ab. 1162. *Mahārājaniyogato*, according to the king's command.

NIYOJANAM, Appointment, ordinance, bidding, enjoining [नियोजन]. Ab. 427, 1037.

NIYOJANIKO (adj.), One who urges or orders [नियोजन + इक]. Dh. 272.

NIYOJETI (caus.), To appoint, commission, enjoin, ordain, decree, urge [नियोजयति]. With dat. of thing enjoined: *Cetiyaṭṭhānabhūdaya amacce niyojaya*, gave instructions to his ministers for the decoration of the site of the Cetiya (Mah. 170, comp. Dh. 188). *Kāretvā rejjasālayo vejje tattha niyojaya*, having built hospitals he appointed physicians thereto (Mah. 245). With loc. of the thing enjoined: *Tasmim kamme niyojaya*, having appointed him to that task (Mah. 110); *Appamāde niyojesi*, urged him to make haste to work out his

salvation (Mah. 261); *Satte dhammasavane niyo-  
jeei*, exhorted men to hear the Law (Ras. 29).  
With inf. *Navakammante kattum niyojayi*, gave  
orders to construct new works (Att. 132). P.p.p.  
*niyojito*. *Sambhūtatherena niyojito*, at the insti-  
gation of the elder S. (Mah. 16).

NIYURO, A bracelet. Ab. 285.

NIYUTTO (p.p.p.), Attached or appointed to [नि-  
युक्त]. With loc. *Dvāre niyutto doḍḍiko*.

NIYYĀDETI, and NIYĀDETI (caus.), To give  
back, restore; to hand over, give up [निर्यत्].  
*Rājā pakati-uyyānapālakass' eva uyyānam niyyā-  
detvā*, the king having restored the garden to the  
former gardener (F. Jāt. 8). *Pāto 'va paṭicchitvā  
sāyam gapetvā sāmikānam niyyādetvā*, having  
received charge of them in the morning, in the  
evening having counted them and restored them  
to their owners (Dh. 151, of cows). *Amaccānam  
rajjam niyyādetvā*, having resigned his kingdom  
to his ministers (Ras. 18, comp. Dh. 153). Of  
delivering a present: *Rājā pakkaṣāpetvā uyyādi-  
tapaṇḍikāre vanditvā phite pucchi*, the king, hav-  
ing sent for them, inquired of them as they stood  
saluting him, having handed over their presents  
(Alw. I. 97). The form *niyyādeti* sometimes oc-  
curs in later texts, but is merely a return to the  
Sanskrit, the dialectic Pāli form being *niyyādeti*  
or *niyādeti*; see Att. 191, *maḍḍasaṅghassa niyyā-  
detvā*, "having committed him to the care of the  
priesthood." I have also met with it in Sām. S. A.  
and in Br. J. S. A.; at Pāt. 98 *niyādeti* is from an  
aṭṭhakathā.

NIYYAMO, see *Niyamo*.

NIYYĀNAM, Setting out, departure, marching [नि-  
र्याण]. Ab. 395.

NIYYĀNIKO (adj.), Leading to salvation [नि-  
र्याण + इक]. This is an epithet of *Sāsana*, the  
religion or Commandments of Buddha, and the  
meaning I have given is I think the true one.  
Gogerly renders it "leading to happiness"; Clough  
has "Nairyāna, s. a vehicle, a mode of conveyance;  
metaphorically the means used for acquiring nir-  
vāna or final emancipation." D'Alwis renders it  
"very pure," which is a guess (Alw. I. 78). In  
Par. S. we have *diṭṭhi ariyā niyyānikā*, sublime  
doctrine conducive to salvation.

NIYYĀSO, Any exudation of plants or trees, as  
juice, gum, resin [निर्यास]. Ab. 863.

NIYYĀTANAM, Return of a deposit; gift [नि-  
र्यातन]. Ab. 883.

NIYYĀTETI, see *Niyyādeti*.

NIYYATI, and NIYATI (pass. neti), To be led,  
carried along, led away [नीयते]. Pr. *niyyate* (Cl.  
Gr. 124; Das. 35). P.pr. *niyyamāno* (Dh. 155),  
*niyamāno* (F. Jāt. 17; Ras. 34).

NIYYĀTI, and NIYĀTI, to go out, depart, escape;  
to fall out, result, conduct, lead to, conduce, tend  
[निर्याति]. B. Lot. 403. *Niyanti dhīrā lokamhā*, the  
wise escape from the world of existence (Dh. 32,  
338). With dat. *Niyyāti sammādukkhakkhayāya*,  
conduces to the thorough destruction of suffering.

NIYYŪHO, A chaplet, crest; a clothes-peg; exuda-  
tion of trees, as sap, gum; a door, gate [निर्यूह].  
Ab. 863.

NO, A substitute for some of the cases of the plur.  
of the pronoun of the first person [नस्]. S-n. K.  
208. For the nom. "we": *Gāmaṃ no gacchey-  
yīma*, let us go to the village (Cl. Gr. 62). For  
dat. *Kiṃ no vakkhati*, what will he say to us?  
(Ten J. 55). For gen. *No Jino*, our Buddha, viz.  
the B. of our era (Mah. 1, 9). For acc. *Passatu  
no*, may he behold us (Cl. Gr. 62). For instr.  
*Kataṃ no*, done by us (Cl. Gr. 62), *Kammaṃ no  
niṭṭhitam*, the work is finished by us (Mah. 12).

NO (indecl.), Not [नो]. Dh. 33. *Hoti vā no vā*, is  
there or is there not? *Jānāti nu kho udāhu no*,  
does he know or not? (Dh. 185). *Yathā no pa-  
teyyam*, that I may not fall (Ten J. 118). *No ti  
vutte*, on receiving the answer "No" (Mah. 260).  
With foll. *hi*. *No h'etaṃ bhante*, certainly not,  
lord (Ten J. 20). *No virūjjhati*, is not disturbed  
(Dh. 18). With following *na* it expresses a strong  
affirmative: *No n'atthi*, to be sure there is (Alw.  
K. 74). *No na ppahoti*, most certainly he is not  
unfit (Br. J. S. A.). *No na sakkomi*, to be sure I  
am able (Jāt. 32). With foll. *ce*, "if not:" *No ce  
hattham mam' dyāti*, if he does not fall into my  
hands (Mah. 246). *No ce atthi*, if there be not  
any (Alw. I. 103). Without a verb: *no ce nāga-  
mīssati*, if he does not (read it), he will not come  
(Das. 24). Dh. 58, 64.

NONITAM, see *Navanītam*.

NU (indecl.), Now, pray!, I wonder [नु]. Ab. 1130,  
1158, 1198. *Ko nu hāso*, what laughter can there  
be? (Dh. 27). *Devatā nu si*, are you a deva, I  
wonder? (Dh. 96). *Ko nu abhinādeti daddaraṃ*,  
who is this filling the mountain with his roaring?

(F. Jāt. 47). *Siyá nu*, might there be . . . ? (Mah. 220). *Upaddavo nu atthi*, pray, has there been an accident? (Mah. 81). With foll. *kho* : *Kīdisaṃ nu kho Taṭṭhagataṃ rūpaṃ*, what, I wonder, can the form of Buddha himself be like? (Mah. 27). *Ko nu kho me doso*, pray what harm have I done? (Dh. 339). *Uccāsane thero nisīdeyya nu kho*, I wonder if the elder would sit on a high seat (Mah. 82). *Kataman nu kho cirena cintitaṃ*, now which were you longest thinking of? (Alw. I. xliii). *Ko nu kho pahoti*, now who is able . . . ? (Alw. I. xlix). *Kaṃhaṃ nu kho so*, I wonder where he can be (Ten J. 115). *Kacci nu* (Das. 25). For other instances see *Kiṃ* and *Ko*. With preceding *na* : *Na nu bhante vejjen<sup>2</sup> amha pavāritā*, are we not, lord, invited by the doctor? (Dh. 82).

**NUDAKO** (*adj.*), Dispelling, putting away [नुद् + कृ]. Sen. K. 525.

**NUDANAM**, Repulsion, rejection [नुद् + अन्]. Sen. K. 525.

**NUDATI**, To remove, dispel, avert, reject, put away [नुद्]. Dh. 6. Aor. *nudī* (Mah. 230). P.p.p. *nunno*, *nutto*.

**NUDO** (*adj.*), Dispelling [नुद्]. *Tamanudo*, and *tamonudo*, dispelling darkness (Mah. 5).

**NUHĪ** (*f.*), Name of a plant (Ab. 587). *Nuḥṭṭaru* (Ras. 33).

**NUNA** (*adv.*), Surely; perhaps, I suppose [नूनम्]. Ab. 1150, 1191. *Nibbutā nūna sā nārī yassā<sup>2</sup> 'yaṃ idāso pati*, blest indeed is the woman who has such a husband (Dh. 118). *Nūna rājā dhammena samena rajjiaṃ kāreti*, no doubt the king rules righteously and justly (Ten J. 108). *Nūna māreti ajja*, he is sure to kill me to-day (Mah. 261). With opt. *Caṇḍālo nūna so siyā*, methinks he is a Caṇḍāla (Mah. 24). With fut. *Nūna rājā adhammiko bhavissati*, the king must surely be unrighteous (Ten J. 109). I have met with *nūnaṃ* only at Att. 190, 202, where it is no doubt merely a return to the Sanskrit form. See *Yannūna*.

**NUNNO** (*p.p.p. nudati*), Thrown, cast, dismissed, impelled [नुत्त]. Ab. 744. *Saddhānnunno*, impelled by faith (Mah. 212). *Vege nunne*, his excitement being raised to the highest pitch (Mah. 117).

**NUPURO**, An ornament for the feet, an anklet [नूपुर]. Ab. 288.

**NUTANO** (*adj.*), New, fresh [नूतन]. Ab. 713.

**NUTI** (*f.*), Praise [नूति]. Ab. 118.

**NUTO** (*p.p.p.*), Praised [नूत]. Alw. I. vii.

**NUTTHUBHATI**, See *Niṭṭhubhati*.

**NUTTO** (*p.p.p. nudati*), Thrown [नूत्त]. Ab. 744.

**NYĀSO**, A deposit, pledge, mortgage; multitude, assemblage [न्यास]. Ab. 341, 472, 1008. *Nyāsappanāṃ*, return of a deposit (Ab. 883). There is a grammatical work called *Nyāso* (Alw. I. 104).

## O.

O, see *Ava*.

**OBHAGGO** (*p.p.p.*), Broken [अवभग]. Dh. 105, 315.

**OBHĀSATI**, To shine [अवभास]. P.pr. *obhāsamāno*, *obhāsanto*, radiant (Mah. 89; Ras. 24). Caus. *obhāseti*, to illuminate (Mah. 89; Kh. 4).

**OBHĀSATI**, and **AVABH-**, To speak to, address [अव + भाष]. Pāt. 4, 69.

**OBHĀSO**, and **AVABH-**, Lustre, radiance, light; appearance, manifestation; reach, range; a hint [अवभास]. Ab. 37, 1043; B. Lot. 836. *Dehobhāseṇa*, by the effulgence of your bodies (Mah. 178). *Gambhīraṇvabhāso*, seeming profound (*gambhīro 'va hutvā avabhāseti dissatīti attho*). To comfort or exhort a disciple, Buddha sometimes when at a distance caused a luminous appearance of himself to present itself to him: this was called *obhāsaṃ muñcati*, "to send forth a light" (Alw. I. xxi), or *obhāsaṃ viṣajjati* (Dh. 195), or *obhāsaṃ pharati* (Dh. 183, 385), or *rasmiṃ viṣajjati* (Dh. 95). The foll. passage from Sutta Nipāta Atth. describes one of these miraculous apparitions of the Buddha, *Tato Bhagavā gandhakūṭiyāṃ nisīṇo yeva tassa bhikkhuno upari sarīrēbhāṃ muñci sā tassa mukhaṃ yeva ajjhotthari tato so kim etaṃ ti āvajjento Bhagvantaṃ āgantvā samīpe ṭṭhitāṃ iva diṇḍā uṭṭhāy' dāṇā añjalim paṇāmesi*, "Then Buddha, even as he sat in his perfumed chamber (at Sāvatti), sent forth above that priest a luminous appearance of his body, which shone down upon his face. Then thinking, what can this be? and beholding as it were the Blessed One come to him and standing before him, he rose from his seat and bent his clasped hands towards the apparition" (Sabbh.). The apparition generally spoke a stanza of exhortation, and this was called *obhāsaḍḍhā*, "an apparition verse" (Dh. 195; Ras. 89, 90).—By *Obhāsaṃ karoti* is meant "to

give a hint," viz. to say or do something which, without expressing in so many words the speaker's meaning or wish, yet throws light upon it, or shadows it forth pretty clearly. The phrase *obhāsanimittakammaṃ karoti*, "to give hints and signs," is thus explained in a passage from a comment quoted by Subhūti, *Yehi kehici kārpetaḥḥam yaṃ kiñci kiccaṃ ujukam sammā akathetvā yehi kehici upāyehi viññāpanaṃ obhāsakammānimittakammāni nāma*, "The terms *obhāsakamma* and *nimittakamma* mean giving to understand by various devices, and without speaking straight out and in express terms, that you want some business or other to be done by some people or other." Illustrations are then given: a priest who wants a *prāsāda* built for him meeting some men says to them, "Devotees, where do you live?" They reply, "In a *prāsāda*," when the priest observes, "There is no rule against priests living in *prāsādas*, is there?" This is an instance of *obhāsa*, then follows an example of *nimitta*: a priest seeing some men coming begins stretching out a string and fixing sticks in the ground: "What are you doing, reverend sir?" they ask; "I am going to make myself a dwelling," he replies. In the above extract the compound is treated as a *dvandva*, but a *ṭikā* makes *obhāsa* qualify *nimitta*, *obhāsanimittakammaṃ ti obhāsabhūtanimittakammaṃ pari-byattanimittakaraṇaṃ ti attaho*. In Par. S. I find *Olārike obhāse kayiramāne*, "when this broad hint was given him." And in *Vaṇṇupatha Jātaka*, *Obhāsamattaṃ vā nimittamattaṃ vā uppadeṭṭaṃ nāsakkhi*, could not get a glimmer or a sign (of supernatural illumination, while striving to attain *Jhāna*).

**OCIKKHATI**, To point out, draw attention to [अवचच]. Dh. 271.

**OCINATI**, To gather, pick [अवचि]. Of flowers (Dh. 228, 268).

**ODAHANAM**, Depositing, stowing away (from next). Dh. 316, 317.

**ODAHATI**, To put in, to deposit; to attend, apply [अवधा]. *Sotam* o., to give ear, listen, attend (Alw. N. 23). P.p.p. *ohito*.

**ODAKANTIKO**, A deep pit or hole in the earth. This word is probably a derivative of उद्दकात्; it means a pit (subaudi *āvāṭa*) which goes as far as the water, that is to say, so deep as to reach water (Kh. 13). Or it may be *odako*, "water" + *antika*.

**ODAKO** (*adj.*), Belonging to water, watery, aqueous [ओदक]. Pāt. 91. Neut. *odakam*, water. *Odalongho*, a waterflood.

**ODANAM**, and -NO, Boiled rice [आदन]. Ab. 466; Dh. 224.

**ODANIKO**, A cook [ओदणिक]. Ab. 464.

**ODĀTO** (*p.p.p.*), White; pure, clean, clear [अवहात]. Ab. 95, 1068; B. Lot. 563. *Odditaroci*, white-shining, an epithet of the moon (Kh. 22).

**ODDETI**, To place, set. This word is used of laying a fowler's snares and nets. The etymology is doubtful; Subh. says it is from *ḍi khipane*, and quotes from a comment *odḍitān ti ṭhapitaṃ*; Yātrāmullé says it is *ḍi vehāsagamane* with *ava*, he quotes *tattha pāse ca jālāni ca odḍāpesi*, "then he laid his snares and nets," and *attano odḍitān jālān ca pāsān ca patvā*, "when he reached the net and snare set for him;" he adds that Mahāsaddanīti gives a dhātu *ḍi khipanuḍḍanesu*, "ḍi, in the sense of throwing and placing." Ten J. 50, 113.

**ODHI** (*m.*), Limit, limitation; district, division [अवधि]. Ab. 225, 1135; Ten J. 24. *Jannamattena odhinā*, by a limit extending to the knee, i.e. knee-deep (Dh. 266). *Odhim katvā*, marking out the limits (of the incision, Ten J. 24).

**ODHISO** (*adv.*), At the end of a period, ultimately [अवधि + शस्]. Alw. I. 108.

**ODISSA**, A ger. from दिश् with अव; it appears to mean "expressly": *aññatra odissa anuññatā*, without express permission" (?).

**ODUMBARO** (*adj.*), Belonging to the udumbara tree, made of udumbara wood [ओदुम्बर]. Sen. K. 392. Pl. *Odumbarā*, name of a people.

**OGACCHANAM**, Going down (from गम् with अव). Par. S.A.

**OGADHO** (*adj.*), Belonging to, connected with, contained in [अव + गाध]. Ab. 742. See *Antogadho*. Yātr. quotes from *Abhidhānappadipikā* *Vaṇṇanā*, *GĀDHA patitṭhāyaṃ*, *anto ogādhātī antogadho*, and adds that the ā is shortened.

**OGĀHATI** and **OGĀHETI**, To dive, plunge into, enter [अवगाह]. *Ogāhitvā pokkharapīṇ*, diving into the tank (Mah. 33). Aor. *ogāhi* (Mah. 152, a perhaps shortened metri causā). Ger. *ogayha*, *ogāhitvā* (Ras. 89; Mah. 59). Anomalous ger. *ogayhitvā* (Mah. 261). P.pr. *ogākhanto* (Dh. 105). *Ogāheti* at Mah. 116, *ogāheti* at Dh. 431. P.p.p. *ogāḍho*, plunging into, fording, entering.

OGĀHO, Plunging into, wading, fording [अवगाह].

*Mahāsamuldo viya dukkhogāho*, unfordable as the ocean (Br. J. S. A.).

OGĀLHO, see *Ogāhati*.

OGAMANAM, Going down, setting [अवगम + अन्].

OGAYHA, see *Ogāhati*.

OGHO, A flood, torrent, inundation, overflow; multitude, quantity [ओज]. Ab. 629, 946. Metaphorically of evils or passions which overwhelm humanity like a flood: in this sense there are four floods, *kāmogho*, *bhavogho*, *diṭṭhogho*, *avijjogho*, the flood of sensual desire, the flood of renewed existence, the flood of false doctrine, and the flood of ignorance (Dh. 432). At Dh. 182 these are called *catubbidho kilesogho*, the fourfold flood of evil passions. An Arhat is called *oghatipāṇo*, one who has crossed the flood, as having escaped from the four oghas (Dh. 66, 421). *Janogho*, a multitude of people (Mah. 38, 124). *Balogho*, a large force of troops (Mah. 35, 124).

OGILATI, To swallow [अवगृह्ण].

OGUNṬHITO (p.p.p.), Covered, veiled, wrapped up [अवगुण्ठित]. Pāt. 21.

OHĀRANAM, Removing (from next). Ab. 796.

OHĀRETI (caus.), To remove [caus. अवहृ]. *Kesamassam o.*, to cut off the hair and beard (Alw. I. 92; B. Lot. 863). *Ohāritakesamassu*, having the hair and beard shaved (Dh. 140).

OHĀRI (adj.), Dragging down [अवहार + इत्]. Dh. 62.

OHĀYA, see *Ojahati*.

OHITO (p.p.p. *odahati*), Put in, deposited; put down, laid aside [अवहित]. Dh. 27. See *Kosohito*.

OHİYATI (pass. *ojahati*), To be left [अवहीयते]. Opt. *ohiyeyya* (Pāt. 97). Aor. *ohiyi* (Dh. 215).

OJĀ (f.), Strength, sap of life, vitality; sap, juice, [उज्ज]. Ab. 942 (the text has *yāpanā*, "that which supports life," the Sinhalese translation has *Carirayāpanaya karannāvā rasājas* "the ojas juice which keeps the body alive;" this meaning belongs rather to Sanskrit ओजस्). *Dhammajapaññā* (Dh. 369, 378) is rendered by Vijesinha "Wisdom having truth for its essence, i.e. vipassanā." *Dibbajā*, celestial essences (Dh. 132, Subh. says "divyarasa, madhurarasasāra"). *Paṭhavoja*, juice or sap of the earth (Dh. 274), probably the sweet substance described at Man. B. 64. See *Ojā* and *Ojo*.

OJADIPO, A name of Ceylon [उज्ज + दीप] Att. 7; Mah. 88.

OJAHATI, To leave, forsake, abandon, renounce [अवहा]. Ger. *ohitvā*, *ohāya* (Dh. 96; Sen. K. 504; B. Lot. 863). Pass. *ohiyati*.

OJAVĀ (adj.), Juicy, succulent, sweet, luscious [उज्जस्वत्]. Ten J. 108 (*ojavantāni nigrodhapakkāni*); Dh. 132 (*paṭṭāni ojavantāni phalāphalāni*).

OJO, Light, splendour; strength, vigour [ओजस्]. Ab. 942 (दीप्ति and शक्ति).

OKAM, A house, dwelling; a resting-place, asylum [ओकस्]. Ab. 207, 1060. *Okam okam jahanti*, they forsake every resting-place (Dh. 17).

OKAM, Water [उदक]. *Okapunnēhi civarehi*, with drenched garments (Dh. 197). *Okamokato*, from its watery home (for *oka-okato*, Dh. 7).

OKAPPANIYO (adj.), Becoming, suitable, proper [from कृप् with अव]. See *Saddhā*.

OKĀRO, Vileness, worthlessness [from ऊ with अव, comp. *Vekāro*]. *Kāmanāṃ okāro*, the vanity of sensual pleasure (Dh. 79).

OKĀSALOKO, World or realm of space [अवकाश + लोको]. This is one of the three great divisions of the universe, and answers to our Space or Ether, being the great void which contains the worlds. Subhūti writes, "Of the three worlds the *satta* and *saṅkhāra* worlds are contained in the *okāsa* world, which is the empty air (*cūnya ākāśa*)."  
Vijesinha says that "the *antālikkha*, being the region of space above the *vāyu*, belongs to *okāsalo*." Hardy calls it "the world of space, the empty void, the far-extended vacuum" (Man. B. 3). Vij. informs me that the lines at Das. 45 are from the *Mahāmandhātu Jātaka*, and that the idea they contain is "conceive a thousand worlds like that over which the sun and moon revolve, within such a space thy dominion extends."

OKĀSO, and AVAKĀSO, Place, room, space; interval; occasion, opportunity; leave, permis; leisure; cause [अवकाश]. Ab. 1101. *Amhākaṃ rañño rathassa okāsani dehi*, make room for our king's chariot (Ten J. 3). *Tass' okāsani adatvā*, not giving it room (Dh. 183). *Tumhākaṃ cattāḷḷadivassā okāso*, you have an interval or leisure of 40 days (Br. J. S. A.). *Gaccha amumki okāse tiṭṭha*, go and stand in that place (Kamm. 3; Ras. 84). *Aññatarāṃ okāsāṃ gacchantāṃ*, going to a certain place (Dh. 122). *Aññesaṃ vacanassa*



*okāso nāma n' atthi*, the rest have not an opportunity of saying a word (F. Jāt. 16). *Majjhe tha-petvā okāsam*, leaving a space in the middle (Mah. 172). *Okāsam yāceti*, to ask for leave (Dh. 128). *Okāsam karoti*, to give leave, to make room, to find time. When the multitude saw the brahmin Brahmayu approaching—*taṃ okāsam karoti yathā taṃ nāpassa yasassino*—they made such room for him as was due to a man renowned for his wisdom (Brahmayu S.). *Sace me Bhagavā okāsam karoti pañhassa veyyākaraṇāya*, if the Blessed One has leisure to reply to my questions (Sām. S., comp. Ten J. 12). *Ānandattherassa okāsakarapaṭṭham*, in order to make room (keep a place vacant) for the therā Ānanda (Br. J. S. A.). *Katāvakāso*, having an opportunity (comp. *Hatāvakāso*). *Anokāsakato*, unauthorized (Pāt. 111). *Okāsam labhati*, to have an opportunity, to get leave. *Sākuṇiko okāsam labhissati*, the fowler will have a chance. *Okāsam labhitvā*, having received permission (Dh. 103). *Dubbinicchayaṃ aṭṭhaṃ vinichinanto okāsam alabhitvā*, my time having been entirely taken up with trying a case of great difficulty, lit. not having had any leisure while trying a case very difficult to try (Ten J. 1). *Laddhokāso*, having seized an opportunity (Att. 197), having obtained permission (Att. 198). In gram. *okāso* is the name of the locative relation (see *Kāraṇam*).

**OKIRAṆAṆ**, Sprinkling (from next). Mah. 258.

**OKIRATI**, To sprinkle [अव + कृ]. Aor. *okiri* (Mah. 36). Ger. *okiritvā* (Dh. 135). Pass. *okiriyati*. Caus. *okirāpeti*, to cause to be sprinkled (Dh. 78; Mah. 211).

**OKKĀKO**, A proper name [इत्थाकु]. Mah. 8.

**OKKAMANĀ**, Descent (from next).

**OKKAMATI**, To descend, step down; to disembark; to fall into, enter or come into [अव + कृ]. *Niddanī o.*, to fall asleep (F. Jāt. 3). *Niddanī anokkamanto*, getting no sleep (Dh. 81). *Sārajjāṇi okkami*, got into a nervous state (F. Jāt. 46). *Buddhānaṃ bhagavantānaṃ sattersu mahākaruṇā okkamati*, great compassion for mortals enters the hearts of the blessed Buddhas (B. Lot. 377). *Lajjiddhammaṃ okkamitvā*, becoming ashamed (Das. 44). *Magga (abl.) o.*, to get off the road, leave the road (Pāt. xxvi; Dh. 303), to make way for a person entitled to respect (Dh. 403). *Sa-muddā thalam okkamun*, came on shore; lit. descended from the sea on the land (Mah. 168). *Mā-*

*tukucchiṃ o.*, to enter the mother's womb, viz. to be conceived (see *Gabbhāvakkanti*). *Dīpakas-minṃ okkamimsu*, landed on an island (Mah. 46). Ger. *okkamma, okkamitvā* (Sen. K. 504).

**OKKANTI** (f.), Descent, falling upon [अव + कृ + क्त].

**OKKANTO** (p.p.p. *okkamati*), Descended, entered; embarked [अव + कृ + क्त]. Mah. 46, 131.

**OKKASSA** (ger.), Having dragged away or abducted [ger. fr. अवकृष्ट].

**OKKATṬHO** (p.p.p. *avakāḍḍhati*), Lowered, low [अवकृष्ट].

**OKKHITTO** (p.p.p.), Cast down, lowered [अव + कृ + क्त]. *Okkhittacakkhu*, with downcast eyes (Pāt. 20).

**OLAGITO** (p.p.p.), Hanging down [अव + लगित].

**OLAMBAKO** (adj.), Hanging [अवलम्बक]. Jāt. 51.

**OLAMBATI**, To hang down [अवलम्ब]. Dh. 191; Ten J. 114. Caus. *olambeti*, to suspend (Jāt. 9)

**OLAMBO**, Something hanging, an appendage [अवलम्ब]. *Muttolambo*, hanging festoons of pearls (Mah. 213).

**OLĀRIKO** (adj.), Large, great; gross, coarse; material [ओदारिक]. *Appatirūpaṃ olārikaṃ*, a gross impropriety (Dh. 293). *Oḍḍiko obhāso*, a broad hint. *Oḍḍiko sukhumo*, material and immaterial (Gog. Ev. 43, of the body and the mind respectively). The food which we take into our bodies is called *olāriko* or material, as opposed to the subtle Nutriment *phasso, manosañcetana*, and *viññānaṃ* (see *Āhāro*).

**OLIGALLO**, A dirty pool near a village (Ab. 684).

**LOKANAM**, Looking, looking at [अवलोकन].

Dh. 121, 155, 371. For *mukholokanaṃ*, see next.

**LOKETI**, and **LOKATI**, and **VALOKETI**,

To look, see, look at, behold, look down upon; to

look for, await, watch; to consider, regard [अव-

लोक]. *Lokaṃ olokento*, surveying the world

(Das. 1). *Phāsukaṭṭhānaṃ oloketvā*, looking out

for a comfortable place (Jāt. 8). *Ita e' ita ca olo-*

*kento*, looking this way and that (Ditto). *Mātugā*

*maṃ oloketvā*, having seen a woman (Ten J. 46).

*Dibbena cakkhund olokento*, seeing with the divine

eye (Alw. I. cxxiv). *Ākāsaṃ oluketvā*, looking at

the sky (F. Jāt. 52; so *nakkhattaṃ*, Das. 46).

*Adho o.*, to look down. *Olokesi mahābodhiṃ*,

fixed his gaze on the Bo-tree (Mah. 112, comp.

199). *Attano devasirīṃ olokento*, contemplating

his celestial bliss (Dh. 153). *Āññaṃāññaṃ ma-*

*khāni oluketvā*, looking in each other's faces (Dh.



- 390). *Olaketum pi asakkontā*, unable even to look you in the face (Dh. 154, comp. Alw. 101). *Asse olaketvā*, having examined the horses (Ras. 38). *Tvaṃ mama dhanacchedanaṃ na olokesi*, you don't consider the waste of my property (Dh. 93). *Anolokento viya*, as if he was not looking, viz. pretending not to see (Dh. 371, 372). *Buddha-bhaddiya samayaṃ olokento*, await his time for becoming a Buddha (Mah. 199). Pass. p.pr. *olokiyamāno*, being looked at (Dh. 372). *Analokitam*, a look or glance. *Avalokitamattana*, with a mere look. *Mukham o.*, is happily rendered by Mr. Trenckner, "to be a respecter of persons" (Dh. 125, 127, comp. *προσωπολήπτης*). Vij. renders *mukholokunadānaṃ*, "a gift made through partiality or favouritism" (Ten J. 35). *Mukholokena*, out of favouritism (Dh. 125).
- OLUMPIKO (*adj.*), Belonging to a raft [उलुप + इक्]. Crossing on a ratt (Sen. K. 390).
- OMAKO (*adj.*), Low, inferior, vile [अवमक्]. Ab. 700. *Omakasatto*, a low person (Dh. 164; Att. 190). Pāt. 81.
- OMASATI, To revile, reproach [अव + मृश]. Pāt. 83.
- OMASAVĀDO, Scornful, contemptuous, reproachful speech [अवमृश + अ + वाद्]. Pāt. 12, 83. Subh. quotes *khuṃsanagarahanavacane*, "said of harsh, reviling speech," and *jāti-dāhi ghaṭṭetvā vacane*, "said of speech reviling a man for his low birth, etc."
- OMUṆCATI, To take off, unloose, remove [अवमुच्]. *Abharaṇāni* (Dh. 142). *Muttādharaṇi* (Dh. 118; Jāt. 81). *Upphāṇā* (Pāt. xx). At Ras. 32 *omappitvā* is no doubt a mistake for *omuṇcitvā*. Of taking off clothes (Jāt. 9).
- OMUTTETI, To make water upon [अवमुच्]. Dh. 283.
- ONADDHO, and AVANADDHO (*p.p.p. onandhati*), Covered, bound [अवजक्]. *Ummāvanaddhupāḍā hatthi*, elephants whose feet were cased in leather (Mah. 169, comp. Ab. 140). *Andhakārena onaddho*, shrouded in darkness (Dh. 27). *Onaddhā vinaddhā sikkhā*, branches tangled together (F. Jāt. 7).
- ONAMATI, To bow, to stoop [अवनम]. *Anopamanto*, without stooping (B. Lot. 569). P.p.p. *onato*. Caus. *onameti*, *onāmeti*, to bend (*sarṇam*, Dh. 288).
- ONANDHANAM, Tying, entangling (from next).
- ONANDHATI, To cover; to bind [अवजक्]. P.p.p. *onaddho*. Comp. *Pilandhati*.

- ONATO (*p.p.p. oṇamati*), Bent, stooping [अवनत]. *Oṇataggā rukkhā*, trees with their tops bent.
- ONĀTO, and AVANĀTO (*p.p.p.*), Low-horn [अव + ज्ञात]. Pāt. 83.
- ONAVISATIVASSO (*adj.*), One who is less than twenty years old, i.e. under age for ordination (derivative of *ānavisativassa*).
- ONĪTO (*p.p.p.*), Drawn out, removed [अव + नीत]. *Oṇītapattapāpi*, whose hand is removed from the bowl, viz. who has finished his meal: *oṇīto pattato pāpi yena so oṇītapattapāpi* (Vij.).
- OPADHIKO (*adj.*), Belonging to upadhi [उपधि + क्].
- OPAGAVO, Belonging to Upagu [औपगव]. Sen. K. 389.
- OPAMMAṂ, A simile, comparison, metaphor, analogy [औपम्य]. Ab. 530. *Opammaṃ karohi*, give me an illustration, put an analogous case (Alw. I. xlii; Gog. Ev. 43). Das. 44.
- OPANAYIKO (*adj.*), Conducive [उपनय + इक्]. Sen. K. 418. As an epithet of *dhamma*, or the Truth, this word no doubt means leading to Nirvāṇa. Gogerly renders it "leading to perfection." Alw. I. 77, 87. Comp. *Niyyāniko*.
- OPAPĀTIKO (*adj.*), Accidental, phenomenal, apparitional [उपपात + इक्]. Ab. 741. This is one of the numerous Pāli words which have been sadly ill-treated by the northern Buddhists. It is simply formed from *upapāda*, "accident," and *opapātiko satto* means a being reborn in another world without the intervention of parents, and therefore as it were uncaused, and seeming to appear by chance. All the higher devas are *opapātika*, there being no sexual intercourse or birth in the higher heavens, and instances are even recorded of human beings having miraculously appeared ready-formed on this earth. The word *aupapātika* not being found in Sanskrit, it seems to have greatly puzzled the northern Buddhists, when in later times they came to translate the Pāli texts into Sanskrit, and having a confused idea of its meaning, they referred it to the root पद्, and coined a word औपपादक्, or औपपादक, as its equivalent (B. Lot. 394). Unfortunately for their etymology the compound verb उपपद् in Pāli means "to be born" in the usual way (e.g. *gabbhaṃ eke upapajjanti*, Dh. v. 126). For other instances of these northern blunders, see *Iddhipādo*, *Pātimokkho*, *Upādiseso*, *Paṭisambhidd*, *Uposatho*, *Phāsu*. I may add, that from not know-

ing the meaning of the Pāli *karavīka*, the author of the *Lalita Vistara* appears to have ascribed to Buddha the attribute of being sparrow-voiced! (B. Lot. 566).

**OPARAJJAM**, The office of sub-king, viceroyalty [उपराज + य]. Dh. 305, 416; Das. 46.

**OPASAMIKO** (*adj.*), Leading to quiet or cessation [उपशम + इक]. An epithet of *dhamma*, or. The Truth, as leading to Nirvāṇa.

**OPASILESIKO** (*adj.*), Relating to immediate contact, containing, embracing [औपसलिक]. A grammatical term designating one of the relations of the locative case (Sen. K. 333).

**OPATITO** (*p.p.*), Fallen down [अव + पतित].

**OPAVAYHO** (*adj.*), Intended for riding on [औपवाह]. Of a king's riding elephant (Ab. 366; Ten J. 27).

**OPĀYIKO** (*adj.*), Proper, fit, right [उपाय + इक, औपयिक]. Ab. 353; Sen. K. 418. Adv. *opāyikam*, right! good! yes! (Ab. 1144).

**OPUNĀTI**, To winnow, sift; metaphorically, to expose, lay bare, e.g. the fault of others [अव + पू]. Dh. 45.

**OPUÑJATI**, To heap or collect together [अव + पुञ्ज]. Alw. I. 103.

**ORABBIKO**, A butcher (?) [औरधिक]. Ab. 513, Sen. K. 391 (in both instances it is said to be one who lives by slaying rams).

**ORAM**, see *Oro*.

**ORAMATTAKO** (*adj.*), Belonging merely to the present life, mundane, sublunary [अवर + माव + क].

**ORAMBHĀGIYO** (*adj.*), Belonging to the lower part or lot, belonging to *kāma*bhava [अवरम + माव + य]. See *Saṃyojanam*. Sometimes wrongly written *orabh-* (Ras. 88).

**ORAPĀRAM**, The hither and the farther side [अवार + पार]. *Gaṅḍāya orapāramhi*, on both sides of the river (Mah. 127). See *Pārāpāram*.

**ORASASŪNUTĀ** (*f.*), Own-sonship [औरस + सुजु + ता]. Alw. I. vii.

**ORASO** (*adj.*), Legitimate, own [औरस]. *Sugatassa orasā puttā*, own sons of Buddha (Br.J.S.A., of the priests). *Oraso*, an own or legitimate son (Ab. 2). *Lokaṇāthorasā*, true sons of the saviour of the world (Mah. 20). *Sissoraso*, pupil-son (Alw. I. xiv).

**ORASO** (*adv.*), On this side [अवार + शस्].

**ORATO** (*adv.*), On this side [अवारतस्]. Kh. 20; Alw. I. 96.

**ORIMO** (*adj.*), Hither, on this side [अवार + इम]. *Orimaṃ tīraṃ*, near bank of a river. *Orimabhāge pacchimamāsassa*, on this side of the last month, viz. before the last month (Pāt. 82).

**ORO** (*adj.*), Below; less; posterior, later; hither, on this side [अवर, अवार]. Neut. *oraṃ*, the near or hither bank or side (Ab. 665. See *Orapāram*). *Oratopāraṃ gaecchati pūrato oraṃ āgacchati*, goes from this end of the field to the further end, and back again from the far end to this (Jāt. 57, of a king ploughing). Adv. *oraṃ*, less, subsequently, below, on this side (with abl.). *Tato oraṃ*, less than this (Pāt. xv), since then, subsequently to that period (Mah. 20), on this side of it. *Bhūñjassu pāragāṅgaṃ tvaṃ mā'gā oraṃ tato*, do thou rule over the country beyond the river, come not on this side of it (Mah. 62). *Mahābodhipaṭṭhānaṃ oraṃ*, since the setting up of the Bo-tree (Mah. 257). *Oram Gāmaṇivapiyā*, on this side of the G. tank (Mah. 67). *Oragaṅgā* (*f.*), district on the near bank of the river (Mah. 254, 62). Instr. *oreṇa* (*adv.*), within, in less than. With gen. *Oreṇa channaṃ vassānaṃ*, within six years (Pāt. 10, 11, 80).

**ORODHO**, Harem, seraglio, apartments of the royal ladies [अवरोध]. Ab. 215; Alw. I. 79; Mah. 35.

**OROHANAM**, Descent [अवरोहण] *Devorohanam*, descent from the deva world (Mah. 181; Kh. 20).

**OROHATI** and **ORUHATI**, To descend; to disembark [अववह]. *Paṭhavitalaṃ oruhi*, alighted on the earth (Mah. 114). P.pr. *orohanto* (Dh. 303; Das. 40). *Oruyha Damile*, falling upon the Tamils (Mah. 150). *Asaṇḍa oruyha*, leaving the pulpit (F. Jāt. 46). *Tamhā oruyha sēlamhā*, descending from that rock (Mah. 240). Ger. *orohitvā* (Mah. 167; Att. 8), *oruyha*, *avaruyha* (Dh. 99).

**OROPANAM**, Taking down, removal [अवरोपण]. Mah. 107. *Bhāra-m-oropanam*, delivery of a pregnant woman.

**OROPETI** (*caus. orohati*), To cause to descend, take down, put down [अव + रोपयति]. *Dapḍaṃ o*, to put away the stick, or to lay aside punishment (Dh. 430, comp. 310). *Oropetvā mahābodhiṃ*, taking down the Bo-tree from its car (Mah. 118). P.p.p. *oropito* (Mah. 206). Mah. 59.

**OSĀDETI** (*caus. osidati*), To cause to sink, to depress [अवसादयति]. Mah. 178.

**OSADHAM**, A herb; a herb used in medicine, a simple; a drug, medicine [औषध]. Ab. 330, 592;

Dh. 160; Mah. 70. *Vissadham jānāti*, knows a cure for snake-bite (Ras. 34).

**OSADHĪ** (f.), A herb, plant, annual [ओषधि, ओषधी] Ab. 541, 592. *Osadhitārakā*, or *osadhī tārakā* is the designation of a particular star that shines with a white light (see Cl. Gr. 39, Jāt. 23). In his Sinh. Dict. Clough has "Osadhitārakā (*osadhī medicine, tārakā a star*), the star that presides over medicine; the morning star." It is not, as one would expect, the moon. Subhūti sends me the following extracts from *Tīkās, pābhā etāya dhiyati osadhinam vā anubalappadāyikattā osadhīti evam laddhandmā tārakā*; and *andhakāram dahanti vināsenti osā te ettha dhiyanti patitṭhahantīti osadhī tārakāviseso, ussannā pābhā etāya dhiyattīti vā osadhī*. Comp. *seyyathā pi nāma osadhitārakā odāta odātavaypā odātānidassanā odātānibhāsā* (Par. S.). See also Dh. 99, *obhāsenti diśa sabbā osadhī viya tārakā*, "shedding light on every side like the morning star."<sup>1</sup>

**OSADHISO**, The moon [ओषधीश]. Ab. 52.

**OSAKKATI**, To draw back, refuse; to give way, retreat. Dh. 376. P.pr. *osakkamāno* (Ten J. 28). *Balam osakkati*, the army is giving way (Ten J. 29). Comp. *Paccosakkati*.

**OSĀNĀM**, and **AVASĀNĀM**, End, conclusion [अवसान]. Ab. 771; Dh. 356. *Osānadivase*, on the last day (Dh. 250). *Osānagāthā*, the final stanza (Ten J. 121). Loc. *avasane*, in the end, finally, ultimately (Dh. 341, 376).

**OSĀPEṬI** (caus.), To finish, complete [caus. अवसो].

**OSĀRANĀ** (f.), and **-NĀM**, Restoration of a priest who has been temporarily secluded from his brother priests as a penance for an offence (from *osāreti*). Pāt. 60, 92, 96.

**OSARANĀM**, Resort, rendezvous, haunt, habitation (from next). *Osaraṇaṭṭhānaṇi*, place of resort.

**OSARATI**, and **AVASARATI**, To go to, resort, repair, approach [अव + सु]. *Aham aham paṭhaman ti ekappahāren'eva osaranti*, run to church in a body saying, "I'll be there first, I'll be there first" (Pāt. xvi). *Tad avasari*, repaired thither. *Nadiyo osaranti mahodadhiṃ*, the rivers run into the ocean (Jāt. 28). Caus. *osāreti*, to lower; to

bring forward, to exhibit, to propound; to restore a priest who has been undergoing penance. *Ujukkam eva hattham o.*, to lower the hand into the bowl keeping it straight (Dh. 269). *Osāresi sakam matam*, exhibited his own knowledge (Mah. 251). *Osāressāmi saṅghassa Maṅgalasuttam*, I will propound to the priests the M. Sutta (Mah. 196). *Abbhānakammavāsena osāretabbo*, must be restored by an Abbhāna ceremony (Yātr.). *Osāreyyāti osāraṇakammam kareyya* (Pāt. 98). P.p.p. *osārito*, restored, rehabilitated (of a priest who has been undergoing penance, Pāt. 27). *Anosārito*, not yet restored, still in disgrace (Pāt. 92).

**OSĪDANĀM**, Sinking (from *osīdati*). Mah. 178.

**OSĪDĀPANĀM**, Causing to sink (from *osīdāpeti*). *Pajānam vaṭṭe osīdāpanasamattham*, able to make men sink in (the ocean of) Saṃsāra (Dh. 195).

**OSĪDATI**, To settle down, to sink, to decline [अवसद्]. *Kammante osīdamāne*, when business is declining. Of sinking in a fluid (F. Jāt. 7; Ten J. 36). P.p.p. *avasanno*. Caus. *osīdeti* (see sep.), *osīdāpeti* (Dh. 180).

**OSĪNCATI**, To sprinkle [अवसिच]. Dh. 96.

**OSO**, Beam, ray [ओष].

**OSSAJJATI**, and **OSSAJATI**, To give up, relinquish, renounce [अवसृज]. Ger. *ossajja* (Alw. I. vii). Aor. *ossajji*, *ossaji*. This word occurs in a somewhat difficult passage in Mah. 118, *kulchi so soḷasaḥ . . uropetvā mahābodhiṃ patitṭhāpetum ossaji*. Turnour's translation is conjectural; I think the meaning is, "having caused the Bo-tree to be taken down (from its car) by the sixteen castes in order to set it un (viz. plant it), he let it go;" the next words are, "the instant it was released from his hand." P.p.p. *ossajjho*.

**OSUMIKO** (adj.), Relating to heat [उष्मन् + इव].

**OTARANĀM**, and **AVAT-**, Descent, entrance into, going down into [अवतरण]. Ab. 981, 1118. *Tassa otaraṇasuddena*, at the sound of the bird's swoop (Dh. 154).

**OTĀRANĀM**, Causing to descend [अवतारण]. *Kūṭasakkhiṃ otāraṇam*, bringing a false witness into court (Dh. 100).

**OTARATI**, and **AVATARATI**, To descend; to disembark; to depart; to betake oneself to, go to, enter [अवतृ]. *Aham otarāmi*, I'll get down (from a cart, Dh. 300). *Pakkhe vissajjeto otari*, dropping his wings he swooped down (Dh. 154).

<sup>1</sup> Since writing the above, I have, with the help of Mr. Mutu Coomaraswamy, been able to identify it with the planet Venus.

*Thúpaṭṭhāne otarimsu*, they alighted on the site of the dagoba (Mah. 81). *Otaritvā*, having disembarked (Ten J. 89). *Nāvāya (abl.) otaranto*, landing from the ship (Mah. 41). *Ākāśā otari*, flew down (Ten J. 114). *Pāsāddā otarimsu*, they descended from the upper story of the palace (Das. 2). *Nadiṃ otarittā*, he descended into the river (Mah. 255). *Saraṃ otarati*, to go down to the lake side (Dh. 304; comp. 148). *Otarittā mahāṭṭhīm*, entered the main street (Mah. 249). *Caṅkamaṃ otari*, entered the cloister (Dh. 88). *Otari*, went down stairs (Dh. 175). *Otarathodakam*, go down into the water (Das. 4). Pass. *otiṇṇo*. Caus. *otāreti*, to cause to descend, to take down, to set down, to let down. *Gadabhaṣṣa piṭṭhito bhaṇḍāni otāretvā*, taking down his wares from the ass's back (F. Jāt. 14). *Puttakam me otārehi*, lift down my child (Dh. 155). *Otāresi Somadeviṃ*, assisted S. to alight from her carriage (Mah. 203). *Koṭṭhato vāhi otāriyamane disvā*, seeing paddy being taken out of the barn (Dh. 141). *Jetavanapokkharāṇatire mañcam'otāretvā*, having set down the couch at the brink of the J. tank (Dh. 148). *Ukkārabhūmiyaṃ otāretvā*, setting him down on a dunghill (Ten J. 56). *Nānaṃ otāreti*, appears to mean "to gain knowledge of," "to learn" (Dh. 319, 118).

**OTĀRO**, and **AVATĀRO**, Descent; entrance; a landing-place (*tiṭṭha*); a defect, fault (*vivara*) [अवतार]. Ab. 981, 1118. *Dīpabhāṣāya Saddhammotāraṃ akārayi*, caused the introduction of religion in the Sinhalese language (Mah. 83). As the name of a certain Pāli grammar *Bālavatāro (bāla-avatāro)* means, I think, Introduction of the young student to Pāli grammar. *Otārdpekkho viharati*, is constantly looking out for faults (Subh.).

**OTATO (p.p.)**, Covered, overspread, overgrown [अवतत]. Dh. 29.

**OTINNAKO (adj.)**, One who descends [next + क]. Das. 41.

**OTINNO**, and **AVATINNO (p.p.p. otarati)**, Gone down, descended; disembarked; having entered [अवतीर]. *Saraṃ otiṇṇo*, gone down to the lake (Dh. 304). *Saṅgamaṃ otiṇṇo*, having entered the fray (Dh. 170). *Dibbavamsāvatiṇṇam iva attānaṃ maññamānaṃ*, thinking themselves descended from a divine race (Att. 199). Disembarked (Mah. 17, 155). At Pāt. 4, *yo pana bhikkhu otiṇṇo*, pro-

bably means, as Gogerly translates it, "any priest who shall so lower himself as to . ."

**OTTĀPI (adj.)**, Fearful of sinning, conscientious [उत्ताप + इत्]. Alw. N. 121. The *o* is probably due to the false analogy of *ottappa*.

**OTTAPPAM**, Fear of sinning, shrinking from sin, having a tender conscience, conscientiousness. This word would be in Sanskrit औत्ताप, a derivative of उत्ताप. *Musāvādassa ottappam*, fear of speaking lies (Cl. Gr. 143). At Ab. 158 it is explained by *pāpabhīrutā*. Das. 41 says *pāpato ubbhegass' etam adhivacanam*, "this is a name for shrinking from sin;" and *kāyaduccaritādīhi yeva ottappatīti otta, pam*, "ottappa means a man's being distressed at sins of deed, word, etc." (comp. *Tappati*). See *Anottappam*, *Hirottappam*.

**OTTĀJO (adj.)**, Labial [ओष्ठ + ज]. The labial letters are *u, ū, p, ph, b, bh, m*.

**OTTĀRATI**, and **AVATTH-**, To spread; to cover; to scatter; to overspread, pervade [अववृत्]. *Ottāharanto gacchati*, spreads far and wide (Dh. 254, of an odour). Also p.pr. *avattāharamāno* (Jāt. 74). Of catching in a net (Dh. 337). *Turiya-bhaṇḍāni avattāharitvā*, scattering about their musical instruments (Jāt. 61). Caus. *Samuddena' otthārdpesuṃ taṃ desam*, caused that district to be submerged (Mah. 131). *Saddo sakalanagaraṃ avattāhareyya*, the sound would fill the whole city (Jāt. 62). P.p.p. *otthāṇo*. *Raṇṇo tejena otthāṇo*, overwhelmed by the merit of the king (Mah. 129). *Mārajālena otthāṇesu sattesu*, when mortals are caught in Māra's net (Dh. 337).

**OTTĀHO**, The lip [ओष्ठ]. Ab. 262, 1106; Dh. 159; Ras. 20. *Adharottho uttarottho*, the lower and upper lips (F. Jāt. 12).

**OTTĀHO**, A camel [उष्ट्र]. Ab. 502, 1106; Dh. 284.

**OVĀDAKO (adj.)**, Admonishing [अववाद + क]. Pāt. xiv.

**OVĀDATI**, To admonish, exhort, edify, advise, instruct [अववद]. Dh. 14; B. Lot. 305. *Thero ovaditvā añekadhū appamāde niyojesi*, the elder having administered exhortation to him in various ways urged him to be zealous (Mah. 261). *Rājānaṃ ovaditukāmo*, desirous of admonishing the king (F. Jāt. 17). Pass. p.pr. *ovadiyamāno*, being admonished (Dh. 110). P.p.p. *ovadito*. *Agatigamanam pahāya dhammena rajjāṃ karehīti ovadito*, having been thus admonished, "put away partiality and rule with justice" (Dh. 341).

- OVĀDO, Admonition, exhortation [अववाद]. Ab. 354; B. Lot. 304. *Mātāpitunnāṃ ovādaṃ sutvā*, listening to their parent's injunctions (Dh. 110). *Ovādaṃ deti*, to admonish (Ten J. 6). *Ovādadānaṃ*, admonition (Ten J. 6). *Ovādaṃ gaṇhāti*, to receive admonition, to take advice (Ditto).  
 OVARAKO, An inner room, store room [अव + वृ + अक]. Ab. 214, 943.  
 OVATTO (p.p.), Rained down [अव + वृष्ट]. Jāt. 18.  
 OVIJJHATI, To pierce, annoy [अव + व्यध्]. Pāt. 83; Ten J. 36.

## P.

- PA, A preposition much used in composition with verbs and their derivatives, Sansk. प्र. Ab. 1168.  
 PĀ, = प्राक्. See *Pageva*.  
 PABALATTAM, Power [प्रबल + त्व]. Ab. 1168.  
 PABALO (adj.), Strong, mighty [प्रबल].  
 PABANDHO, A continuous series; a narrative; a literary composition, fiction [प्रबन्ध]. Ab. 113. *Raño guṇappahandhena paṇandā*, delighted with the king's series of virtuous acts (Att. 210, 213).  
 PABBAJANAM, Embracing asceticism, becoming a Buddhist monk [प्रव्रज् + अण]. Dh. 141. See *Pabbajjā*. *Yasapabbajanam*, Yasa's entrance into the priesthood (Mah. 180).  
 PABBĀJANAM, Banishment; causing to become a Buddhist monk, ordination [प्रव्राजण]. Dh. 426.  
 PABBAJATI, To go forth, to exile oneself; to give up the world, to embrace the ascetic life; to become a Buddhist monk, to take the robe, to take orders [प्रव्रज्]. *Agārasmā anagāriyaṃ pabbajitum*, leaving house and home to go forth into the houseless state (Alw. I. 92). *Pabbaji Jinassane*, took orders, or embraced asceticism, in Buddha's religion (Mah. 210, comp. Ras. 29, *pabbajitvāna sāsane*, and Mah. 34). Fut. *pabbajissati* (Dh. 141, 153; Mah. 36). Imperat. 2nd pers. *pabbaja*, *pabbajāhi* (Dh. 139, 141). P.p.p. *pabbajito*. Caus. *pabbājēti*, to banish, to put away; to cause or induce to become a Buddhist monk; to admit to the priesthood, to ordain. *Rāgādimalaṃ pabbājento*, putting away the sins of lust, etc. (Dh. 426). *Saṅghamittāṃ bhikkhunīṃ taṃ pabbājetum viśajjiya*, having sent Saṅghamittā to ordain her (Mah. 111). *Mayaṃ attano putte pabbājema*, let us make our sons go into the church (Dh. 139). *Āyasmā Mahākaccā-*

*yano Sonam upāsakaṃ pabbājesi*, the venerable Mahākaccāyana ordained the lay brother Sona (Alw. I. 92). P.f.p. *pabbājantyo* (Mah. 111), *pabbā-jetabbo* (Alw. I. 72). P.pr. *pabbājayaṃ* (F h. 69).  
 PABBAJITATĀ (f.), State of being an ascetic or Buddhist monk [प्रव्रजित + ता] Dh. 411.  
 PABBAJITO (p.p.p. *pabbajati*), Having given up the world, having become an ascetic or Buddhist monk; having taken the robe, ordained [प्रव्रजित]. *Mahantam nātisaṅgham ohāya pabbajito*, having abandoned a large circle of kinsmen and entered the priesthood (B. Lot. 863). *Pabbajitakālato paṭṭhāya*, from the time he became a monk (Dh. 402). *Palāyitvā bhikkhūsu pabbajito hoti*, having fled, embraced the ascetic life among the Buddhist priests (Alw. I. 72). *Anupabbajitānaṃ*, of those who took orders from his example (Mah. 34) *Ga-haṭṭho vā pabbajito vā*, layman or priest (Dh. 346). Masc. *pabbajito*, an ascetic, a Buddhist monk or priest (Ab. 433; Dh. 69).  
 PABBAJJĀ (f.), Leaving the world, adopting the ascetic life; state of being a Buddhist monk or priest, the monastic life; taking the robe, ordination [प्रव्रज्या]. As a Buddhist technical term *pabbajjā* means the condition of being a Buddhist monk or nun. The ceremony of admission to the priesthood is called *pabbajjā* or *pabbajanam*, if viewed as the act of the recipient of orders, and *pabbājanam* (from the caus.) if viewed as the act of the priest conferring orders. The layman desiring to renounce the world, having chosen a monastery, goes to one of the upasampanna priests of that monastery, bringing with him a robe, and asks to be ordained. The priest then invests him with the robe, and makes him repeat the Sarnattaya or Creed, and the Dasasīla or Ten Commandments, and with this simple ceremony the candidate becomes a member of the saṅgha, or church militant of Buddha with all its holy privileges (see *Saṅgho*). Eight is the lowest age at which the candidate is admitted to the priesthood. Until he receives upasampadā or priest's orders (at the age of twenty), he is a Sāmaṇera, "novice" or "deacon."<sup>1</sup> The terms *pabbajita*, *samaṇa*, and

<sup>1</sup> I have taken these details from Chapter IV. of Hardy's Manual of Buddhism. A detailed account, by Mr. J. F. Dickson, of the ceremony of conferring deacon's orders by a chapter of priests, will be found in the Journ. Roy. As. Soc. 1874.

*bhikkhu* are applied to all members of the Buddhist priesthood; while *sūmaṇṇa* and *thera* designate respectively the orders of deacon and priest. The phrase *santike pabbajati* or *santike pabbajjāṃ labhati* is used of the recipient of orders: *Labheyyāma mayāṃ bhante Bhagavato santike pabbajjāṃ*, Lord, vouchsafe to let us receive ordination at thy hands (Dh. 124); *Satthu santike pabbajitvā*, having received ordination at the Teacher's hands (Dh. 105). Buddha at first ordained his disciples by merely saying, "Come So-and-so," e.g. *ehi Yasa*, "follow me, Yasa" (Dh. 119). Vij. has pointed out to me that *ehibhikkhupabbajjā* at Dh. 119 is a compound, which he renders "come-priest-induction." The phrase *ehibhikkhubhūrenā pabbajetvā*, a little further on, he renders, "having robed him with the formula, Come, priest."—*Tāpasapubbajjāṃ pabbajitvā*, having adopted the ascetic life of a hermit (Dh. 406, Jāt. 8). *Isipabbajjāṃ pabbajitva*, having adopted the ascetic life of a Rishi (F. Jāt. 2; Ten J. 107). *Pabbajjāṃ yāci sādaro*, reverently requested admission to the priesthood (Mah. 34). *Pabbajjā mahatī matā*, holy orders are much thought of (Mah. 36). *Pabbajjāpekho*, desirous of ordination (Pāt. 59). *Pabbajjāsukham*, the bliss of retirement from the world (Jāt. 65).

**PABBAJJATĀ** (*f.*), State of being a Buddhist monk [प्रव्रज्या + ता]. *Gaṇha pabbajjatanā*, take holy orders (Mah. 251).

**PABBAJO** (*adj.*), Made of bulrushes [पर्बन् + ज]. Dh. 345 (*tiṇehi vā saṇhāvākadālhi vā rajjūṃ k'itvā*). At Pāt. 86, *vāka-usiramuṇṇapabbajjādānaṃ aññataraṇaṃ*, where it seems to be used as a noun meaning reed or bulrush.

**PABBAṂ**, A knot or joint in a branch or creeper, or in a cane or reed, or in grass; certain days of the lunar month, the full and change of the moon, &c. [पर्बन्]. Ab. 600, 889. *Angulipabbaṃ*, a finger joint (Pāt. 105).

**PABBATĀYATI**, To act like a mountain (denom. from पर्व). Sen. K. 434.

**PABBATEYYO** (*adj.*), Belonging to mountains पावतय. *Pabbateyyā nāga*, mountain Nāgas (Mah. 5).

**PABBATO**, A mountain [पर्वत]. Ab. 605. The neut. pl. *pabbatāni*, at Dh. v. 188, is probably an instance of attraction (the termination being adopted from the foll. *vandāni*). Mount Meru is

called *pabbatarājā*, king of mountains (Gog. Ev. 15).

**PABBHĀRO**, A cave in a mountain [पारभार]. *Nandamūlakapabbhāraṃ agamaṃsu* (Dh. 178, Rogers translates it "mountain cave"; Ten J. 120). *Cetiya-pabbate pakkhipāpesi Kanīraṃ pabbhāramhi asīlake*, "imprisoned those impious persons in the Kanīra cave, in the Cetiya mountain" (Mah. 216, I have given Turnour's rendering). *Paṇḍavapabbatapabbhāre nisinno*, sitting in the P. mountain cave (Dh. 118).

**PABHĀ** (*f.*), Light, radiance [प्रभा]. Ab. 64.

**PABHAṆGUṆAṂ**, Breaking up, dissolution, destruction, decay, corruption [प्रभञ्जन]. Dh. 25, 27. From Dh. 301 there appears to be also a form *pabhaṅgu* = प्रभङ्ग; for the *u* comp. *kammudā*, *sammūṇṇā*, *keṭubha*, *addhagā*, *kataññā*, etc.

**PABHAṆKARO** (*adj.*), Light-giving [प्रभा + कर]. Sen. K. 474. Epithet of the sun (Ab. 62; Gog. Ev. 29), epithet of Buddha (B. Lot. 332).

**PABHĀSATI**, To talk, to prate [प्रभाष]. F. Jāt. 49, 50.

**PABHĀSETI** (*caus.*), To illumine [प्रभासयति]. Dh. 31, 68.

**PABHĀSO**, Shining, illumination [प्रभास]. Ten J. 47.

**PABHASSARO** (*adj.*), Shining, bright [प्रभास्वर]. Mah. 182; Dh. 91, 95.

**PĀBHATAṂ**, Money, price; a present, douceur [प्राभृत]. Ab. 355, 471, 1127.

**PABHĀTI**, To become light, to begin to dawn [प्रभा]. *Pabhāyamāṇāya rattiya*, as night was yielding to day (Dh. 155).

**PABHĀTO** (*p.p.p.* last), Become clear or light [प्रभात]. *Pabhātīya rattiya*, when night gave way to dawn, lit. when the night had become light (Ten J. 46). Neut. *pabhātāṃ*, morning, daybreak (Ab. 68). Loc. *pabhāte*, in the morning, at dawn (Mah. 81, 166).

**PABHAVATI**, To spring up, arise, originate; to be able [प्रभू]. *Himavantā pabhavanti pañca mahānadiyo*, the five great rivers take their rise in H. (Sen. K. 318). *Dhanmaṃ kothetvā pabhavāmi*, I am able to preach the Law (Ras. 22). See *Pahoti*, *Pahūto*.

**PABHAVO**, Production, birth; origin, source, cause; place where an object is first perceived, birthplace [प्रभव]. Ab. 91, 900. *Neruttikānaṃ pabhava-*

- bhūto*, who was the father of philologists (Alw. I. xxix).
- PABHĀVO, Power, might, majesty, dignity [प्रभाव]. Ab. 351; Das. 5.
- PABHEDANAM, The juice that flows from an elephant's temples when in rut [प्रभेदन]. Dh. 57.
- PABHEDO, Difference, distinction; sort, kind [प्रभेद]. *Lavanassa pañca pabhedā*, five kinds of salt (Ab. 461). *Navappabhedo*, nine-fold. *Iddhippabhedo*, the different sorts of supernatural power.
- PABHIJJATI (*pass.*), To be split, to be broken, to burst open; to be broken up, to perish [प्रभिद्यते]. Dh. 401. *Akkhīni c'eva kilesā ca pabhijjāsu*, at once eyesight and human passion were destroyed (Dh. 83). Ger. *pabhijjitrā* (Pāt. 117). P.p.p. *pabbhinno*, broken off, separated; of an elephant, mad, furious; discriminated. Ab. 362; Dh. 405; Alw. K. 65. *Hatthippabbhinno*, an elephant in rut, a furious elephant (Dh. 58). *Pabbinnā dvīdhā*, divided into two parties (Mah. 107). See *Paṭisambhiddā*.
- PABHŪ (*adj.*), Able, powerful [प्रभु]. *Gaṇhantu pabhū me dhītaraṃ*, let them who are able take my daughter (Mah. 5<sup>5</sup>). Masc. *pabhū*, lord, master, owner (Ab. 725). *Arañṇassa pabhū*, lord of the forest (Sen. K. 330).
- PABHUTI (*f.*), Commencement [प्रभृति]. At the end of a compound used in the sense of "commencing with," "et cætera." *Gabbhirappabhuti*, the words beginning with Gabbhira (Ab. 670). *Satthesu nekesu api Sīhalesu chandonighaṇḍupphabhutisu*, in many Sinhalese sciences, prosody, philology, etc. (Alw. I. 112).
- PABHUTI (*adv.*), Since, after, subsequently to [प्रभृति]. With abl. *Punadivasato ppabhuti*, from that day forward. *Tato pabhuti*, from that time forward, thenceforth (Mah. 207). As last part of a compound: *cirappabhuti*, "depuis longtemps" (Mah. 69), *ajjappabhuti*, from to-day (Sen. K. 428), *hiyoppabhuti*, since yesterday (Sen. K. 427), *tadāppabhuti*, from that time (Mah. 129).
- PABHUTTAM, Lordship [प्रभूत्व]. Ab. 898.
- PABODHANAM, Waking, arising; instruction [प्रबोधन].
- PABODHETI (*caus. pabujjhati*), To arouse, to set going, to give rise to [प्रबोधयति]. *Sādhukāraṃ pabodhayi*, raised a shout of Sādhū (Mah. 113).
- PABODHO, Awakening, enlightenment, instruction

- [प्रबोध]. *Bālapabodho*, instruction of the ignorant (Alw. I. xiv).
- PABUJJHATI, To wake up, rouse oneself; to be awake, to watch, to be vigilant [प्रबुध्यते]. Dh. 52. Aor. *pabujjhi* (Ten J. 113). Ger. *pabujjhitvā* (F. Jāt. 4). P.p.p. *pabuddho*, awakened, vigilant, enlightened (Ras. 40; Dh. 52; Jāt. 50). Caus. *pabodheti*.
- PACĀ (*f.*), Ripeness [पक् + आ]. Ab. 762.
- PĀCĀ (*f.*), Cooking, digesting [पाचा]. Ab. 972.
- PĀCAKO, A cook [पाचक]. Sen. K. 514.
- PACĀLAKO (*adj.*), Shaking, swinging [प्रचालक]. Pāt. 21.
- PACALĀYIKĀ (*f.*), Nodding, dozing [प्रचलाय + इका]. Ab. 176.
- PACALO (*adj.*), Shaking, trembling [प्रचल].
- PACANAM, Cooking [पचन]. Sen. K. 471.
- PĀCANAM, A goad [प्राजन]. Ab. 448. Comp. *Pāceti*.
- PACANDATI, To be furious [प्र + चण्ड]. Dh. 401.
- PĀCANO (*adj.*), Causing to ripen or come to perfection [पाचन]. Jāt. 20.
- PACĀPETI (*caus. pacati*), To cause to be cooked. Dh. 126, 302; F. Jāt. 15. Pass. *pacāpīyati* (Cl. Gr. 128).
- PĀCARIYO, A pupil [प्राचार्य].
- PACATI, To cook, dress food; to digest; to be tormented in hell [पच]. *Tassa maṃsaṃ pacitvā*, having cooked its (the boar's) flesh (F. Jāt. 4, comp. 55). *Bahūni vassasatasahasāni niraye pacitvā*, having suffered in hell many hundred thousand years (Dh. 177, 205, 394). Pass. *paccati*, to be cooked, to be tormented, to ripen, to come to perfection. *Niraye paccati*, to be tormented in hell (Dh. 148, 149, 394, 395). *Yadā ca paccati pāpaṃ*, but when his sin has brought forth fruit (Dh. 13). P.p.p. *pakko*, *pacito*. Caus. *pacāpeti*, *pāceti*.
- PACCABHĀSI, see *Paṭibhāsi*.
- PACCĀCIKKHATI, To reject, repudiate, disallow [प्रत्याचक्ष]. Pāt. 99. See also *Paccakkhāti*.
- PACCĀDESO, Rejection, refusal [प्रत्यादिश]. Ab. 775.
- PACCĀGACCHATI, To return [प्रत्यागमन]. Aor. *paccāgami*, *paccāgamāsi* (Dh. 223, 263). Fut. *paccāgamissati*.
- PACCĀGAMANAM, Return [प्रत्यागमन]. Dh. 149.
- PACCAGGHO (*adj.*), New [प्रत्यय]. Ab. 713; Att. 141; Jāt. 80.
- PACCĀHARATI, To bring back, take back [प्रत्याह]. Sen. K. 209; Pāt. 103; Jāt. 20.



**PACCĀHĀRO**, Drawing back, refusal, objection ; restraint of the organs, abstraction [प्रत्याहार]. Ab. 1018 ; E. Mon. 305. *Kiñci paccāhāraṃ akatvā*, not making any difficulties. lit. not at all making a refusal. (Dh. 402).

**PACCĀJĀYATI**, To be born, to be reborn in a new existence [प्रति + आ + जात]. P.p.p. *paccājāto*. *Nīcakule paccājāto*, born in a low family.

**PACCAKKHĀNAM**, Rejection, denial, refusal [प्रत्याख्यान]. Ab. 773.

**PACCAKKHĀTI**, To reject, refuse, deny, disallow, repudiate, abandon [प्रत्याख्या]. Pāt. xliii. Ger. *paccakkhāya* (Dh. 93 ; Pāt. 3). *Sikkhaṃ p.*, to abandon the precepts (Pāt. xliii, 3 ; Gogerly adds "and return to a layman's life"). P.p.p. *paccakkhāto*. *Vejjena paccakkhāto*, given up by the doctor, viz. he would have nothing more to say to him (Dh. 83). *Sikkhāpaccakkhātako*, one who has abandoned the precepts (Pāt. 28). Comp. *Paccācikkhati*.

**PACCAKKHO** (*adj.*), Perceptible to the senses, visible, evident, present [प्रत्यक्ष]. Ab. 716. *Paccakkho attīto kālo*, determinate past time (Sen. K. 428). *Paccakkhakaraṇaṃ*, making clear or evident (Pāt. 68).

**PACCAKKOSANAM**, Recrimination (from next). Dh. 388.

**PACCAKKOSATI**, To revile in return, to recriminate [प्रत्याकुश]. Dh. 102.

**PACCĀMITTO**, An enemy, adversary [प्रत्यमित्र]. Ab. 345 ; F. Jāt. 3.

**PACCANAM**, Being tormented (from *paccati*). Dh. 145.

**PACCĀNGAM**, Minor limb ; minor requisite [प्रति + अङ्ग]. *Dīghādīhi aṅgapaccāngehi saṅghitaṃ attabhāvaṃ*, the human frame provided with the greater and lesser members (Dh. 312, comp. 234). *Rathassa aṅgapaccāṅgaṇi*, the principal and minor parts of a chariot. *Sabbāṅgapaccāṅgasampannaṃ nagaraṃ*, a city provided with all requisites great and small.

**PACCANĪKO** (*adj.*), Opposite, adverse, hostile [प्रत्यनीक]. Ab. 345.

**PACCAÑJANAM**, Anointing [प्रत्यञ्जन].

**PACCAÑÑASI**, see *Paṭijānāti*.

**PACCANTAM** (*adv.*), Finally [प्रति + अन्त]. Dh. 128. *Paccantaṃ yeva parinibbāyati*, finally attains Nirvāṇa.

**PACCANTIMO** (*adj.*), Same meaning as next [प्रत्यन्त + इम]. Alw. I. xlv, 94.

**PACCANTO** (*adj.*), Bordering on, adjacent, skirting [प्रत्यन्त]. *Paccantaṃ nagaraṃ*, a frontier fort (Dh. 56). *Paccantadeso*, *paccantapaḍeso*, *paccantajanapado*, border country, foreign country (Alw. I. 74 ; Ten J. 111, 114). *Paccantagāmo*, a border village (Dh. 81 ; Mah. 44). *Netvā paccantaṃ āvāsaṃ*, having got him safely over the border (lit. having brought him to a border residence, Mah. 255). *Paccantaselo*, an adjacent hill, a small hill near a mountain (Ab. 1030). Masc. *paccanto*, border, frontier, a bordering or foreign country, one occupied by barbarians (Ab. 186). *Vihārapaccante vasati*, lives in the outskirts of the monastery viz. outside it (Das. 38 ; Ten J. 13 ; Dh. 302). *Paccantaṃ otarivā*, repairing to a border country (Ten J. 51). *Paccanto* evidently may mean the district just within the border of a kingdom, the more distant provinces of a kingdom, e.g. see Dh. 221, *paccanto kupito*, our border provinces are agitated or in insurrection ; also Dh. 128, *paccante kupite tassa vūpasamattāya pesitā paccantaṃ vūpasametvā pitu santikaṃ āgamuṃsu*, the border provinces having broken into revolt, the princes having been sent to reduce them to order, and having accomplished their mission, went back to their father ; see also Dh. 336.

**PACCANUBHOTI**, To enjoy one by one [प्रत्यनुभू].

**PACCAPĀDI**, see *Paṭipajjati*.

**PACCARI** (*f.*), A raft. Ab. 665. *Paccari* is the name of one of the ancient collections of aṭṭhakathās (Pāt. xv).

**PACCĀROCETI** (*caus.*), To say in return [प्रति + आ + रोचयति]. *Tam eva pucchāṃ theassa paccārocesi*, retorted this very question on the thera (Mah. 32).

**PACCĀSĀ** (*f.*), Expectation, desire, hope [प्रत्याशा]. Pāt. 8, 106, 114.

**PACCĀSĪMSATI**, To desire, long for, look for, expect [प्रति + आ + शंस]. With inf. *Dātum paccāsiṃsati*, is longing to give (Dh. 108). With acc. *Āgamaṇaṃ p.*, to long for or await a person's return (Dh. 212, 85, 300). P.pr. *paccāsiṃsantaṃ* (Dh. 130). P.f.p. *paccāsiṃsitaḥ* (Pāt. 108). With loc. *Mayi p.*, expects of me.

**PACCASSOSI**, see *Paṭisundati*.

**PACCATI**, see *Pacati*.

**PACCATTAM** (*adv.*), Singly, severally, individually [प्रत्यात्मम्]. Dh. 30; Alw. I. 77; Sen. K. 215.

**PACCATTHARANAM**, A cushion or carpet to sit on; the cushions or bedding of a couch [comp. प्रत्यास्तार]. Mah. 164; Dh. 174, 302.

**PACCATTHIKO** (*adj.*), Hostile, adverse [प्रत्यर्थिक]. Das. 25. *Paccatthikā janā*, the disaffected inhabitants (Mah. lxxvii). *Paccatthiko*, an enemy (Ab. 344; Jāt. 8; Mah. lxxvi). *Atthapaccatthikā*, friends and foes (Das. 25).

**PACCAVEKKHANAM**, Looking at, consideration, contemplation [प्रत्यवेक्षण]. Dh. 102, 119; Das. 44; Ab. 794. There are five paccavekkhanas or subjects of self-examination for the Sotāpanna, Sakadāgāmin and Anāgāmin. They are the Path, the Fruition of the Path, the passions already destroyed, the passions yet to be destroyed, and lastly Nirvāṇa. The following is the text as applied to the Sotāpanna, *Eso maggaṃ paccavekkhati, phalaṃ paccavekkhati, pahīnakilese paccavekkhati*, "tato ime nāma kilesā avasītthā" *ti uparimaggattayavajjhe kilese paccavekkhati, avasāne "ayaṃ me dhammo dhammapato paṭi-viddho" ti amataṃ nibbānaṃ paccavekkhati* (Vis. Magga). The Arhat, having no human passion remaining, has only four paccavekkhanas. (I owe the above to Vjesinha.)

**PACCAVEKKHATI**, To look at, regard, consider, contemplate [प्रत्यवेक्ष]. Dh. 293.

**PACCAYĀKĀRO**, This is a compound of the adverb *paccayā* with कार् (compare words like इकार, संधुकार. फुत्कार), and is used to designate the Nidānas or the Paṭiccasamuppāda (*avijjāpaccayā saṅkhārā*, etc.). *Paccayākāre* (loc.) *ñānaṃ*, knowledge of the causes of existence (Dh. 118, 319, comp. Man. B. 179). B. Lot. 532.

**PACCAYIKO** (*adj.*), Trustworthy [प्रात्ययिक].

**PACCAYO**, Belief, conviction, trust, faith; ground, motive; cause; a requisite or necessary; in grammar an affix [प्रत्यय]. Ab. 91, 857. *Ahaṃ imesaṃ paccayo paṭiṭṭhā jāto*, I became their trust and refuge (Dh. 329). *Ko hetu ko paccayo*, what is the reason, what is the cause . . ? (followed by dat.). *Yo tesāṃ paccayo hoti*, he who instigates them, lit. he who is a cause to them (Dh. 90). *Kāyaviveko 'va cittavivekassa paccayo hoti*, bodily seclusion stands to mental abstraction in the relation of cause and effect (Dh. 270). *Kocid eva paccayo sandāgamanāya*, any (proper reason) for visiting the

army (Pāt. 15). *Mamedāṃ sāsādānaṃ sabbaññu-taṇḍalābhāya paccayo bhavatu*, may this offering of my head be the cause of my receiving omniscience (Att. 215). *Etad eva paccayaṃ karitvā anaṇṇaṃ*, giving this as his only reason, lit. making this thing and no other his motive (Pāt. 15, 18). At. Dh. 148, the words *āyatibhavassa paccayaṃ kātuṃ sakkhissati* appear to mean "he will gain assurance of future happiness," lit. "he will make confidence of future existence." The twelve Nidānas are also called Paccayas (*khayo paccayaṇaṃ*, cessation of the causes of existence, Journ. Ceylon As. Soc., 1845, p. 17). *Tathārūpo paccayo*, a reason of this sort, viz. a sufficient or satisfactory reason (Pāt. 15, 27, 90). The four paccayas or necessities of a Buddhist priest are *civaraṃ*, *piṇḍapāto*, *sandānaṃ*, *bhesajjaṃ*, clothing, food, bedding, medicine (see *Catupaccayaṃ*). *Paccayasanto*, contentment with the four requisites, one of the virtues of a Buddhist priest (Alw. I. 88). *Mahagghehi paccayehi*, with priestly requisites of a costly description (Alw. I. x). *Gilānapaccayā*, requisites for the sick, medicines and sick diet (Mah. 37; E. Mon. 81). *Paccayadāyako*, one who maintains a Buddhist priest, supplies him with the necessities of life (Dh. 103).—The abl. *paccayā* is used adverbially as the second part of a compound, in the sense of "by means of," "in consequence of," "as the result of." *Tesaṃ kamma-paccayā*, on account of their evil Karma (Kh. 11). *Taṇhāpaccayā upādānaṃ*, from Desire springs Attachment, lit. "as a consequence of Desire (there is) Attachment" (Alw. N. 36; Gog. Ev. 69; B. Lot. 521). *Tassa pupphārāme caritapaccayā*, on account of or as a consequence of his going into the flower-garden (Dh. 228).

**PACCEKO** (*adj.*), Each one, single, several [प्रत्येक]. *Paccekabūhasu gahetvāna*, taking her by each of her arms, viz. one holding her at each side. *Paccakaputtāṃ*, each several question (Pāt. 2, comp. 8). *Paccekabuddho*, or *paccakasambuddho*, a Pratyeka Buddha, that is, one who has attained, like a Buddha, by his unaided powers the knowledge necessary to Nirvāṇa, but does not preach it to men (Mah. 5, 27; B. Int. 94, 297, 438; Alw. I. 76; Ten J. 119; Man. B. 37). He is not omniscient, and is in all respects inferior to a *sammāsambuddho* or Supreme Buddha (E. Mon. 290). *Paccekabodhisatto*, one destined to become a Pratyeka Buddha

(Ten J. 119). *Paccekabodhi*, the condition of a Pratyeka Buddha, Pratyekabuddhaship (Kh. 14). *Paccekabodhiññāṇaṃ*, the knowledge conferred by Pratyekabuddhaship (Ten J. 117).—*Paccekam* (*adv.*), singly, individually, severally. *Pūjemi te 'haṃ paccekam vihárena*, I will present them with a vihāra each (Mah. 26). *Tesaṃ pūddāsi paccekam*, gave to them severally (Mah. lxxxix).

PACCEṬI, To return, to come back upon [प्रती].

Dh. 23. P.p.p. *patīto* (which see).

PACCHĀ (*adv.*), Behind, back, afterwards; westwards [पश्चात्, पश्चात्]. With abl. *Jinanibbānato pacchā*, after the death of Buddha (Mah. 22). With gen. *Raṇṇo pacchā nisīno*, sitting behind the king (Mah. 156). *Mamsaṃ khēditvā pacchā gantum*, eat his flesh and then be off (F. Jāt. 4). *Pacchā adhammikehi brāhmaṇeḥi kato*, composed in later times by irreligious brahmins (Alw. I. cxiv). *Pubbe pamajjitvā pacchā na ppamajjati*, having first been indifferent to religion, afterwards ceases to be indifferent (Dh. 31). *Pacchā gacchanta*, walking behind (Att. 196, so *pacchā yanta*, Mah. 228). *Pacchā pesento*, sending (a present) afterwards or in return (Alw. I. 75). *Pacchā-laddho*, subsequently received (Ten J. 34). *Pacchābhīmukho*, facing the west. Comp. *Pacchato*.

PACCHĀBANDHO, This is a nautical term, apparently designating a large oar used by way of rudder. Subhūti writes to me, “*nāvē nohot ulumpayé passakelavaré habalayi*, it is an oar at the posterior extremity of a boat or raft,” and he quotes the Tīkā on Abhidhānappadīpikā as follows, *tarassa pacchābhāge bandhitūbo ti pacchābandho*, “it is called pacchābandha because it has to be fastened in the stern of the raft.”

PACCHĀBHĀGO, Hind or after part [पश्चात् + भाग]. Dh. 416.

PACCHĀBHATTAM, After a meal, after the noon-day meal, in the afternoon [पश्चात् + भक्त]. Mah. 87, 89; Dh. 175.

PACCHĀBHATTIKO (*adj.*), One who eats afterwards, i.e. after it has become improper to do so [पश्चात् + भक्त + इक]. Visuddhi Magga says, *pavāritena satā pacchā laddhaṃ bhattaṃ nāma pacchābhattaṃ, tassa pacchābhattassa bhojanam pacchābhattabhojanam, tasmim pacchābhattabhojane pacchābhattasāññaṃ katvā pacchābhattam sīlam assāti pacchābhattiko*. The seventh Dhutaṅga precept is *khalupacchābhattikaṅgam*, and

the foll. explanation of it is given by Hardy at pp. 99, 100 of East. Mon., “The priest who keeps this ordinance cannot eat any more after he has met with that which is akapa,<sup>1</sup> i.e. if he has for any reason to refuse that which is brought to him when he is eating; or if he be presented with that which is improper to be eaten from its loathsomeness or otherwise. He who keeps the superior ordinance may only eat that which is in his mouth and nothing more, although even the first handful of food that he takes is akapa. He who keeps the middle ordinance may eat that which is akapa, but nothing more. He who keeps the inferior ordinance may eat as long as he remains in one seat.” Clough, in his Sinhalese Dictionary under Telesdhūtāṅga, calls it Pacchābhattikaṅga, and this word he explains in its place as follows, “Pacchābhattikaṅga s. (*paccha after*, *bhaktika not desired* [sic], *aṅga an ordinance*), an ordinance of the *buddhist* priesthood enjoining it upon the priests to live on one meal a day, which meal must not be eaten before or after midday.” Vjiesinha writes to me, “The aṅga enjoins the non-acceptance of a second course in meals: the yogin accepts the first bowl of meat offered, but refuses to be served with any other whatever. Buddhaghosa thus explains the first part of the compound, *khalūti patisedhanatthe nipāto . . . na pacchābhattiko khalupacchābhattiko . . . paṭikkhittatirittabhojanass' etaṃ nāmaṃ*, *khalu* is an indeclinable used in the sense of refusal, *khalupacchābhattiko* is equivalent to *na pacchābhattiko*, the term is used for one by whom food in excess of what is permitted is refused” (comp. *Atiritto*). Vj. also quotes from a commentary the foll. whimsical derivation, *khalūti eko sakuniko, so mukkena phalaṃ gahetvā tasmim patite puna aññaṃ na khādāti, tādiso ayan ti khalupacchābhattiko* (comp. E. Mon. 99). Hardy's explanation above given is undoubtedly the correct one, as the foll. passage, which I take from Visuddhi Magga, will show, *Khalupacchābhattikaṅgam pi “atirittabhojanam paṭikkhipāmi” “khalupacchābhattikaṅgam samādiyamāmi” imesaṃ aññatara-vacanena samādinnaṃ hoti. Tena pana khalupacchābhattikena pavāretvā punabhojanam kappiyaṃ karetvā na bhuñjitabbaṃ idam assa vidhā-*

<sup>1</sup> The Sinhalese form of *akappiya*.

*nam, paḥhedato pana ayam pi tividho hoti. Tatha ukkaṭṭho yasmā paṭhamapiṇḍe pavāraṇaṁ nāma vāṭṭhi tasmim̐ pana ajjohariyamāne aññaṁ paṭikkhipato hoti tasmā evaṁ pavārito paṭhamapiṇḍam̐ ajjoharitoḍa dutiyapiṇḍam̐ na bhuñjati. Majjhimo yasmim̐ bhojane pavārito tad eva bhuñjati. Muduko yāva āsanaṁ na vuṭṭhāti tāva bhuñjati.*

PACCHĀBHĀVO, Posteriority [पश्चात् + भाव].

PACCHĀJĀTO (*adj.*), Born afterwards, junior [पश्चात् + जात]. Cl. Gr. 92; B. Lot. 463.

PACCHĀMUKHO (*adj.*), Looking westward [पश्चात् + मुख]. Att. 135.

PACCHĀNIPĀTĪ (*adj.*), One who retires to rest after another [पश्चात् + निपातिन्]. This is an epithet of a good servant. The Comment on Sām. S. says, *pacchā sāmikassa nipatati sayanaṁ karotīti pacchānipāṭī*, "p. is one who lies down and sleeps after his master."

PACCHĀNUTĀPANAM̐, Remorse [पश्चात् + अनुत्तापन]. Dh. 326.

PACCHĀSAMANO, A junior priest who accompanies a senior priest when he leaves the monastery to beg alms or to make a journey, and walks behind him at a short distance [पश्चाच्छ्रमण]. B. Lot. 314 (note 2); Pāt. 22. *Ekam̐ pacchāsamaṇam̐ gaheṭvā*, taking with him an attendant priest (Das. 1). Buddha is accompanied by one (Das. 30).

PACCHĀTĀPO, Repentance, remorse [पश्चात्ताप]. Ab. 169.

PACCHATO (*adv.*), After; behind; back [पश्च + तत्स]. Dh. 62. *Pacchato āgataṁ disvā*, seeing him approach from behind (Mah. 63). *Pacchato olokeṇā*, looking back, looking behind them (Dh. 154). With gen. *Tava p.* after you (Mah. 81). *Mama p.* after my time (Dh. 129). *Sabbesaṁ tevaṁ p. gacchantam̐*, walking behind them all (Dh. 114). *Mama puttana katakammaṁ pacchato pacchato anubandhi*, the deed done by my son followed ever in his footsteps (Dh. 89). *Rodanto p. p. agamāsi*, continued to walk behind weeping (Dh. 109). *Cora p. p. anubandhimsu*, the robbers still pressed in pursuit (Ras. 40).

PACCHEDANAM̐, Cutting off, removal [प्रच्छेदन].

PACCHI (*f.*), A basket. Ab. 524; Alw. I. 103; Mah. 204.

PACCHIJJATI (*pass.*), To be cut off, to be destroyed; to be cut short, to cease [fr. प्रच्छिद्]. *Paṇḍo pacchijjī Dāmiḷo*, the Tamil dynasty be-

came extinct (Mah. 256; Ten J. 2). P.p.p. *pacchinno* (Mah. 239).

PACCHIMO (*adj.*), Hindermost; last; western [पश्चिम]. Ab. 29, 714. *Pacchimā disā*, the west (Alw. I. 94; Kh. 20). *Pacchimodadhitīram̐*, the shore of the western sea, viz. the west coast of Ceylon (Mah. 217). *Pacchimadvāram̐*, west gate of a city (Mah. 66); also the back door of a house. *Pacchimabhavo*, last existence (before attaining Nirvāṇa). *Pacchimabhaviko*, one in his last existence before attaining Nirvāṇa (Jāt. 56). *Pacchimuttaro*, south-western (Mah. 66).

PACCHINNO, see *Pacchijjati*.

PACCORŪHATI, To come down again [प्रत्यवर्तते]. *Yānaṁ paccorohitvā*, having alighted from her carriage (Dh. 231). *Nāga p.*, to dismount from an elephant.

PACCOSAKKATI, To retreat. Mah. 156.

PACCUĀVATTATI, To retreat [प्रति + उद् + ञ् + वृत्]. P.p.p. *paccuāvatatto* (Mah. 194).

PACCUDDHĀRO, This appears to have been some formal ceremony gone through when a priest was presented with a robe; Gogerly calls it "regular form of investiture" [प्रत्युद् + ञ्]. Pāt. 16, 48, 91. The verb *paccuddharati* occurs at Pāt. 76. The form appears to have been repeating the words *mayham̐ santakam̐ paribhuñja vā vissajjehi vā yathāpaccayaṁ vā karohi*, "this is my robe, wear it or part with it, or do with it as you like (?) " see Pāt. 48.

PACCUGGACCHATI, To go out, to set out, to go to meet [प्रत्युद्गम]. *Yuddhāya p.* to set out on a campaign (Mah. 235). *Rājā paccuggamī tahiṁ*, the king went thither to meet him (Mah. 40). Ger. *paccuggantrā* (Dh. 212).

PACCUGGAMANAM̐, Going forth to meet a guest as a sign of respect [प्रत्युद्गमन]. *P. karoti* with gen., to go to meet, to welcome. *Paccuggamanam̐ etassa dīpasatthiṇssa katvā*, going forth to welcome this teacher of the island (Mah. 240; Dh. 106, 231).

PACCUHO, An obstacle [प्रत्युद्]. Ab. 765.

PACCUPAKĀRO, Service in return, requital [प्रत्युपकार]. Att. 214; Ten J. 35.

PACCUPATTHĀPETI (*caus.*), To obtain, provide [caus. प्रति + उप + ष्ठा]. Jāt. 57. *Hiri-ottappaṁ paccupatthāpetvā*, having recovered his sense of shame (Dh. 303; Das. 39).

PACCUPATTHITO (*p.p.p.*), Approaching, imminent, present [प्रति + उप + ष्ठित]. *Disvā saṅgā-*

*mañ paccupaṭṭhitāñ*, seeing a conflict imminent (Mah. 4, 5). *Kammavipāke paccupaṭṭhite*, when the reward of Karma has arrived (B. Lot. 569). *Na ca Bhagavato satatāñ samitāñ nāpadassanañ paccupaṭṭhitāñ*, but divine insight is not constantly and continuously present to Buddha, i.e. he does not always exercise his omniscience (Gog. Ev. 2). *Paccupaṭṭhitā kāmā* are the pleasures of human beings, petas, asuras, animals, and of the devas from the Tāvātimsas to the Tusitas.

**PACUPPANNO** (*p.p.*), Existing, ready, present [प्रत्युत्पन्न]. *Paccuppanno addhā*, present time. Loc. *paccuppanne*, at present, now.

**PACCŪSO**, Morning, dawn [प्रत्यूष]. Ab. 68. *Paccūsakāle*, *paccūsasamaye*, at dawn, in the morning (Ten J. 112; Das. 1).

**PACUTTARAM**, Reply [प्रत्युत्तर].

**PACUTTARATI**, To betake oneself to? [प्रत्युत्तृ]. Sen K. 209.

**PACUṬṬHĀNAM**, Rising from one's seat as a mark of respect to a visitor [प्रत्युत्थान]. Att. 134.

**PACUṬṬHĀTI**, To rise from one's seat in token of respect; to rise in the morning; to rise in another place, reappear [प्रत्युत्था]. Dh. 213. P.p.p. *paccuṭṭhito*.

**PACESSATI**, see *Pacinati*.

**PĀCETI**, see *Pacati*.

**PĀCETI**, To drive [प्र + अज्]. *Gāvo p.*, to drive cattle (Dh. 25). Cl. P. Verbs, 2. Comp. *Pācanam*. See also *Pājeti*.

**PĀCĪ** (*f.*), The east [प्राची]. Ab. 29.

**PĀCĪNAKO** (*adj.*), Eastern [प्राचीन + क]. Mah. 114.

**PACINATI**, To pick, gather, collect [प्रचि]. Dh. 9. Fut. *pacessati* (Dh. 9).

**PĀCĪNO** (*adj.*), Eastern [प्राचीन]. Mah. 84, 166, 211. *Pācīnato* (*adv.*), on the east, eastwards.

**PACITĀ** (*m.*), A cook [पच् + तृ]. Sen. K. 514.

**PACITO**, see *Pacati*.

**PĀCITTIYO** (*adj.*), Requiring expiation, expiatory [प्राय + चित्ति + य, comp. प्रायश्चित्तिक, प्रायश्चित्तीय]. There are ninety-two *pācittiyā dhamma*, or priestly offences requiring confession and absolution, enumerated in the Vinaya (E. Mon. 819; B. Int. 302). The first three are lying, abusive language, and slander (Pāt. 12). *Pācittiyāpatti*, or simply *pācittiyam*, a Pācittiya offence (Pāt. 76). *Pācittiyam* is the name of one of the books of the Vinaya.

**PACURO** (*adj.*), Much, many, frequent [प्रचुर]. Ab. 703.

**PĀDĀ**, see *Pādāsi*.

**PADABHĀJANAM**, A sort of commentary, separating the words of a sentence, analysing and explaining them, a scholium [पद + भाजन, comp. पदभजन]. Pāt. 67, 75.

**PADABHĀNAKO**, One who recites or preaches the Scriptures [next + क].

**PADABHĀNAM**, Reciting or preaching the Scriptures [पद + भाष]. Dh. 402; F. Jāt. 45, 46.

**PADACETIYAM**, A holy footprint, a miraculous footprint left on the ground by a holy man, as a Buddha or Arhat, and ever afterwards treated with veneration [पद + चैत्य]. Dh. 163.

**PĀDAGANTHI** (*m.*), The ankle [पाद + गन्धि]. Ab. 277.

**PĀDAGGAM**, The point of the foot [पादाग्र]. Ab. 277.

**PADAGO**, A foot soldier [पदग]. Ab. 377.

**PADAHATI**, To strive, exert [प्रधा]. Aor. *padahi*. Inf. *padahitum* (Jāt. 67). *Padahitvāna chabbassam*, having striven for six years (Mah. 10). See *Padhānam*.

**PĀDAKATAKO**, An anklet or foot bangle [पादकटक]. Ab. 288.

**PADAKKHIṆO**, and **-NĀ** (*f.*), and **-NAM**, A mode of reverential salutation by walking round a person (or object), keeping the right side turned to him [प्रदक्षिण]. *Padakkhiṇam karoti*, to perform the P., to salute reverentially (Dh. 265). With acc. of the object: *Vihārañ ca purañ c'eva kurumāno padakkhiṇam*, marching in solemn procession round the monastery and the city (Mah. 99, comp. 194, 199). *Mahāthūpapadakkhiṇam karonto*, circumambulating the Great Shrine (Mah. 125).

**PADAKO**, One acquainted with words, an etymologist? [पदक]. Alw. I. lxx, lxxi, where it is twice wrongly written *pādaka*. The commentary says *padam jānātīti padako* (Subh.). It is possibly the same as the S. पदक, "familiar with the Pādapāṭha of the Veda."

**PĀDAKO** (*adj.*), Having feet [पादक]. *Atthāṅgulipādako*, having legs eight inches long (Pāt. 19, of a chair).

**PADĀLETI** (*caus.*), To cleave, break, burst open; to destroy [caus. प्र + दल्]. Dh. 165, 319. *Sabbakilese p.* (Ten J. 119).

'ADAM, Step, stride; footprint, trace, track, vestige, mark; a foot; footing, station, site, place; office, rank, appointment; abode, home, lot; Nirvāṇa; business, matter, thing; subject, occasion, cause; a part, portion; a quarter or line of a stanza; a word; a sentence [पद]. Ab. 91, 819. *Satta-padam*, seven steps or strides (Jāt. 53). *Dvinnam pi otarupadam disvā*, seeing the footprints of two people who had gone down to the lake (Dh. 304). *Therapadānugo*, following in the therā's footsteps (Mah. 167). *Hatthipadam*, elephant's track. *Ākāse padam n'atthi*, there are no footprints in the air (Dh. 45). *Sakunānam pada-nikkhepo*, birds setting down their feet (Dh. 282, this may however be referable to *pado*). *Natthīti padam na sutapubbam*, had never before heard the words "There are none left" (Dh. 139). *Abhi-dhammapaddāni*, sentences or articles of the Abhidharma (Trenckner's Milinda Pañha). As the title of one of the Tripiṭaka books *Dhammapadam* means "Texts of the Law," or "Religious Sentences:" for the sing. comp. *Kammavācam*, "Collection of Kammavācās:" the work answers to its title, being a collection of striking verses culled from different books of the Tripiṭaka, and arranged under various heads. In another application *dhammapadam* means constituent or basis of Religion (see the four dhammapadas under art. *Dhammapadam*). *Buddhassa subhāsitaṃ padam*, the well-spoken words, lit. sentences, of Buddha (Alw. N. 66). At Pāt. 80 the words *Yo vohāraṃ gacchati* are called a *pada* or "sentence." *Evam-sīlavā ahoṣi evaṃdussīlo ti ādinā nayena pavattāni guṇāguṇapaddāni*, words of praise and blame, such as "he had such and such virtues or such and such vices" (Sām. S. A.). *Caturo padā*, the four sentences in which the four Ariyasaccas are embodied (Dh. 48, there are many instances of neut. nouns assuming a masc. form in the plural). *Akkhara-paddāni*, letters and words (Alw. I. xvi). *Vividham padam*, various grammatical forms (Ditto). *Punappuna vuccamānam pi mantapadam vattum asakkontiṃ*, unable to say a word of the spell even when it was repeated for her (Dh. 159). *Ākhyāta-padam*, a verb. *Nipātapadam*, an adverb. *Anatthapadam atthapadam*, unprofitable words and profitable words (Dh. 19, 285). *Padam dvīsu*, the word "dvīsu" (Alw. I. viii). *Ekānavasatipado*, containing twenty-one words. *Paddāni vyañjanāni*,

words and letters (Mah. 252). *Appamādo amata-padam*, diligence is the way of Nirvāṇa (Dh. 5, here the commentator says *padan ti upāyo maggo*, *pada* is 'means,' 'way'). *Sampunṇapado*, complete in all its parts (Mah. 250). *Pada* is used like *pāda* for a quarter of a stanza. At Alw. I. 106 the four parts of an anuṣṭubh stanza are called *imāni cattāri paddāni*. At Pāt. 84 we have *tattha padan ti eko gāthāpādo*, "here by *pada* is meant one quarter of a stanza," and further on *manopubbāṅgamā dhammā* is called a *pada*. *Padadva-yam*, a hemistich (Dh. 123). *Catuppadikā gāthā*, and *catuppaddā gāthā*, a stanza of four members, a complete verse (Ras. 18, 67). *Amataṃ padam*, the eternal lot (Dh. 21). *Santaṃ padam*, the tranquil place or lot (Dh. 66). *Sukhapadam*, blissful lot (Alw. I. vii, *p* doubled metri causā). *Padam* in the sense of "the Lot" is one of the names of Nirvāṇa (Ab. 8). *Ādipādapadam datvā*, assigning him the post of Ādipāda (Mah. lxxxvii). As an epithet of an Arhat *apado* means "free from occasions, or conditions, or attributes." The phrase *apadam kena padena nessatha* at Dh. 33 is difficult to translate because it contains a play upon two different meanings of *pada*: "the Trackless by what track will ye lead him" is very inadequate. Here *apado* means devoid of conditions for rebirth, such as human passion, desire, karma, kleṣa, etc., and *kena padena nessatha* means that the Buddha's track or passage through Saṃsāra has come to an end, and cannot be prolonged through any new existence, but at death he will cease to exist. There is an exactly parallel passage to this at Dh. vv. 92, 93, *ākāse va sakuntānam padam tassa durannayam*, for my remarks on which see p. 270 of this Dictionary, column 2, line 1. The true reading of the commentary on verse 180 I have been favoured with by Subhūti, and it is as follows, *apadam kena padenāti, yassa hi rāgapā-dādisu ekapadam pi atthi tam tumhe neyyātha, Buddhassa pana ekapadam pi n'atthi, tam apadam Buddhāṃ kena padena nessatha*, "the man who is possessed of even a single one of such conditions as rāga, etc., him ye may lead forward; but the Buddha has not even one condition or basis of renewed existence, and this unconditioned Buddha by what track will you lead him?" The version of the above in Fausbøll's ed., p. 343, is extremely corrupt. PĀDAMŪLĀM, The sole of the foot, the foot

[पादमुल]. *Satthu pádamúle thapetvá*, laying it down at the Teacher's feet (Dh. 291). Dh. 84, 85; F. Ját. 5, 49; Mah. 45, 216; Ten J. 29.

PĀDĀNĀM, Giving, imparting [प्रदान]. Ab. 964.

PĀDANGADĀM, An anklet, foot-bangle [पादाङ्गद]. Ab. 288.

PĀDANGUṬṬHO, The great toe [पादाङ्गुष्ठ]. Mah. 218. *Pādaṅguṭṭhako* at Dh. 224.

PĀDĀNUGO (adj.), Following in the footsteps of, attendant on [पदानुग]. Mah. 167.

PĀDAPARICĀRIKĀ (f.), A wife [पाद + परिचारिका]. Ab. 237; Dh. 162, 189.

PĀDAPHOTO, A tumour on the foot [पाद + स्फोट]. Ab. 325.

PĀDAPĪTHAM, A footstool [पादपीठ]. B.Lot.305.

PĀDAPO, A tree [पादप]. Ab. 539.

PADARO, Splitting, rending; a crevice or chasm in the earth; a plank [प्रदर]. Ab. 1009; Mah. 125 (of the panels of a city gate) *Bhinnapadard vaccaṅkūṭi*, a cesspool the wooden lid of which was broken (Ten J. 13).

PADASĀ, see *Pado*.

PĀDĀSI, and PĀDĀ, He gave [aorists fr. प्रदा]. The present I have not met with, it would probably be *padadāti*. Mah. 5, 203, 212; Dh. 434.

PADASO (adv.), Sentence by sentence; word by word; step by step, by degrees [पद + शस्]. Pāt. 12, 84.

PĀDASO (adv.), For the worth of a pāda [पाद + शस्]. Kh. 29.

PADASSETI (caus.), To show [प्रदर्शयति]. Mah. 167.

PADĀTABBO (p.f.p.), To be given or presented [प्रदातव]. Pāt. 10.

PĀDATALĀM, The sole of the foot [पादतल].

PADĀTI (m.), A pedestrian, peon, foot-soldier [पदाति]. Ab. 377.

PĀDATO (adv.), At or by the feet [पादतस्]. *Rājānaṃ pādato katvā*, with his feet toward the king, lit. putting the king at his feet (Mah. 156).

PADATTHĀNĀM, A proximate cause [पदस्थान]. Ab. 92 (*kāraṇaṃ yaṃ samāsannaṃ padaṭṭhānaṃ ti tam matam*).

PADATTHO, Meaning of a word [पद + चर्च]. Ab. 807, 1188.

PADAVĪ (f.), A road [पदवी]. Ab. 191.

PADDHATI (f.), A road; a line [पद्धति]. Ab. 191, 258.

PADESANĀM, A present, gift [प्रदेशन]. Ab. 420.

PADESO, A place, spot, region, district, country [प्रदेश]. *Padesarājā*, the governor of a province (comp. *padesarajjam*, Kh. 14). *Padesapaññatti*, a local enactment. *Sabbesaṃ sarīrappadesānaṃ*, of all the parts of her body (Dh. 315). *Na vijjati so jagatippadeso*, there is not a spot on earth. (Dh. 23). *Himavantapadeso*, the Himalaya region or district. There is a measure called *padeso*, being the space from the tip of the thumb to the tip of the forefinger (Ab. 267).

PADHĀNĀM, A king's chief companion or minister; exertion, energetic effort, striving [प्रधान]. Ab. 92, 156, 340, 982. *Padhānaṃ anuyyāṇa khippaṃ hohisi anāsavo*, strive earnestly and thou shalt quickly attain Arhatship (Br. J. S. A.). *Tuṃsa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya*, his mind does not bend itself to zeal, to exertion, to perseverance, to striving (text of the Cetokhila). *Padhānabhūmi*, a cloister in a monastery for monks to walk in who are striving to attain Arhatship (Mah. 232). The four *Padhānas* or Exertions are *samvarapadhānaṃ*, *paḥānapadhānaṃ*, *bhāvanāpadhānaṃ*, *anurakkhaṇāpadhānaṃ*, i.e. those efforts which result in the restraint of the senses, in the abandonment of sinful thoughts (*vitakka*), in the attainment of the Bojjhaṅgas, and in the preservation of the nimitta necessary to the ecstatic meditation (*Saṅgīti S.*). When Gotama Buddha renounced the world, he spent six years in the practice of all sorts of austerities and religious exercises, and these efforts resulted in his attainment of Buddhahood. This period of wrestling with the flesh is called *Mahāpadhānaṃ*, "the great Exertion." See Dh. 118, *chabbassāni mahāpadhānaṃ padahitvā*, "having spent six years in strenuous efforts" (comp. *Alw. I. 77*). Comp. *Sammappadhānaṃ*. *Padhāna* in Pāli as a technical term means only "exertion," in the sense of Nature it is merely borrowed from the Sāṅkhya terminology, and is non-Buddhistic (see Ab. 92, and *Pakati*). Comp. *Padahati*, and see *Iddhipādo*.

PADHĀNIYAṆGAM, Quality to be striven after [a p.f.p. from प्रधान compounded with चक्र]. There are five, viz. faith in Buddha, an equable state of body and mind, correct views, diligence in good works, and true wisdom (*Saṅgīti S.*).

PADHĀNO (adj.), Principal, chief; pre-eminent, excellent [प्रधान]. Ab. 693. *Padhānabhūto*, pre-



eminent (Att. 196). *Pátippadhāno*, pre-eminent in loathsomeness (Att. 215).

**PADHĀRITO** (*p.p.p.*), Considered, understood [*p.p.p. प्रधारयति*]. Pát. 106.

**PADIKO**, A pedestrian, a foot-soldier [*पदिक*]. Ab. 377.

**PADĪPAKO** (*adj.*), Illuminating, illustrating, explaining [*प्रदीपक*]. Fem. *padīpikā*; also as a noun, "a lamp."

**PADĪPETI** (*caus.*), To kindle [*प्रदीपयति*]. *Padīpaṇi p.*, to light a lamp (Gog. Ev. 44).

**PADĪPEYYAṀ**, That which is connected with lighting, lamps and their accessories [*प्रदीप + एय*]. Ab. 422.

**PADĪPO**, A lamp; an enlightener [*प्रदीप*]. Ab. 316; Kh. 10; Dh. 27. *Mahāpadīpā nibbāpitā*, these great lights (of religion) were extinguished (viz. attained Nirvāṇa, said of some Buddhist saints, Mah. 14).

**PADISSATI** (*pass.*), To be seen [*pass. प्रदृश्*]. Jāt. 17.

**PADO** (*adj.*), Giving, bestowing [*प्रद*]. *Bahuppado*, giving much. *Sukhappado*, bliss-giving (Alw. I. vii).

**PADO**, The foot; a sentence [*पद्*]. Ab. 277. *Dakkhipādo*, right foot (Jāt. 17). *Kuṇṭhapado*, slow-footed (Dh. 184). *Bahuppado*, many-footed (see sep.). Inst. *padasā*, and *padasā'va*, on foot (Dh. 233, 309). *Tassa padasā gamanakkāle*, as soon as the child was able to go alone (Dh. 205). *Kilantā padasāgamanena*, weary with walking (Att. 8). Loc. *padasi* (Sen. K. 283). *Padasaddo*, "sound of footsteps," no doubt represents the S. पद्दब्द (see Dh. 87), but it is not always easy to tell whether *pada* represents पद् or पद्. For *caturō padā* see *Padanā*.

**PĀDO**, A foot; a hill at the foot of a mountain; a ray of light; a quarter [*पाद्*]. Ab. 277, 1030. Foot of a tree (Ab. 549). Base of a stūpa (Mah. 215). *Pabbatapādo*, foot or base of a mountain (Mah. 7; Dh. 131; F. Jāt. 52). *Therassa pādesu patitvā*, falling at the elder's feet (Dh. 123). *Palloṅkapādo*, pedestal of a couch (Alw. I. 75). Leg or foot of a bird (Ten J. 114). There is a coin called *pādo* (Ab. 480): Subhūti quotes *porāṇakahāpanassa catuttho bhāgo pādo*, and states it is worth about sevenpence; Dickson gives its value as "a quarter of a pagoda, somewhat less

than two shillings." *Pāddāraho*, worth a pāda (Kamm. 10). Sometimes added to proper names in token of respect: *Sīlatherapādo*, the venerable Sīlathera. *Dhīmatā theren' ātumapādapāṇjara-gato*, admitted into the cage of his feet (metaphorically of tuition) by the learned therā (Alw. I. xiii). *Pādo* is used like *padam* for the fourth part of a stanza or half a hemistich. Instr. *pādena*, on foot.

**PADODAKAṀ**, Water for washing the feet [*पादोदक*]. Dh. 198; Ab. 425.

**PADOSO**, Fault, corruption, sin; twilight, evening [*प्रदोष*]. Ab. 68, 1027; Dh. 221.

**PĀDŪ** (*f.*), A shoe [*पादू*]. Ab. 525.

**PĀDŪDARO**, A snake [*पादोदर*]. Ab. 654.

**PĀDUKĀ** (*f.*), A shoe, a slipper [*पादुका*]. Ab. 525; Mah. 70, 175.

**PADUMAKAṀ**, A lotus ornament in architectural decoration [*पद्मक*]. Mah. 163, 179.

**PADUMINĪ** (*f.*), The lotus plant, Nelumbium Speciosum; a lotus pond [*पद्मिनी*]. Das. 40.

**PADUMO**, and -MAṀ, A lotus, lotus-flower; (neut.) name of a hell; (neut.) one of the high numerals, 10,000,000<sup>17</sup>, or 1 followed by 119 ciphers [*पद्म*]. Ab. 476, 685, 895; Dh. 11; Ten J. 1. *Padumo* is the name of one of the twenty-four Buddhas (see *Buddho*). *Padumarāgo*, a ruby (Ab. 491).

**PADUMUTTARO**, Name of one of the twenty-four Buddhas [*पद्मोत्तर*]. Dh. 117.

**PADUSSANAṀ**, Deterioration, corruption, defilement (from next). Ab. 1027, 1184.

**PADUSSATI**, To be corrupt, to sin; to sin against, offend [*प्रदुष*]. Dh. 301.

**PADUTTHO** (*p.p.p. last*), Corrupt, wicked [*प्रदुष्ट*]. Dh. 1, 25.

**PAGABBHO** (*adj.*), Bold, daring; audacious, impudent, forward [*प्रगल्भ*]. Dh. 44.

**PAGE** (*adv.*), In the morning, at dawn, early [*प्रगे*]. Ab. 1152.

**PAGEVA**, or **PAG EVA** (*adv.*), Much more, à fortiori [*प्रगेव*]. *So ce adhammaṇ carati pageva itarā pajā*, if the king lives unrighteously much more will the people (Ten J. 109). *Uttamayasa-samaṅgino pi āyasaṅgāṇ pāpuṇanti pageva aparissuddhā*, even people of the highest reputation sometimes fall into disgrace, how much more the impure (Ten J. 46). *Catusu pana dīpesu cakkacattasirīm dātum samatthā mātāpitaro pi nāma puttānaṁ n'atthi, pag eva dībbasampattiṁ vā pa-*

*ṭhamajjhānādisampattim vā, lokuttaradhamma-sampattidīne kathā'va n'atthi*, there are no parents able to give their sons the splendour of a cakka-vatti monarch, much less are there any able to give them the bliss of heaven, or such holy privileges as the first Jhāna,—giving them the nine transcendent conditions is of course out of the question (Dh. 208). At Sen. K. 221 a form *pā eva* is given.

**PAGGAHESI**, see *Paggaṇhāti*.

**PAGGAHO**, Stretching, tension; holding out, stretching forth; exertion, energy; favour, kindness, patronage [प्रयह]. *Paggaham karoti*, to favour, befriend (Mah. 18, 205). *Añjalimpaggahā devā*, devas stretching forth their clasped hands (Mah. 182, see *Paggaṇhāti*).

**PAGGĀHO**, Energy, striving [प्र + याह].

**PAGGAṆHĀTI**, To hold out, stretch forth; to favour, befriend; to strain, exert; to persevere, continue; to take hold of, grasp [प्रयह]. *Bāhā p.*, to stretch forth the arms (Dh. 86, 95). *Añjalim p.*, to perform a respectful salutation, by stretching out the clasped hands and raising them towards the forehead (see *Añjali*). *Sugatasāsanam paggaṇhanto*, befriending the religion of Buddha (Att. 200). *Cittam p.*, to exert the mind (comp. *Paggāho* and *Paggaho*). *Tath' eva paggaṇheyya*, persevere in that course, viz. continue his evil conduct (Pāt. 5, 95, 99). Aor. *paggaheṣi*. Ger. *paggayha*, *paggaṇhitvā*, *paggaṇhetvā* (Ten J. 120; Dh. 384; Mah. 112). P.p.p. *paggaṇhito*, held out, strained. *Paggaṇhitadhajākulo*, crowded with uplifted banners (Mah. 162). *Paggaṇhitamano*, with strenuous mind (Jāt. 22). *Paggaṇhitaviruyo*, exerting strength (Ten J. 30). Caus. *paggaṇhāpeti*.

**PAGHĀNO**, A covered terrace before a house [प्रघण, प्रघाण]. Ab. 218.

**PAGGHARANAM**, Oozing, trickling, fluidity (from next). Dh. 313.

**PAGGHARATI**, To ooze, trickle, flow [प्र + घृ]. *Akhhīhi dhārā paggharanti*, streams flow from his eyes (Dh. 81). P.p.p. *paggharito*, flowing, trickling (Dh. 308; Jāt. 61).

**PAGUMBO**, Forest, jungle, thicket [प्र + गुम्ब]. Kh. 9, 27.

**PAGUNATĀ** (f.), Knowing by heart, familiarity with [प्रगुण + ता]. *Tiṇṇam vedānam pagunatāya*, from her acquaintance with the three Vedas (Dh. 163).

**PĀGUṆNĀM**, Familiarity with, experience [प्रगुण + च]. By the addition of -ता, *pāguṇātā* (Man. B. 417).

**PAGUṆO** (adj.), Straight, plain; familiar, well known, known by heart [प्रगुण]. Ab. 708. *Pagunam karoti*, to make familiar to oneself, to learn by heart. *Dve mātikā paguṇā katvā*, having thoroughly mastered the two Mātrikās (Pāt. xv). *Gāthū me paguṇā jātū*, I have got the verse by heart (F. Jāt. 10). *Yassa vinayapiṭakam pagunam*, he to whom the Vinayapiṭaka is thoroughly familiar (Pāt. xv). *Dve vibhaṅgā paguṇā kātābā*, the two Vibhaṅgas have to be learnt (Ditto).

**PAHAMSATI**, To strike. F. Jāt. 2, 4. Can it be a desiderative from प्रहन्? comp. हिंस.

**PAHĀNAM**, Leaving, abandonment, getting rid of, rejection [प्रहाण]. Ras. 85, 90. *Sabbassa dukkhassa sukhum pahānam*, 'tis sweet to leave behind all sorrow (Dh. 49, comp. 408). *Akusalanam dhammanam pahānam*, putting away evil things (Alw. I. 107). *Anavasesappahānam*, entire rejection. *Nivaraṇappahānam*, freeing oneself from the obstacles to a religious life (Alw. I. 88). *Rāgo pahīno doṣo pahīno moho pahīno ti attano kilesappahānam*, getting rid of one's lusts, saying "Lust is gone, anger is gone, ignorance is gone." See *Padhānam*.

**PAHĀRĀDO**, Name of an Asura. Ab. 14.

**PAHARANAM**, Striking; a weapon [प्रहरण]. Ab. 385; Dh. 200.

**PAHARATI**, To strike; to hurt; to assail [प्रह]. *Pāṇim p.*, to clap the hands (Ten J. 114). *Acccharam paharati*, to snap the fingers (Das. 2; Ten J. 114). *Corā gāmaṃ paharanti*, robbers harry the village. Aor. *pahari* (F. Jāt. 12; Dh. 199). Ger. *paharivā* (F. Jāt. 4). Opt. *pahareyya* (Dh. 70). Dh. 221. P.p.p. *pahaṭo*.

**PAHĀRO**, Striking, hitting; a stroke, blow, shot; a yāma or watch of four hours [प्रहार]. Ab. 72, 1124. *Pahāram dehi*, strike! (Mah. 50; Dh. 351). *Kaṇḍappahāro*, an arrow shot (Trenckner's Mil. Pañha). *Pāṇippahāro*, a blow with the fist (Dh. 294). *Dve tayo sammūḥjanippahāre datvā*, giving two or three strokes of the broom (Dh. 372).

**PAHĀSO**, Loud laughter [प्रहास].

**PAHASSATI**, **PAHĀTABBO**, etc, see *Pajahati*.

**PAHAṬO** (p.p.p. *paharati*), Struck, smitten, wounded, hurt [प्रहत]. *Sise* (loc.) *pahaṭo*, struck on the head (Dh. 199). Dh. 299, 328, 426; F. Jāt. 3.

PAHAṬṬHO (*p.p.p.*), Glad, delighted [प्रहृष्ट].  
*Haṭṭhapahaṭṭho*, pleased and delighted (Dh. 121).  
 Mah. 142, 195; Ten J. 30.

PAHĀYA, see *Pajahati*.

PAHĀYĪ (*adj.*), Forsaking, abandoning [प्र + हृ + चिन्]. Dh. 186, 189.

PAHEṆAKAM, and PAHIṆAKAM, An offering, a present, especially of food [प्रहेणक]. I believe this word to be a derivative of praHI and not praHIL, the S. *prahēṇaka* and *prahelaka* "sweetmeats" being identical with it, while *prahelaka* "a riddle" is really from HIL. The form *pahiṇaka* strengthens this conclusion, while for the *e* comp. *praheti*, *prahetṛi*. The original meaning is "something sent, a present," and the meaning "sweetmeat" is a secondary one, and arose from sweetmeats being one of the commonest forms of a present. At Ab. 355, 356 *paheṇaka* is given as a synonym of *upadā*, *pābhata*, *upāyana*, *ukkoca*, and *paṇḍakūra*, all of which mean a present generally. At Dh. 113 the present is boiled rice (*bhikkhū*). The secondary sense of a present of sweetmeats is probably intended at Pāt. 89, where we read *pūvaṃ nāma pahiṇakatthāya paṭiyattaṃ*, "pūva is anything prepared as a present:" the *ṭikā* however explains *paheṇakatthāya* by *paṇḍakūdratthāya*. In Sām. S. A. I find *hutan ti paheṇakasakkāro*.

PAHIṆATI, and PĀHETI, to send [प्रहि]. Aor. *pāhesi* (F. Jāt. 5, 26; Mah. 81, 131, 157, 260), *pahiṇi* (Ten J. 41, 51; Dh. 107, 139, 140, 162, 434), *pāhiṇi* (Mah. 130). Fut. *pahiṇissati* (Alw. I. 76; Dh. 84, 101). P. pr. *pahiṇanto* (Dh. 232). Ger. *pahiṇitvā* (Dh. 139). From the false analogy of the aor. *pāhiṇi* we have an opt. *pāhiṇeyya* at Pāt. 83. But a far more remarkable instance of false analogy is the present *pāheti* "he sends." This form is deduced back by false analogy from *pāhesi*, which of course is the regular S. aor. प्रहृषीत, but looks as though it pointed to a present *pāheti*, in the same way that the aor. *bhāveti* points to a present *bhāveti*. *Dātāṃ pāhettha*, "send ye a messenger," occurs in Milinda Pañha, and at Pāt. 28 we have *pāhetabbo*. P.p.p. *pahito*, sent, despatched (Dh. 82, 139, 167). *Pahitatto* at Dh. 254 means resolute, intent (*prahita* + *ātman*); Subh. says, *viriyakaraṇādīsu pahito pesito attā yassa so pahitatto*.

PAHIṆO, PAHIYATI, see *Pajahati*.

PAHITO, see *Pahiṇati*.

PAHO (*adj.*), Dismissing [from प्रहृ]. *Aghappaho*, "sin-scaring" (Alw. I. vii).

PAHONAKO (*adj.*), Competent, adequate, sufficient [in Sanskr. would be प्रभवन्क]. *Nāgalatāddanta-katṭhaṃ āneruṃ Himavantato anekesaṃ sahaśśānaṃ devā eva pahonakam*, the devas themselves brought from H. *nāgalatā* tooth-cleaners for many thousand people (Mah. 22). *Iṭṭhakā ekekkhapahonakā*, bricks sufficient for each day's work (Mah. 175). *Aṃhākam pahonakāni gaṇhitvā sesāni jinṇacivarakānaṃ dassāmi*, keeping for myself as many as suffice for my requirements, I give the rest to ragged people (Dh. 174).

PAHOTI, To be able, competent, useful; to be effectual; to suffice [प्रभू]. *Balakāyassa bhattapacanadārūni na ppahoti*, there's not sufficient cooking fuel for this great multitude (Dh. 236). *Ko nu kho pahoti samāyena Gotamena saddhiṃ asmiṃ vacane paṭimantetvā*, who is able to dispute with the Cramaṇa Gautama in this matter? (Alw. I. lxix). *Tesu appahontesu*, if these are insufficient (Dh. 325). *Tesaṃ Tathāgatassa guṇaṃ kathentānaṃ mukhaṃ na ppahoti*, their tongue (lit. mouth) is not adequate to describe the virtues of Buddha (Dh. 314). *Idaṃ udakaṃ n'eva tumhākaṃ n'eva aṃhākaṃ pahossati*, this water will be sufficient neither for you nor for us (Dh. 351). *Kim Ānando na ppahoti?* what! is not Ānanda competent for the office? (Br. J. S. A.). P.p.p. *pahūto*. See *Pabhavati*.

PĀHUNEYYO (*adj.*), Worthy of being guests, worthy of hospitality [प्राङ्गण + एय]. Alw. I. 78.

PĀHUNO (*adj.*), Sufficient (comp. *pahonako*). See Mah. 205, and erratum; the Ind. Off. MS. also reads *pāhund*. It represents a S. form प्रभवन्, the transition being *pabhavana*, *pahavana*, *paahvana*, *pāhvana*, *pāhuna*.

PĀHUNO, A guest [प्राङ्गण]. Ab. 424.

PAHUTO (*p.p.p. pahoti*), Much, abundant, large, sufficient, considerable [प्रभूत]. Ab. 703; Dh. 288. *Pahūtajivho*, large-tongued (B. Lot. 567). *Pahūtāṃ annapānaṃ*, abundant food and drink (Kh. 11).

PAJĀ (*f.*), Progeny, descendants, race, family; creature, living being; people; mankind [प्रजा]. Ab. 93. *Manusi pajā*, the human race (Kh. 6). *Itarā pajā*, the rest of the people (Ten J. 109).

*Sokini pajá*, the sorrowing world (Dh. 6). Dh. 16, 19, 61, 64.

**PAJAHATI**, To forsake, abandon, give up, renounce, get rid of, escape from [प्रहा]. *Sendapatiṭṭhāndīni p.*, resign the post of commander-in-chief, and similar appointments (Alw. I. 78). *Dukkhaṃ p.*, leave behind sorrow (Dh. 26). Of laying aside a garment (Jāt. 8). *Akusalam p.*, forsake sin (Das. 43). *Rāgam p.*, put away lust (Dh. 4). Pres. *pajahati* (Das. 43; Ten J. 119). Aor. *pajahi* (Ten J. 119; Jāt. 8). Fut. *pahassati* (Dh. 26), *pajohissati* (Dh. 311). P.pr. *pajaham* (Das. 36), *pajahanto* (Dh. 200). Ger. *pahāya* (Dh. 6, 62; Das. 1; Alw. I. 78), *pahatvā* (Dh. 44, 73), *pajahitvā*. Inf. *pahātum* (Dh. 197), *pahātave* (Dh. 7). Pass. *pahiyati*, to be abandoned, to pass away, vanish, cease (Ras. 88; Dh. 354), also *pahāyati*. P.f.p. *pahātabbo* (Dh. 382, 435). P.p.p. *pahīno*, relinquished, abandoned, rejected, perished, destroyed, ceased (Alw. N. 34; Ten J. 119; Dh. 8, 17).

**PAJĀNĀM**, Knowledge (from प्रज्ञा). *Sammappajāno* (adj.), having right knowledge (Dh. 4). *Te te pavakkhanti yathā pajānam*, they shall speak to thee according to thy knowledge (Ten J. 119).

**PAJĀNANĀM**, Knowing, understanding, discernment (from next).

**PAJĀNĀTI**, To know, understand, discern, distinguish, find out [प्रज्ञा]. *Sakkaṃ pajānāmi*, I know Indra (Dh. 185). *Tuvaṃ yeva pajāna sīmāya gamanaṭṭhānam*, do thou thyself determine the course of the boundary (Mah. 98). Dh. 72, 866; Ras. 21. Pass. *paññāyati*. P.p.p. *paññāto*. Caus. *paññāpeti*. P.p.p. of the caus. *paññatto*.

**PAJĀPATI** (m.), A name of the Hindu Brahman; a name of Māra; the Hindu god Prajāpati [प्रजापति]. Ab. 15, 43, 1000. *Prajāpatī* (fem.), a wife (Ab. 237, 1000; Dh. 185, 245).

**PAJAPPO**, Muttering, murmuring, complaint [प्रजल]. Das. 37.

**PĀJETI**, and **PĀCETI**, To drive [प्र + जञ्]. *Ratham* or *yānakam p.*, to drive a carriage (Mah. 260; Dh. 193, 199). For *Pāceti*, see sep.; it is the earlier form.

**PĀJITĀ** (m.), A driver, charioteer [प्राजितु]. Ab. 376.

**PAJJALATI**, To burn, blaze [प्रजल]. Gog. Ev. 15. P.p.p. *pajjalito* (Mah. 182). Neut. *pajjalitam*, burning, blaze. *Niccā pajjalite sati*, when

there is ever (a) burning (Dh. 27, metaphorically of the fires of human passion and suffering, see *Aggi*).

**PAJJAM**, A verse [पद्य]. Ab. 1035.

**PAJJARAKO** (adj.), Febrile [प्र + ज्वर + क].

*Rogo pajjarako*, malignant fever (Mah. 88).

**PAJJO**, A path, road [पद्य]. Ab. 191, 1035.

**PAJJO** (adj.), What belongs or is suitable to the feet [पाद्य]. Ab. 1035. Neut. *pajjam*, water for washing the feet (Ab. 425).

**PAJJOTAKO** (adj.), Illumining [प्र + युत् + क]. Ras. 27.

**PAJJOTATI**, To shine brightly [प्रयुत्].

**PAJJOTO**, Light, lustre, splendour, brilliancy; a lamp [प्रद्योत]. Ab. 316. The term *sāsana-pajjoto*, "lamp or light of religion," is used of a man eminent for piety (Mah. 37). *Kāsāva-pajjoto*, glittering with yellow robes (Mah. 73).

**PAJJUNNO**, A cloud [पर्जन्य]. Ab. 47; Mah. 129.

**PAKAPPETI** (caus.), To plan, design, appoint [प्रकल्पयति]. Pāt. 66.

**PAKARANAM**, Dissertation, exposition, literary composition, work, book [प्रकरण]. Alw. I. xxi; Kh. 21.

**PAKĀRO**, Sort, kind; way, manner [प्रकार]. Ab. 1049. *Anekehi pakārcchi alaṅkarum*, adorned in various ways (Mah. 170). *Tena pakārena*, in that manner. *Sammāsambuddhena vuttappakāro Māgadhaḥko vohāro*, the vernacular of Magadha as spoken by Buddha, lit. of the sort spoken (Pāt. xlii). Dh. 200.

**PĀKĀRO**, An encircling wall, inclosure, fence [प्रकार]. Ab. 203. *Sāpipākāram sayanam*, a couch surrounded by a curtain screen (Mah. 49).

**PAKAROTI**, To make, perform [प्रकृ]. Ras. 21. P.p.p. *pakato*.

**PAKĀSAKO** (adj.), Explaining, illustrating, making known [प्रकाशक]. Dh. 285; Ras. 28. Fem. *pakāsikā*.

**PAKĀSANAM**, Illumination; illustrating, explaining; making known, exposition, publication [प्रकाशन]. Ab. 971; Dh. 360, 418; Ras. 28.

**PAKĀSANIYO** (adj.), To be explained [प्रकाशनीय]. Dh. 143.

**PĀKĀSĀSANO**, A name of Sakka or Indra [पाकशासन]. Ab. 20.

**PAKĀSATI**, To be visible, to become known [प्रकाश]. Alw. I. 106. Inf. *pakāsītum* (Gog. Ev. 6). Caus. *pakāseti*, to make known, declare, tell,

publish; to explain. *Attanā kataṃ sabbam pakāsesi*, told him all that he had done (Ras. 35). *Imāhi gāthāhi aniccataṃ pakāsesi*, in these stanzas he illustrated the transitory nature of the universe (Das. 7). At Dh. v. 304 *pakāsentī* is probably an ātmane form, the phrase meaning, "the righteous manifest themselves afar." Publishing a literary composition (Alw. I. xxii). *Pakāsetuṃ tam abbhutaṃ*, to perpetuate the fame of that miracle (Mah. 117). *Nepuññaṃ pakāsetuṃ*, to test (bring to light) his skill (Mah. 252). *Brāhmaṇaṃ pakāseto imaṃ gāthaṃ dha*, in illustration of his meaning spoke this stanza to the brahmin (Dh. 434). P.p.p. *pakāsito* (Ab. 147).

PAKĀSO (*adj.*), Manifest, known, public [प्रकाश]. Ab. 1016. As a noun, *pakāso*, light, lustre, publicity, renown (Ab. 37; Alw. I. xv).

PAKATI (*f.*), Original or natural form, origin; natural state; pudendum muliebri; the seven rājjaṅgas or constituent elements of the state; the crude or uninflected form of a word [प्रकृति]. Ab. 177. *Issāpakati* (*adj.*), of an envious disposition (Dh. 397). *Pakati-uyyānapālako*, the original gardener (F. Jāt. 8). *Pakatibhāvo*, natural, original, unaltered state (Alw. I. 64). *Pakati-sāvaka*, the ordinary arhat disciples of Buddha, as opposed to the mahāsāvakas and aggasāvakas. *Pakati-gamanen' eva sūlaṃ pavasi*, entered the hall at her previous or usual pace (Dh. 233, viz. without hurrying). *Pakati-rūpaṃ honti*, retain their original form (Sen. K. 211). At Ab. 92 *pakati* and *padhānaṃ* are given as synonyms with the marginal explanation *sāmyāvasthā* (equipoise) of *sattva*, *rajas* and *tamas*: also at Ab. 818 (this meaning is non-Buddhist). The instr. *pakatiyā* at Dh. 247, 249, appears to mean "as of old, as usual, as was his custom." Vij. says "usually, habitually." At Dh. 247 *pakatiyā 'va duhard ca sāmānerā ca* means, according to Subh., "those who were naturally young (viz. young in years), and novices, viz. those who were young in ordination and learning." He quotes *So pakatiyā 'va paṇḍito na kevalasatt'huggahanādāhi*, which evidently means "naturally or artlessly wise (abnormis sapiens), not wise by rule, by being learned in all the sciences." *Sīhaladīpake pakatināli mahantā Damiṇḍāli khuddakā*, in the island of Ceylon the ordinary Nāli measure is large, while the Tamil one is small (Pāt. 81). *Pakativacanena*

*āpucchitum*, to ask leave in the usual terms (Pāt. 90).

PAKATIJJO (*adj.*), Springing from nature [प्रकृतिज]. Ab. 883.

PĀKATĪKATO (*adj.*), Manifested [प्रकटीकृत].

PAKATIKO (*adj.*), Of a certain nature [प्रकृति + क]. As a substitute for *pakati*. At the end of a compound *dhanalobhapakatiko*, of a covetous nature (Ten J. 42).

PĀKATIKO (*adj.*), Natural, original, ordinary; in its original state, sound, healthy [प्राकृतिक]. *Pākatikā muttā*, ordinary pearls as opposed to rare varieties (Mah. 68, comp. Pāt. 80). *Pākatikaṃ karoti*, to make what it originally was, to restore to its former condition, to mend, repair (Mah. 239). *Thāpaṃ pākatikaṃ katvā*, repairing the Dagoba (Mah. 129). *Ekabhesajjen' eva akkhetni pākatikāni ahesuṃ*, with a single application of the remedy her eyes became well (Du. 89). *Sammāpākatikakaraṇaṃ*, complete restoration. *Saddhā pi bhogā pi pākatikā 'va honti*, both their faith and their wealth are unimpaired (Dh. 228).

PAKATO (*p.p.p. pakaroti*), Made [प्रकृत]. *Kosiyasuttena pakataṃ*, made of silk thread (Ab. 315). *Ichchāpakato*, covetous (Pat. 68).

PĀKATTO (*adj.*), Clear, evident, manifest, public, well known, renowned [पकट]. Ab. 225, 724. *Sakalajambudīpe pākato ahoṣi*, became known all over India (Dh. 107). *Khandhāvārapitṭhīti nāmenāhoṣi pākataṃ*, became known by the name of Kh. (Mah. 151, comp. 211). *Apākato*, invisible, unperceived (Mah. 57). *Pākataṃ karoti*, to make manifest (F. Jāt. 19).

PĀKATTHĀNĀM, A kitchen [पाकस्थान]. Ab. 211.

PAKATTHO (*p.p.p.*), Pre-eminent, excellent, prominent, high [प्रकट्ट]. Ab. 699.

PAKHUMĀM, and PAMHAM, An eyelash [पक्ष्म]. Ab. 259.

PAKINNAKO (*adj.*), Miscellaneous [प्रकीर्णक].

PAKIRIYO, The plant *Guilandina Bonduc* [प्रकीर्य]. Ab. 566.

PAKITTETI, To proclaim [प्रकृत्]. Jāt. 17.

PAKKAMATI, To set out, start; to depart, go away [प्रक्रम]. Aor. *pakkami* (F. Jāt. 16; Dh. 84, 124; Mah. 62, 133), *apakkami* (Mah. 62), *pakkāmi* (F. Jāt. 3, 14; Ten J. 111; Dh. 78, 154, 299): at Mah. 167 we have both forms in the same hemistich, *adāsi tesaṃ pakkāmaṃ tayo eko na*

*pakkami* (*pakkāmi* is the result of confusion between the imperfect and aorist). *Cārikam pakkāmi*, went forth on his begging rounds. P. pr. *pakkamanto* (Mah. 205). P.p.p. *pakkamitabbo*. *Disā na pakkamitabbā*, they are not to go off to great distances, lit. distant regions are not to be started for by them (Pāt. xxi). P.p.p. *pakkanto*, departed, gone (Dh. 163). *Acirapakkanto*, not long gone.

PAKKAMO, Departure, flight; beginning [प्रक्रम]. Ab. 402, 773.

PAKKHABHĪLĀLO, A flying fox (a sort of bat) [पक्ष + विहास]. Ab. 642.

PAKKHALATI, To stumble, trip, stagger [प्रखल]. Dh. 234; Jāt. 7.

PAKKHĀLETI (caus.), To wash, cleanse [प्रचालयति]. B. Lot. 305.

PAKKHANDANAM, Leaping, springing [प्रखण्डन]. Dh. 370.

PAKKHANDATI, To spring forwards [प्रखण्ड]. *Ākāsaṃ pakkhandimsu*, flew up into the air (F. Jāt. 17; Dh. 299). *Samuddaṃ pakkhandimsu*, went to sea (Dh. 325). Of a lion's spring (Ten J. 36). *Gaphitum pakkhandi*, made a rush forward to seize him (Dh. 115; comp. 107, misprinted *pakkhandi*). *Ekavacanen' eva pakkhanditvā*, having run off on his errand the moment he was told (Dh. 161). With loc. *nekkhamme cittaṃ pakkhandati*, his heart rejoices in abnegation (lit. leaps). P.p.p. *pakkhonto* (F. Jāt. 11), *pakkhandito*. *Nāvā pakkhanditodadhiṃ*, the ship bounding over the ocean, or dashing out to sea (Mah. 117, *pakkhanditā udadhiṃ*).

PAKKHANDĪ (adj.), Bold; braggart [प्रखण्डिन]. Dh. 44. *Pakkhandī*, a bravo, a bold warrior: *pakkhandino ti ye "kassa sīsaṃ vā dvudhaṃ vā dharānūti" vatvā "asukassūti" vuttā saṅgūmaṃ pakkhanditvā tad eva dharanti*, Bravos are people who having said, "Whose head or sword shall we bring back?" and being told, "Bring so and so's," rush into the fray and bring back the very head or sword designated (Sām. S. A.).

PAKKHANDIKĀ (f.), Diarrhoea, dysentery [प्रखण्डिका]. Ab. 325.

PAKKHANTARO (adj.), Belonging to the opposite party, changing one's mind [पक्ष + अन्तर]. Dh. 286.

PAKKHAPĀSO, The planks of a ceiling? Ab. 223.

PAKKHAPĀTITTAM, Partisanship [पक्षपातित्व]. Att. 199.

PAKKHATO (adv.), On the side of [पक्ष + तत्]. *Mātīpakkhato*, on the mother's side (Dh. 78).

PAKKHATTAM, Partisanship [पक्षत्व]. Mah. 18.

PAKKHEPANAM, Putting or throwing [प्रक्षेपण]. Db. 223.

PAKKHEPO, Throwing in, insertion, interpolation [प्रक्षेप]. Alw. I. 104.

PAKKHĪ (m.), A bird [पक्षिन्]. Ab. 624.

PAKKHIKO (adj.), Belonging to a party or faction [पाक्षिक]. *Brāhmaṇapakkhiko*, belonging to the brahminical faction (Mah. 23). *Pakkhikam*, a feast held on the eighth day of the month (Kamm. 9).

PAKKHIKO, A fowler [पक्षिन् + क].

PAKKHIPATI, To throw or put in, to insert, add, interpolate [प्रक्षिप]. With loc. of the receptacle: *Samugge pakkhipitvāna*, placing the infant in a box (Mah. 59; comp. Pāt. 22). *Lekhane paṭi-bimbartuṃ pakkhipitvā*, inclosing a photograph in the letter (letter to me from Yātrāmullé). *Pāṇḍitipātādmi pakkhipitvā*, introducing life-slaughter and other novelties (Alw. I. cxxiv). *Ūnañ ce hoti pakkhipati*, if there is not enough he adds some (Dh. 386). *Nirayādisu pakkhipati*, hurls them into hell and the other places of punishment (Dh. 331). *Dibbojaṃ pakkhipimsu*, imparted to the fruit a divine flavour (Dh. 132). Alw. N. 36. Pass. *pakkhipati* (Jāt. 24). P.p.p. *pakkhitto*. *Pakkhitto lohakumbhiyaṃ*, cast into hell (Mah. 17). Alw. I. cxxiv. Caus. *pakkhipāpeti*. *Madhuraṃ paṃsum pakkhipāpetvā*, having caused sweet earth to be laid down (F. Jāt. 8). *Nāvāya pakkhipāpetvā*, having had them put on board ship (Mah. 46).

PAKKHIYO (adj.), Siding with, belonging to a party [पक्ष]. *Pitupakkhiyo*, belonging to his father's party (Mah. 259). Dh. 327.

PAKKHO, A wing; feathers of an arrow; a side, party, faction; a partisan, adherent; a multitude, host; half a lunar month, a fortnight [पक्ष]. Ab. 300, 627, 865. *Avirūḥapakkho*, unfledged (F. Jāt. 49). The light or moon-lit fortnight of the month is called *sukkapakkho*, the dark or moonless one *kālapakkho* (Ab. 74, 78). *Pañcamiyāṃ pakkhassa*, on the fifth day of the half month (Dh. 119). *Āññaṃ pakkhaṃ labhitvā*, taking another side, forming another party (Alw. I. 63; comp.

Pát. iii). *Taṇ ca pakkhaṃ labhitvāna*, having got him on their side, having gained him over (Alw. I. 55). *Dhammapakkhaṃ roçayi*, embraced the cause of true religion (Mah. 18). *Pakkhaṃ pariyesati*, seeks partisans or a faction (Pát. 74). *Pakkho tesam bhavitvā*, becoming a partisan of these (Mah. 18).

PAKKHO, A cripple (Ab. 320).

PAKKO (p.p.p. *pacati*), Cooked; heated; ripe; decaying, ripe for destruction [पक्क]. Ab. 745, 1017. *Mama sarīre pakke*, when I am roasted (F. Jāt. 56). *Ghate pakkā pūvā*, cakes fried in ghee (Mah. 196). *Pakkaṃ telaṃ*, boiling oil. *Asukena me telaṃ pakkam*, so-and-so has prepared some ointment for me, lit. boiled some oil (Dh. 83). *Pakko ayoguḷo*, a red-hot ball of iron (Mah. 152). *Supakkam ambapakkam*, a beautifully ripe mango (Mah. 87). *Pakkam sassam*, ripe crops (Mah. 72). Neut. *pakkam*, a fruit (Ab. 1017). *Ambapakkam*, a mango fruit (F. Jāt. 5).

PAKKOSANĀ (f.), Summons (from next). Mah. 30.

PAKKOSATI, To call, summon, send for [प्रकुश]. *Fejjaṃ pakkosi*, sent for the doctor (Dh. 93). Ger. *pakkosivā* (F. Jāt. 6). Caus. *pakkoseti* (Mah. 206), p.p.p. *pakkosito* (Ras. 34). Also caus. *pakkosāpeti*, to send for (Mah. 25, 82; Alw. I. 97; Dh. 79, 231), p.p.p. *pakkosāpito* (F. Jāt. 6).

PAKO, see *Khīrapako*.

PĀKO, Cooking; ripeness; maturity, accomplishment, fulfilment, result [पाक]. Ab. 762, 1050; F. Jāt. 55; Att. 197.

PAKOPO, Effervescence, ebullition, anger, fury [प्रकोप]. Dh. 41.

PAKOTI (f.), One of the high numerals = 100,000,000,000,000, or a hundred billions [प्र + कोटि]. See *Saṅkhyā*.

PAKOTTHO, The fore-arm [प्रकोष्ठ]. Ab. 265.

PAKUJJHATI, To be angry [प्र + कुज्]. Mah. 256.

PAKUPPATI, To be angry [प्रकुप]. Mah. 260.

PALACCARAM, Old clothes, rags [पटच्चर]. Ab. 293.

PALAGANḌO, A mason [पल्लगण्ड]. Ab. 506.

PĀLAKE, A keeper, guardian [पालक]. *Dvārapālako*, a doorkeeper. *Uyyānapālako*, gardener (Mah. 87). Fem. *pālikā*, comp. *Kulapālikā*. See also *Pālo*.

PĀLALO, and -LĀM, Straw [पलाज]. Ab. 453; Dh. 299.

PĀLĀM, see *Phalam* (1).

PALAMBHETI, To cheat, trick, deceive [perhaps a denom. fr. प्रलम्भ].

PĀLANAṂ, Guarding, keeping, maintaining [पालन].

PALANḌU (m.), An onion [पलाण्डु]. Ab. 595.

PALĀPETI (caus. *palāyati*), To cause to go away or escape; to drive away, put to flight. Mah. 219, 226; Dh. 158, 169; F. Jāt. 29.

PALAPITĀM, (p.p.p. *neut.*), Idle talk [प्रलपित]. Att. 199.

PALĀPO, Prattle, nonsense [प्रलाप]. Ab. 123, 1124. Also adj. *palāpo*, a babbler.

PALĀPO, Chaff of corn [पलाव]. Ab. 1096, 1124.

PALĀSĀDO, A rhinoceros [पलाश + षट्]. Ab. 613.

PALĀSĀM, and -SO, A leaf [पलाश]. Ab. 543. *Paṇḍupalāso*, a withered leaf (Dh. 42).

PALĀSO, The tree *Butea Frondosa*; the colour green [पलाश]. Ab. 95, 555; Kh. 27.

PALĀTO, see *Palāyati*.

PALĀYANAṂ, Flight [पलायन]. Ab. 402.

PALĀYATI, To run away, flee, escape, retreat [पलायति]. Mah. 52, 203. Aor. *palāyi* (F. Jāt. 7; Dh. 246). Fut. *palāyissati* (F. Jāt. 3). Ger. *palāyivā* (Alw. I. 72). P.p.p. *palāyito*. *Kiṃ palāyitena*, what's the use of flight? (Dh. 246). Also p.p.p. *palāto*, fled (Dh. 200, 239; Mah. lxxxvii; Att. 217). A contracted form *paleti* occurs at Dh. v. 49.

PALAYO, Destruction, dissolution; death; the destruction of a universe at the end of a Kappa [प्रलय]. Ab. 82, 404, 1051.

PALETI, see *Palāyati*.

PĀLETI (caus.), To guard, keep, preserve, maintain, observe [पालयति]. Das. 5. *Sikkhā pāletabbā*, the precepts must be kept (Cl. Gr. 145). *Āyu pālayam*, maintaining his life, keeping alive (Dh. 402). Imperat. *pālayatu* (Ten J. 47).

PĀLI (f.), A line, row, range; a ridge, bank, causeway; a sacred text; a passage in a text [पालि]. Ab. 539, 996. *Āvāsapāli vyādhānaṃ tadā āri nivesitā*, "a range of buildings was at the same time constructed for the king's huntsmen" (Mah. 66; in Ceylon the ranges of huts in which the coolies on a coffee estate live are called lines). Viewed as a body of sacred literature, the Buddhist canon is called *pāli*, literally the "Series" or "Catena," because it consists of a series of texts of various lengths. *Tanti* (तन्ति, तन्त्री) is used



in exactly the same way, and comp. the use of Tantra and Sūtra in Sanskrit. The word *pāli-bhāsā*, which we render "Pali language," really means "language of the sacred texts," and the geographical name of this language is *Māgadhī*, "Magadhese," or *Magadhabhāsā*, "Magadha language." As, however, there are two or three dialects of Magadhese, the term *pāli-bhāsā*, or "Language of the Buddhist Scriptures," is really the most accurate, specifying as it does a particular dialect of Magadha originally obscure and ignoble, but rendered immortal by the peerless literature of which it is the vehicle. The term *pāli* as a name for the Buddhist scriptures was of late introduction, probably dating from the first or second century after Christ. Gotama Buddha's name for his teaching as committed to memory by his faithful disciples was simply *dharmavinaya*, "doctrine and discipline" (*yo vo Ānanda mayā dhammo ca vinayo ca desito paññatto so vo mam' accayena satthā*, "let the doctrine I have preached you, the discipline I have prescribed for you, be your Teacher when I am gone," Br. J. S. A.); and this is the only name by which it was known at the first Great Rehearsal immediately after Buddha's death (*idāni dhammavinayasāṅgahaṃ karoma*, "now we would make a recension of the Doctrine and Discipline," Br. J. S. A.). It will be seen that the foll. examples of the use of the word *pāli* in the sense of "sacred text" are all taken from late works. *Neva pāliyaṃ na aṭṭhakathāyaṃ dissati*, is to be found neither in the text nor in the commentary (Sām. S. A.). *Pāliyaṃ pana Buddha ti ken' atthena*, but why is he called "the Buddha" in the text? (B. Lot. 71, from Jina Alaṅkara). *Ye pana attham eva sampādeti na pālīn*, he who masters the sense but not the text (Dh. 419). *Pālīn viya tam aggahūn*, held the commentary in the same estimation as the text (Mah. 253). *Piṭakartayapālīn ca tassā aṭṭhakathān ca*, the text of the Tripitaka and its comment (Mah. 207). *Theravādehi pālīhi paḍehi vyañjanehi ca aññutthattam ahū n'eva potthakesu pi tisu pi*, in the three versions there was not the slightest variation from the theravādas, from the texts of the scriptures, from the words or from the letters (Mah. 252). *Pālimattam idh' ānitaṃ n' atthi aṭṭhakathā idha*, the text alone was brought here, we have not got the commentaries

(Mah. 251). *Tam nivattanattham ayaṃ Cūlavaggapālī*, to disprove this there is the following passage from Cūlavagga (Sandesakathā, quite a recent work). *Pālim dhābhidhammassa*, recited a passage of the Abhidharma (Mah. 251). *Tatrāyaṃ pālī*, here I may quote the following passage (Pāt. 76, in one instance the passage quoted is not from a Tripitaka text, but from an ancient commentary). *Imāya pāliya*, in this passage (Jāt. 7, from a Tripitaka text). *Pālimuttikā dhammakathā*, a religious discourse not belonging to the sacred canon (Par. A.: Vjiesinha tells me that he has found in a Tika on the Vinaya the foll. explanation of this term, *saṅgaha-aṇḍrūlhapakiṇṇakadesanā*, "miscellaneous discourses which did not enter into the Recensions," and therefore do not form part of the Tripitaka).—A grammatical work in the Ind. Off. says *saddattham pāleṭṭi pālī*, "text is so called because it protects the sense of the words" (!). Clough's contribution to the elucidation of the word is as follows, "a name of the *Magadhabhāṣā*, i.e. the ancient language of South Bihar, or India within the Ganges; it bears this epithet in consequence of the perfection of its grammatical structure" (! Sinhalese Dict. s. v.). D'Alwis' explanation, so far as it is intelligible, contains at least the germs of the truth (Alw. I. iv, v). The Sinhalese often write *pāli*, but this spelling is of late introduction (see Jāt. 7).

**PĀLIBHADDHO**, The Kimṇuka tree, Butea Frondosa [पाँचमूद्र]. Ab. 553.

**PALIBODHO**, Obstacle, hindrance, drawback, impediment. *Gharāvāsaṃ palibodhato disvā*, looking on a householder's life as an obstacle to religious life (Jāt. 9). In Br. J. S. A. we have, *yassa roga-palibodho vā dāriyupajjhāyapalibodho vā mātāpī-tupalibodho vā atthi*, "he who is prevented from attending by sickness, or by his spiritual masters and teachers, or by his parents." It is probably the result of a confusion between परिरोध and परिबाध. Or it may perhaps be a dialectic variety of परिबाध, as *dhovana* of धोवन. *Pali-buddhati* (which see) also seems to point to a confusion of roots. In Clough's Sinhalese Dict. *Pali-bodha* and *Palirodha* are given with the same significations, and of the former Clough says that it is compounded of "*pali*, revenge, and *bodha*, substituted for *rudha*, to produce" (!!). Dh.

296; Cl. Gr. 15. *Parirundhati* will be found sub voce.

**PALIBUDDHANAM**, Hindering (from next). *Amhūkaṃ ganthanakilesa palibuddhanakilesa n'atthi*, we have neither fettering lust nor hampering lust (Sām. S. A.). *Amhūkaṃ palibuddhanatthēna ekam pi kiñcannam n'atthi*, we have not a single thing by way of hindrance (Dh. 353, see *Kiñcannam*).

**PALIBUDDHATI**, To hinder. Dh. 264 (*varasendanaṃ palibuddhanto*, preventing them having good sleeping places).

**PĀLICCAM**, Hoariness, greyness of hair [पालित्य]. Comp. *Phalito*.

**PALIGHO**, An iron beam or bar for fastening up a door; an obstacle, hindrance [परिघ]. Ab. 217; Dh. 71, 296. Of ignorance as a bar to religious progress (Dh. 428).

**PALIGUNTHITO** (p.p.), Entangled [p.p. परि + गुण्]. Dh. 146; Alw. N. 121.

**PĀLIKĀ**, see *Pālako*.

**PĀLIKO** (adj.), Having lines or ridges [पालि + क]. At the end of a compound, the term *-ka* belonging to the whole compound: *saṃvaḍḍhituccat-āyama-vitthāra-tthira-pālikā vāpi* (later portion of *Mahāvamsa*).

**PALIPANNO**, said in *Payoga Siddhi* to be another form of *paripanno*.

**PALIPATHAM**, A miry road, slough, quagmire [परि + पथ + अ]. Dh. 73, 432. Subhūti quotes the Sinhalese scholiast on Dh. 414 as follows, *palipatham rūgādi-keles namēti kalal maḍa sahita mārggaya*, "p. is a road beset with mire and slough, by which is meant lust and the other *Kleṣas*."

**PALITO**, see *Phalito*.

**PĀLITO** (adv.), According to the text or words of the scriptures [पालि + तस्]. Opposed to *atthato*, "according to the meaning."

**PĀLITO** (p.p. *pāleti*), Preserved, guarded, maintained [पालित]. Ab. 754.

**PALIVETHANAM**, Surrounding, encumbrance [परिवेष्टन]. Dh. 410.

**PALIVETHETI** (caus.), To wrap up, clothe, cover, surround, encircle, encumber, fetter [परिवेष्ट]. *Setavatthēna palivethetvā*, wrapping it up in a white cloth (Das. 23, comp. Dh. 188). P.p. *palivethito*. *Kāsāveṇa palivethitakapṭhā*, their shoulders clothed with the yellow robe (Dh. 394). *Tasīṇḍya palivethiḍḍa*, fettered by desire (Dh. 411).

**PALLALAM**, A small tank, pond, pool [पल्लल]. Ab. 678; Dh. 17, 28.

**PALLANKO**, A couch, bed, sofa, divan, throne; a litter, palanquin [पर्यङ्क]. Ab. 308. *Nisīdi rājapallāṅke*, took his seat on the royal throne (Mah. 25; Ras. 17). *Pallāṅkaṃ dābhujati*, or *bandhati*, to sit cross-legged, e.g. as Buddha engaged in meditation, an attitude of great dignity: not as Monier Williams says in his Dictionary "to sit on the hams," for which see next; Burnouf rightly renders it "les jambes ramenées sous le corps" (Lot. 334; Att. 106, 215). Mah. 2, 25, 92, 163, 180. *Pallāṅkābhujanaṃ*, sitting cross-legged (Jāt. 17), also *pallāṅkābhujō* (Ditto).

**PALLATTHIKĀ** (f.), Sitting on the hams, squatting, lolling [पर्यस्तिका]. Pāt. 21, 23.

**PALLAVO**, and *-VAM*, A sprout, shoot, spray [पल्लव]. Ab. 543.

**PĀLO**, A guardian, keeper [पाल]. *Uyyānapālo*, a gardener (F. Jāt. 6). *Antepurapālā*, keepers of the harem (Dh. 162). *Khetṭapālo*, a field watcher (see *Khetṭam*).

**PALOBHANAM**, Allurement, temptation [प्रलोभन]. Dh. 164.

**PALOBHETI** (caus.), To allure, tempt, seduce [प्रलोभयति]. Dh. 156. P. pr. ātm. *palobhiyamaṇo*.

**PALUJJATI**, To fall down, crumble (of a mountain peak) [प्रलुज्]. Gog. Ev. 16. P.p. *paluggo* = प्रलुण्, of a shattered ship (Jāt. 5).

**PAMĀ** (f.), True knowledge [प्रमा]. Ab. 763.

**PAMADĀ** (f.), A handsome woman, or a woman in general [प्रमदा]. Ab. 230.

**PAMĀDAVĀ** (adj.), Remiss, indifferent [प्रमादवत्]. Mah. 75.

**PAMADDANO** (adj.), Crushing, destroying [प्रमर्दन]. B. Lot. 581.

**PAMĀDĪ** (adj.), Negligent, slothful [प्रमादिन]. Dh. 176.

**PAMADO**, Pleasure [प्रमद]. *Pamādanaṃ*, royal pleasure garden attached to the harem (Ab. 538).

**PAMĀDO**, Carelessness, remissness, indifference, sloth, indolence, delay [प्रमाद]. Ab. 173. *Rājapuriśānaṃ pamādaṃ disvā*, observing the royal attendants off their guard (Ras. 32). *Yathā bhaddro aso pamādam āgamma kasāya nivīṭṭho*, like a spirited horse struck with the whip for being lazy (Dh. 310). *Mū pamādena kālaṃ vītināmayiṭṭha*, pass not away your time in idleness (Dh.

182). *Pamādo rakkhato malañ*, carelessness in one who watches is a blot (Dh. 43, comment says, as if one set to watch cows should go to sleep or play). *Pamādo maccuno padanñ*, sloth is the way of death (Dh. 5). *Vajjayitvā pamādalekhañ*, barring errors of transcription, lit. inadvertent writing. *Pamādacārañ carituñ*, to live a life of sloth (Jāt. 9). *Pamādaṭṭhānam* = प्रमाद + स्थान, cause or subject of delay or indifference to religion or waste of time. There are several, e.g. *majja-pamādaṭṭhānañ*, strong drink (Kh. 3), *jētappa-mādaṭṭhānañ*, gambling. *Idaṃ rajjañ nāma mahantañ pamādaṭṭhānañ kiñ me rajjēna kārītena*, this kingship is a very great temptation to me, what is the use of my being a king? (Dh. 406).

**PAMAJJANAM**, Indifference, heedlessness (from next). Dh. 179.

**PAMAJJATI**, To delay, waste one's time; to be negligent, heedless, indifferent, slothful, remiss; to be tempted [प्रमद]. With acc. *Dhammañ na ppamajjati*, does not neglect the Law, is not indifferent to religion (Dh. 46). With loc. *Ko nañ' añño sāsana-kiccamañhi pamajje*, who else could be lukewarm in the cause of religion? (Mah. 43). *Evam sampattiyo ndina caḍḍa vijjullatopamaḍ kasmā tssu pamajjeyya ko hi nāma sacetana*, thus worldly prosperity is transient as the lightning, why then should any rational man be tempted thereby? (Mah. 260). *Ime dāra-kā tava bhāra imesu mā pamajji*, these children are your charge, take great care of them, lit. be not careless of them (Dh. 207). At Dh. 190 perhaps used in the sense of being intoxicated. Much used of religious indifference or want of zeal (Dh. 31). Aor. *pamūdi* (Mah. 198), *pamajji* (Mah. 105). P.p.p. *pamatto*.

**PAMAM**, Scab, herpes [पामन्]. Ab. 327.

**PAMĀNAKO** (*adj.*), At the end of a compound = *pramāna* [प्रमाणक]. *Rathacakkappamānako*, as big as a chariot wheel (Mah. 201). *Ekavāsapamānake khandhāvare nivāsetvā*, having built as many as twenty-one entrenched camps (Mah. 256). Also absolutely: *pamānikā* (fem.) *kāretabbā*, it must be made according to measure, i.e. of the legitimate size (Pāt. 106). Comp. *Pamāniko*.

**PAMĀṆAM**, Measure, rate, scale, standard, dimensions, size, length, weight, etc.; rule, sanction, authority, warrant; a decider, one whose word is an authority; cause, motive [प्रमाण]. Ab. 815. *Attano pamānañ na jāndsi*, you do not know

your own measure, viz. you overestimate your importance (Ten J. 55). *Tesañ kittakañ āyuppa-mānañ*, what is the duration or extent of their life? (Gog. Ev. 18). *Ekadālapamānañ uggama*, having risen in the air to the height of one palm (Dh. 308). *Mañ pamānañ katvā bhikkhū māressanti*, following my example, lit. making me their authority or sanction (Dh. 364). *Mātigottañ nāma kiñ karissati pitigottañ eva pamānañ*, what does the mother's family matter, the father's family is the true measure (of a man's social importance. Dh. 218). *Pamānañjanañ*, knowledge of the right measure (Dh. 345). *Tesañ pana kesānañ yāvajīvañ tad eva pamānañ āhosi*, that was the exact length of his hair for the rest of his life (B. Lot. 864). *Atirekappamānañ bhāsati*, talks to excess (F. Jāt. 50). *Pamānatikkantañ bhāsanto*, talking immoderately, lit. talking what exceeds measure (F. Jāt. 19). *Bhārena pamāna ca rañño sisasadisāñ*, resembling the king's head in weight and size. (Att. 219). *Pamānarahito*, immeasurable, boundless (Jāt. 1). As the last part of a compound forms many adjectives: *Ghaṭṭappamāno*, as big as a bowl (F. Jāt. 5); *Nābhīpamāne āvāṭe khaṇāpetvā*, having buried them in a waist-deep pit (Dh. 176); *Sattatālapamānañhi nabhasi tṭhito*, poised in the air at the height of seven palm trees (Mah. 107; Dh. 308). *Pamānato* (*adv.*), in respect of measure or quantity. *Dhātū dopamattā pamānato*, relics a drop in quantity (Mah. 108).

**PAMĀNIKO** (*adj.*), Forming a measure or standard [प्रमाणिक]. *Rūpappamānikā* (pl.) *ghosappamānikā*, those who go by what they see of a person, those who go by what they hear of him (Dh. 314).

**PAMĀTĀ** (*m.*), Knowing well, competent to judge, an authority [प्रमातृ]. Ab. 815, probably also 1131.

**PAMATHITO** (*p.p.p.*), Agitated [प्रमथित]. Dh. 63.

**PAMATTO** (*p.p.p. pamajjati*), Slothful, indolent, careless, reckless, indifferent, thoughtless; tempted [प्रमत्त]. Dh. 4, 5, 55, 66. *Pamattañ tañ na yuttañ vijjhituñ*, it is not fair to shoot the stag standing, lit. off his guard (Mah. 78). *Pamatta-bandhu*, a name of Māra (Ab. 43). *Ayañ rājā pamatto sakalaraṭṭhañ vinassati*, this is a roi fainéant, the whole kingdom is going to ruin (Das. 21).

PAMĀYA (ger.), Having measured [ger. प्रमा].

PAMHAM, see *Pakhumam*.

PAMITI (f.), Correct knowledge, certainty [प्रमिति]. Ab. 763.

PAMOCANAM, Deliverance [प्रमोचन].

PAMOCETI, see *Pamuñcati*.

PAMODANĀ (f.), Joy [प्रमोदन].

PAMODATI, To rejoice [प्रमुद]. With loc. to rejoice in (Dh. 5). P.p.p. *pamudito*, (Jāt 17), *pamodito*, (Jāt. 75).

PAMODO, Joy, happiness [प्रमोद]. Ab. 88.

PAMOHANAM, Delusion, infatuation [प्रमोहन]. Dh. 48.

PĀMOJJAM, and PĀMUJJAM, Joy, delight, bliss, happiness [प्रमोद + य]. Ab. 88; Dh. 67; Jāt. 17.

PAMOKKHATI, see *Pamuñcati*.

PAMOKKHO, Release, deliverance [प्रमोच]. Kb. 19; Mah. 158.

PĀMOKKHO (adj.), Principal, chief, eminent [प्रमुख + य]. Ab. 695. *Disāpāmokkho*, far-famed, eminent far and wide (F. Jāt. 32). *Agāratayāpāmokkhe agāre tattha kārayi dvādas*, he built there twelve apartments, three of which were the principal ones (Mah. 120). *Pāmokkhabhikkharo*, eminent priests (Mah. 11, comp. Alw. I. 54). *Brāhmaṇapāmokkho*, an eminent brahmin (Jāt. 50).

PAMPAKO, and PAMPATAKO, A loris. Ab. 618.

PĀMSU (m.), Dust, dirt, earth, soil [पांसु]. Ab. 395.

*Paṇṣupipādo*, a lump of earth (Mah. 144). *Paṇṣūnaṃ gandhamissānaṃ puppha*, full of scented loam (Mah. 119, comp. F. Jāt. 8). *Paṇṣukūḷānaṃ*, playing with sand, making dirt pies: *paṇṣukūḷānato paṭṭhāya*, from childhood (Att. 37, 195). *Sahapaṇṣukūḷitā*, playfellows (Dh. 131). *Paṇṣukūḷam*, rags from a dust heap (Dh. 71).

PĀMSUKŪLIKO (adj.), One who wears clothes made of rags taken from a dust heap [पांसुकूलिक]. Dh. 144, 427. The theory of the dress of a Buddhist monk was that it should be made of dirty rags taken from a dust or refuse heap, or from a cemetery, and pieced together; numerous exceptions were however allowed (they are mentioned in the Ordination service), and at the present day the rule is never enforced. *Paṇṣukūḷikaṅgaṃ* is one of the Dhutaṅgas (B. Int. 305; Man. B. 118, 119, 327).

PAMUCCATI, see *Pamuñcati*.

PAMUDITO (p.p.p. *pamodati*), Pleased, glad [प्रमुदित]. Ab. 752. *Pamuditacitto*, with cheerful heart (F. Jāt. 57).

PAMUDO, Joy [प्रमुद]. Ab. 87 (should it be *pamudd*, f. ?).

PĀMUJJAM, see *Pāmojjam*.

PAMUKHO (adj.), In front of, facing; first, chief, principal [प्रमुख]. Ab. 694, 932. *Tassā pamukhe pabbatale*, in a plateau in front of it (Ten J. 112). *Gāyattipamukhaṃ chandaṃ*, metres, the first of which is Gāyatrī (Ab. 417). *Buddhapamukhassa bhikkhusaṅghassa dānaṃ datvā*, giving presents to the priests with Buddha at their head, or a company of priests of whom B. was the chief (Dh. 126, 173; F. Jāt. 52). *Vijayappamukhā sabbe taṃ upecca apucchisum*, with V. at their head the whole party approached him and asked (Mah. 47). Nent. *pamukhaṃ*, a terrace before a house (Ab. 218).

PAMUKKO, see next.

PAMUÑCATI, To emit, utter; to loose, release; to cast off [प्रमुच]. *Vūcaṃ pamuñce kusalaṃ*, let him speak appropriate language (F. Jāt. 18). *Pupphāni maddavāni pamuñcati*, sheds its withered flowers (Dh. 67). Pass. *pamuccati* (Dh. 34, 65). Fut. pass. *pamokkhati* (Dh. 49). P.p.p. *pamatto*, *pamukko* (Ab. 796). Caus. *pamoceti*, to set free, release, deliver (Mah. I, 245; Ras. 27).

PAMUSSATI, To leave behind, forget, lose. [प्रमुष्].

*Bhante Visākhā pasādhanaṃ pamussitvā gatā*, if you please, Sir, Visākhā's gone away and left her diamonds behind (Dh. 247). *Eko puriso attano doudhaṃ pamussitvā nivatto*, one of the attendants having forgotten his sword, went back for it (Dh. 218). P.p.p. *pamuṭṭho*. *Abhiññāsi ca taṃ puṭṭhabhūvaṃ na te pamuṭṭhaṃ*, and you admit the fact of this having been asked by you, you have not forgotten it (Sām. S. A.). *Kulamanussānaṃ pamuṭṭhabhaṇḍakaṃ thero paṭisaṃmeti*, the therā puts away things left behind by the gentlefolks of his congregation (Dh. 248).

PAMUṬṬHO, see last.

PAMUTTO, see *Pamuñcati*.

PAMUYHATI, To be bewildered, to swoon [प्रमुह]. Dh. 173.

PANA (adv.), Now, further; but, on the other hand, on the contrary, however [पुनर्]. *So pana rājā bahubhāṇī ahoṣi*, now this king was very talkative (F. Jāt. 16). *Kaṇhaṃ pana te vāsanti*, and where

do they live? (Ten J. 54). *Parikkhepo pan' assa patṭasāpiyā akosi*, and its covering was with a silk curtain (F. Jāt. 6). *Sace pana amhe pahōya kattihi gamissati*, now if he leaves us and goes somewhere or other (Dh. 156). *Tato pubbe pana*, now previously to this (Ten J. 42). *Kissa pana nisandena*, now through the merit of what action . . ? (Dh. 237). *Ekasmim pana divase*, now one day. *Sarirassa me issaro na pana cittassa*, you can dispose of my body, but not of my mind (Dh. 159). *Idāni pana*, but now, now however (Pāt. 1). *Yaṃ hi kiccaṃ tad apaviddhaṃ akiccaṃ pana kayirati*, for what ought to be done is left undone, while that is done which ought not to be done (Dh. 52). *Rājā akkosi tam pana*, the king reviled him in return (Mah. 156). *Atha ca pana*, but on the other hand (F. Jāt. 11). *Sudassaṃ vajjaṃ aññesum attano pana duddasaṃ*, the faults of others are easy to see, whereas our own are difficult to see (Dh. 45). *Mayā Satthari dghāto kato satthu pana mayi kesaggaṃatto pi dghāto n'atthi*, for I have borne malice towards Buddha, he on the contrary has not borne a particle of malice to me (Dh. 147). *Tena hi gacchathāti: tumhe pana bhante ti*, "Very well, go." "But won't you go too, Sir?" (Dh. 83). *Kittukehi te bhikkhūhi attho ti: kittakā pana vo bhante parivāraḥbhikkhū ti*, "How many priests do you wish to entertain?" "Well, but how many priests are there in your escort?" (Jāt. 32). *Mayā pi na diṭṭhapubbo pitā ca pana me kathesi*, I myself never saw one, but my father told me . . (Ten J. 113). *Nāhaṃ taṃ khādissāmi mahantaṃ pana te gupāṃ karissāmi*, I will not eat you; on the contrary, I'll do you a great service (Ten J. 36). *Pana* preserves one sense of S. पुनर्, while *puna* (which see) preserves the other.

**PĀNABHŪTO**, A living being, creature [प्राणभूत]. Kh. 15.

**PĀNĀGĀRAM**, A tavern [पानागार]. Pāt. 71.

**PĀNAGHĀTO**, Destroying life, killing [प्राण + घात].

**PĀNAKO**, Name of a water-plant. Ab. 696.

**PĀNAKO**, A small creature, a worm or insect [प्राणक]. Ab. 623. At Dh. 88 indagopakas are so called. *Sa-ppūpakāṃ khīraṃ*, milk with worms in it (animalculæ, Mah. 244). Of fleas, etc. in a hare's fur (F. Jāt. 52). *Makulāni pānakaviddhāni*, worm-eaten flower buds (Dh. 209).

**PĀNAKŪPO**, A drinking well [पान + कूप]. Ab. 677.

**PANĀLĪ**, and **PANĀLĪ** (f.), Watercourse, gutter, drain [प्रनाली, प्रणाली]. Ab. 683; Att. 211.

**PĀNĀM**, Drinking; draught; drink, beverage; enjoyment [पान]. Ab. 422, 1123. *Pānabhojanāṃ*, or *annapānāṃ*, food and drink (Dh. 44; Kh. 11). *Pānamāḍalaṃ*, a tavern (Ab. 534). *Pānāsakhā* (m.), a drinking companion. *Amatāpānāṃ*, draught of nectar (Mah. 98).

**PĀNĀM**, see *Pāpo*.

**PANĀMATI**, To bend, be bent or inclined [प्रणम]. P.p.p. *paṇato*, bending, sloping (Ab. 1069). Caus. *paṇāmeti*, to cause to bend; to hold out towards, offer respectfully. *Yena Bhagavāten' añjalim paṇāmetvā*, bending his clasped hands towards Buddha in respectful salutation (Gog. Ev. 8). *Taṃ therassa paṇāmayi*, held it out, or offered it to the elder (Mah. 87). *Yenakūmaṃ paṇāmeti*, bends whither he will (Ten J. 38).

**PANĀMO**, Bending, salutation [प्रणाम].

**PĀNASAMO** (adj.), Dear as one's life, greatly beloved [प्राणसम]. Dh. 79; Mah. 259.

**PANASO**, The Jack or bread-fruit tree, Artocarpus Integrifolia [पनस]. Ab. 569; Mah. 167.

**PĀNĀTIPĀTI** (adj.), Killing [next + हन्].

**PĀNĀTIPĀTO**, Taking the life of a living creature, destroying life, killing [प्राणतिपात]. F. Jāt. 56; Kh. 2; Ten J. 49.

**PANĀTO**, see *Panamati*.

**PĀNAVIKO**, One who plays the *praṇava* [next + हव].

**PANAVO**, A small drum or tabor [प्रणव]. Ab. 144.

**PANĀYAM**, = *pana ayaṃ*.

**PANAYO**, Affection; confidence; solicitation [प्राणय]. Ab. 856.

**PĀNAYO**, see *Pāni*.

**PAÑCA** (num.), Five [पञ्च]. Gen. and dat. *pañcannāṃ*. Instr. and abl. *pañcāhi*. Loc. *pañcaṃ*. **PAÑCABALAM**, The five Forces (see *Balaṃ*). Att. 58.

**PAÑCACAKKHU** (n.), The five sorts of vision [पञ्च + चक्षुस्]. They are *maṃsacakkhu*, *diḍḍacakkhu*, *paññācakkhu*, *samantacakkhu*, *Buddhacakkhu*, the human eye, the divine eye, the eye of wisdom (*vipassanā*), the eye of universal knowledge, the eye of a Buddha (Ab. 835). By the last is meant the knowledge of the four truths, the

discovery of which is the distinguishing feature of a Buddha; by the last but one is meant Buddha's knowledge of general things (Subh.). As an adj. *pañcacakkhu*, possessing the five sorts of vision, a Buddha (Mah. 111).

PAÑCADASA (num.), Fifteen [पञ्चदशन्]. See also *pannarasa*.

PAÑCADASĪ (f.), The fifteenth day of the half month, day of full or new moon [पञ्चदशी]. Ab. 73; Mah. 249.

PAÑCADHĀ (adv.), In five ways, fivefold [पञ्चधा].

PAÑCADHAMMAM, Five things or conditions [पञ्चन् + धर्म]. They are *saddhā, sīlā, sutā, dāya, paññā*, faith, moral practice, learning, charity, wisdom (Subh., and see Clough's Sinh. Dict.).

PAÑCAGGAM, Firstfruits of five [पञ्चन् + अग्र]. They are *khettaggaṃ, khalaggam, khalabhaṇḍaggam, kumbhaggam, pāttagam*, firstfruits of the standing crop, of the threshing floor, of the granary, etc. (Subh.).

PAÑCAGUNAM, Five qualities as rewards of virtue [पञ्चन् + गुण]. Turnour says they are "love of mankind, goodwill of pious men, character for piety, lay sanctity, and regeneration in the Deva-loka" (Mah. 161).

PAÑCĀHAM, Five days [पञ्चाह]. Pāt. 106.

PAÑCĀHIKO (adj.), Lasting five days [last + इक्]. Pāt. 106.

PAÑCAKAJJHĀNIKO (adj.), One who practises the five Jhānas [पञ्चन् + क + ध्यान + इक्].

PAÑCAKĀMAM, Five modes of desire or pleasure, see *Kāmo*.

PAÑCAKILESAM, Five kleśas or evil passions (see *Kilesa*). Subh. tells me they are *lobho, moho, uddhaccaṃ, ahirikā, anottappaṃ*. Clough says "lust, anger, ignorance, self-confidence, and pride."

PAÑCAKKHANDHAM, The five Skandhas (see *Khandho*).

PAÑCAKKHATTUM (adv.), Five times [पञ्चकृत्वस्]. Mah. 196.

PAÑCAKO (adj.), Consisting of five, five in number [पञ्चक]. Mah. 108. *Pañcukam*, a pentad, five.

PAÑCĀLĀ (m.pl.), Name of a warrior tribe in the north of India, the Pañcālas [पञ्चाल]. Ab. 184.

PAÑCĀLIKĀ (f.), A doll, puppet [पञ्चालिका]. Ab. 523.

PAÑCAMAKO (adj.), Fifth [पञ्चमक].

PAÑCAMO (adj.), Fifth [पञ्चम]. Masc. *pañcamo*,

one of the notes of the Hindu gamut (Ab. 132). Fem. *pañcamī*, the fifth day of the half month (Dh. 119); the ablative case (Cl. Gr. 17); the imperative mood (Sen. K. 429).

PAÑCĀNANTARIYAKAMMAM, Five sins that bring with them immediate retribution [पञ्चन् + आनन्तर्य + कर्मन्]. Att. 146, 231. Also called *pañcānantariyadhammā* (Cl. Sinh. Dict.). They are the six Abhiññānas minus the last or last but one (Clough renders the fifth "schism in religion" which probably represents *saṅghabheda*).

PAÑCANETTO (adj.), Having five sorts of vision [पञ्चन् + नेत्र]. Same meaning as *pañcacakkhu* (Mah. 11).

PAÑCANGAM, Five qualities [पञ्चाङ्ग]. *Pañcaṅga-samannāgato*, possessed of five qualifications (AJW. I. 103).

PAÑCANGIKO (adj.), Having five members or divisions, fivefold [last + इक्]. *Pañcaṅgikaṃ tu-riyaṃ*, orchestra of five sorts of music (Ab. 139; Dh. 191). The first Jhāna is *pañcaṅgika*, consisting of *vitakka, vicāra, pīti, sukha*, and *ekaggatā*.

PAÑCAPAÑCASO (adj.), In sets of five each [पञ्चन् + पञ्चन् + शस्]. Sen. K. 202.

PAÑCAPATITTHITAM, Setting down or fixing of five things [पञ्चन् + प्रति + स्थित]. *Pañcapatitthitena vandati*, to salute with the five Rests, viz. to prostrate oneself before a superior so completely that the forehead, elbows, waist, knees, and feet rest on the ground (Dh. 161, 315, 324; see Clough, s.v. *Paśaṅga*).

PAÑCASATAM, Five hundred [पञ्चशत]. *Pañcasatam yati*, five hundred priests (Mah. 150). *Saddhiṃ pañcasatitthi*, together with five hundred women (Mah. 85).

PAÑCASATIHO (adj.), Consisting of five hundred [last + इक्].

PAÑCASIKHO, A proper name, one of the Gandhabbas [पञ्चशिख]. Ab. 25.

PAÑCASILAM, The five precepts, or five branches of moral practice [पञ्चन् + शील]. They are the first five of the ten Sikkhāpadas, viz. *pāpātipātā veramaṇī, adinnādāna veramaṇī, abrahmacariyā veramaṇī, musāvādā veramaṇī, surāmerayamajja-pamādaṭṭhāna veramaṇī*, abstinence from life-slaughter, from theft, from impurity, from lying, and from spirituous liquors (Att. 58; Ten J. 6; Ras. 37).

PAÑCASĪLAVĀ (*adj.*), One who keeps the five precepts [last + वत्]. Mah. 229.

PAÑCASO (*adv.*), By fives [पञ्चशस्].

PAÑCAVAGGIYO (*adj.*), Belonging to a group of five [पञ्चवर्ग + य]. 'The five brahmins who accompanied Gotama B. when he embraced asceticism are called *pañcavaggiyā* (Dh. 119; comp. Man. B. 165). Their names are *Aññakoṇḍañṇu*, *Bhaddiya*, *Vappa*, *Assaji*, *Mahánāma* (Subh.).

PAÑCAVIDHO (*adj.*), Fivefold [पञ्चविध].

PAÑCAVĪSATI (*fem. num.*), Twenty-five [पञ्चविंशति]. See also *Paṇṇuvisati*.

PAÑCĀYUDHAM, Five sorts of weapons [पञ्च + आयुध]. Clough says they are sword, spear, bow, battle-axe, and shield.

PAÑCINDRIYAM, see *Indriyañ*.

PANḌAKO, A eunuch [पण्डक]. Ab. 242. At Ab. 42, 884, 895, etc., it means "of the neuter gender."

PANḌARO, (*adj.*), White, pale, yellowish [पाण्डर]. Ab. 95. A white elephant is called *paṇḍaro* (Ab. 361).

PANḌAVO, A son or descendant of Paṇḍu; name of a mountain [पाण्डव]. Ab. 606; Sen. K. 389.

PANḌICCAM, Scholarship, learning, erudition [पाण्डित्य]. Att. 23.

PANḌITAKO, A pedant [पण्डितक]. *Nindito paṇḍito paṇḍitako* (Payoga Siddhi).

PANḌITATĀ (*f.*), Learning, skill, wisdom [पण्डितता]. Dh. 137.

PANḌITO (*adj.*), Learned, skilled, clever, wise [पण्डित]. Ab. 227; Dh. 5. *Paṇḍito*, a learned man, wise man, scholar, paṇḍit (Dh. 6; F. Jāt. 7). Pl. *paṇḍitā*, wise men (Kh. 14). *Paṇḍita* is much used in a religious sense, meaning a converted man as opposed to a *puthujjana*, who is called *bāla*, "a fool" (Das. 7).

PANḌU (*adj.*), Light yellow [पाण्डु]. Ab. 96. *Paṇḍupalāso* and *paṇḍupattam*, a sere leaf (Dh. 42; Mah. 179; Ten J. 119). *Paṇḍurogo*, jaundice (F. Jāt. 2). Masc. name of a people in the Majjhima-sesa (Ab. 185). *Paṇḍukambalo* (Ab. 22), or *paṇḍukambalasīlā* (Dh. 190, 415), is a sort of ornamental stone; Sakka's throne (*paṇḍukambalasīlāsanaṃ*) is made of it (Dh. 87; F. Jāt. 54; Ras. 19).

PANḌETI, To bring, perform, execute [पण्णति]. *Daṇḍam p. to inflict punishment* (Dh. 55, 341). P.p.p. *paṇḍito*.

PANGU, and PANGULO (*adj.*), Lame, crippled [पङ्गु, पङ्गुल]. Ab. 319.

PANHI, and PĀSAṆI (*m. and f.*), The heel [पाणि]. Ab. 277. Inst. *pañhiyā* (Ras. 40).

PANHI (*adj.*), Variegated [पूजि]. *Pañhapaṇṇi*, the plant *Hemionitis Cardifolia* (Ab. 584).

PANHO, A question [पञ्च]. Ab. 115; Dh. 329; B. Lot. 514. *Meṇḍakapaṇha* according to Visesinha means a question which places you on the horns of a dilemma; if you say "Yes," such and such an absurdity follows; if "No," another absurdity follows: the metaphor is taken from the fighting of rams. Saṅgīti S. has the following text, *cattāro pañhavyākaraṇā: ekamśa-vyākaraṇīyo pañho, vibhajjavākyākaraṇīyo pañho, paṭipucchāvākyākaraṇīyo pañho, ṭhapanīyo vyākaraṇīyo pañho*: Vij. writes that these are four modes of answering questions, ekamśa "direct," vibhajja "qualified," paṭipucchā "after further questioning," ṭhapanīya "not to be answered, setting aside"; he adds the following interesting explanation from a comment, *tattha cakkhum aniccam? ti puṭṭhena āma aniccam ti ekamśena vyākātābbaṃ, aniccam nāma cakkhum? ti puṭṭhena puna na cakkhum eva sotam pi aniccam ghānam pi aniccam ti evaṃ vibhajjitvā vyākātābbaṃ, tattha kim cakkhum? ti puṭṭhena ken' aṭṭhena pucchātīti paṭipucchitvā aniccatṭhena pucchāmīti vutte āmāti vyākātābbaṃ ayaṃ paṭipucchāvākyākaraṇīyo, tam jīvaṃ tuṃ sarīraṃ? ti ādāni puṭṭhena pana avyākātābbaṃ etam Bhagavatā ṭhāpetabbo esa pañho na vyākātābba ayaṃ pañho ti ṭhapanīyo*, which I translate, "A man who is asked, Is the eye impermanent? should reply with certainty, Yes, it is impermanent; but if he is asked, Is that which is impermanent the eye? he must return a qualified answer, Not merely the eye, but the ear is impermanent, the organ of smell is impermanent. Again if he is asked, What is the eye? he must first retort, Why do you ask? and when the other says, I ask with reference to impermanence, he must reply, Yes: this is called a question to be answered by a counter question. Again, if a man is asked, Is this the life? is this the body? and so on, the question must be set aside with the reply, Buddha laid down no rule on this subject, the question must be set aside, the question must not be answered."

PĀṆI (*m.*), The hand; a wooden hand or trowel



[पाणि]. Ab. 1007. Instrumental *pāṇinā* (Dh. 50). Loc. *pāṇimhi* (Dh. 23; Ten J. 114). Pl. *pāṇayo* (Ab. 265). *Pāṇisaddam karoti*, to make a noise with the hands, to clap them (Dh. 155).

PĀṆĪ (m.), A living being, a sentient being, a creature, animal, man [प्राणिन्]. Ab. 93, 1007. Acc *pāṇinaṃ* (Dh. 25). Pl. *pāṇino*.

PANIDAHATI, and PANIDHETI, To long for, wish for, pray for, resolve, aspire to; to direct, stretch [प्रणिधा]. *Aññataram devanikāyam paṇidhāya*, aspiring to belong to one of the deva communities. *Evam paṇidahi*, thus prayed (Mah. 24). *Pallaṅkam dbhujitvā ujukāyam paṇidhāya*, sitting cross-legged, and keeping the body erect. P.p.p. *paṇihito*.

PANIDHĀNĀM, Earnest resolve, aspiration, longing, prayer [प्रणिधान]. Ab. 426

PANIDHETI, see *Paṇidahati*.

PANIDHI (m.), Wish, resolve, aspiration, prayer [प्रणिधि]. Ab. 426. *Sammāpaṇidhi*, right aspirations or resolves (Kh. 5). *Bodhāya paṇidhiṃ akā*, prayed for Buddhahood, formed the resolution to attain supreme knowledge (Mah. 1).

PĀNIGGAHO, Marriage [पाणिग्रह]. Ab. 318.

PĀNIGHO, One who strikes with the hand, one who plays the tabor or any similar instrument [पाणिघ]. Ab. 511 (note).

PANIHITO (p.p.p. *paṇidahati*), Resolved, determined, intent [प्रणिहित]. *Micchāpaṇihitaṃ cittaṃ*, a wrongly directed mind (Dh. 8). *Appaṇihito* is an epithet of *samādhi* and *vimokkha*, and appears to mean free from all longings and aspirations (Dh. 281, 282, where it is explained to mean "free from the three paṇidhis, *rāga*, *dosa*, and *moha*").

PANIHITO (adj.), Kind to living beings, benevolent [प्राणिहित]. Mah. 4.

PĀNIMATTO (adj.), As much as can be held in the hand [पाणि + मात्र]. *Pāṇimatte adda kesa*, gave him a handful of hair (Mah. 4).

PĀNIMUTTAM, A missile weapon [पाणिमुत्त]. Ab. 387.

PANIPATATI, To prostrate oneself [प्रणिपत].

PANIPĀTO, Prostration [प्रणिपात].

PĀNISSARAM, A sort of music. Explained by *kamsattham* and *pāṇittham* [पाणि + स्वर?].

PĀNITALAM, The palm of the hand [पाणितल].

PANĪTO (p.p.p. *paṇeti*), Accomplished; excellent, eminent, exalted; sweet, nice [प्रणीत]. Ab. 695.

Ab. 939 says *paṇito madhure uttame vihite*. Neut. *paṇitam*, the Transcendent, viz. Nirvāṇa (Ab. 8). *Vihāramajjhe paṇitānisandānāni*, the best couches in the most central part of the monastery (Dh. 264). By *paṇitadhatu* is meant the *navalokuttaradhamma* (Subh.). *Abhikkantatarāṇ ca paṇitatarāṇ ca*, better and nobler (Sām. S.). *Paṇitassam*, moral practice of the most perfect kind, or with the best possible object (Man. B. 493). *Paṇitam jhānam*, the highest or most perfect exercise of ecstatic meditation (Gog. Ev. 18). Applied to food it means sweet, savoury, nice, pleasant to the taste (Kh. 7; Dh. 81, 132). Pāt. 89 explains *paṇitabhojanāni* as "food prepared with the best (*paṇita*) materials," but this is I think forced and unnecessary.

PĀNIVĀDO, One who uses an instrument played with the hand, as a drum or tambourine [पाणिवाद]. Ab. 511.

PANĪYO (adj.), Saleable [पण्य]. Ab. 471. Neut. *paṇiyaṇ*, something for sale, wares, goods. *Pāpa-paṇiyo*, one who has cakes for his ware, a confectioner (Ab. 511).

PĀNĪYO (adj.), same meaning as *pāṇigho* [पाणि + घ]. Ab. 511.

PĀNĪYO (adj.), Drinkable [पानीय]. Neut. *pāṇiyaṇ*, drink, beverage, water (Ab. 661; N.B. in India "drink" means water, in England it means spirits). *Āvilāni pāṇiyāni*, muddy water to drink (Dh. 105). *Pāṇiyakuṭo*, a water jar (Jāt. 8). Dh. 106, 304; Mah. 132, 214; Ras. 30; Att. 190; Ab. 214; Ten J. 31, 34, 108, 112.

PANJALIKO (adj.), Holding up the clasped hands in token of respectful salutation [पञ्जलिक]. Mah. 116.

PANJARAM, and -RO, A cage, frame [पञ्जर]. Alw. I. xiii. *Rathapañjaro*, framework or body of a chariot (Dh. 85, comp. Mah. 153 *sakaṭap*).

PAN KERUHAM, A lotus [पङ्केरुह]. Ab. 685.

PAN KO, and -KAM, Mnd; moral impurity, sin [पङ्क]. Ab. 663, 1093; Dh. 25, 58. *Mahantāni paṇkāni*, marshes, bogs.

PANĀ (f.), Wisdom, intellect, reason [पञ्ञा]. Ab. 152; Dh. 7, 59, 67. Instr. *paṇṇāya*, through or by or with wisdom, wisely (Dh. 49, 60; Mah. 161). *Paṇṇādhuro* (adj.), "having reason for his foundation" (Vij.), epithet of an ariyapuggala, see *Puggalo*. The three *paṇṇās* are *sekhā paṇṇā*,

*asekhā paññā, nevasekhāndsakhā paññā*, the wisdom of one walking in the first three paths, the wisdom of the Arhat, and the wisdom of the puthujjana or unconverted man (Saṅg. S.). There are also three others, *cintāmayā paññā, sutamayā paññā, bhāvanāmayā paññā*, wisdom obtained by thought, wisdom obtained by study, and wisdom obtained by meditation (Ditto).

PANNAGO, A snake [पन्नग]. Ab. 653; Mah. 243.

PANÑĀKĀRO, A present. I believe this word to be merely पर्ण + आकार with the sense of "having the exterior appearance of a leaf." In India presents of fruit, sweetmeats, etc., are generally done up very prettily in fresh or dried leaves of the plantain or some such tree. The word would first be applied to this sort of present, and then gradually be extended to a present of any sort. Ab. 356; Alw. I. 74; Mah. 89; F. Jāt. 10, 33.

PANÑAM, A leaf; a written leaf, an epistle [पर्ण]. Ab. 543. *Sisam chinnaṃ ti paññaṃ dharitvā adāssu*, brought and delivered a letter, which said, "they have cut off his head" (Dh. 221). *Paññacchadano*, thatched with leaves (Jāt. 7). Alw. I. 101; F. Jāt. 5.

PAÑÑĀṆAM, Knowledge, wisdom, intelligence; mark, sign [प्रज्ञान]. Ab. 153, 1061.

PAÑÑĀPAKO (adj.), Appointing, declaring [caus. प्रज्ञा + अक]. Pāt. xv.

PAÑÑĀPANAM, Appointment, declaration (from next).

PAÑÑĀPETI (caus. pajānāti), To make known, declare, proclaim, appoint [प्रज्ञापयति]. *Catuvapṇim suddhim paññāpeti*, proclaims or preaches the purity of all the four castes (Alw. I. lxix). *Padam p.*, exhibit a footstep (Dh. 282, 377). *Sikkhāpadam p.*, to promulgate a precept or rule of moral conduct (Pāt. xxxvii). Of laying out or spreading out carpets, cushions, etc. (Mah. 36, 82). *Āsanam p.*, to prepare a seat for a guest (Dh. 81). P.p. *paññatto*, enacted, known. *Paññattāsane nisīdi*, sat down in the seat prepared for him (Dh. 98; B. Lot. 305; Ten J. 51; F. Jāt. 46, 52). *Dattupaññattaṃ ca vadanti dānam*, and they declare that almsgiving was instituted by fools (Ten J. 116). *Paṭhamam parājikam kattha paññattaṃ*, where was the first P. law enacted? (Br. J. S. A.). *Mayā bhikkhūnam paññattāni sikkhāpadāni*, the precepts laid down by me for the monks (Pāt. 111). *Pākaṭam*

*paññattaṃ*, evident, well known (Dh. 282). *Susanāgo ti paññatto*, known by the name of Susanāga (Mah. 15). *Apaññattaṃ*, not yet promulgated (Pāt. xxvii). Double caus. *paññāpāpeti*, to cause to be prepared (Mah. 164).

PANNARASA, and PANÑARASA (num.), Fifteen [पञ्चदश]. Dh. 86, 329; Mah. 10. *Pañnarasa* (Das. 23). See also *Pañcadasa*.

PANNARASAMO, and PANNARASO (adj.), Fifteenth [पञ्चदशम, पञ्चदश]. Dh. 38.

PANNARASĪ (f.), The fifteenth day of the half month, the day of the full or of the new moon [पञ्चदशी]. Ab. 73; Pāt. 2; Dh. 161.

PANNARASIKO (adj.), Belonging to the fifteenth day of the half month [last + क]. Pāt. 27.

PAÑÑĀSA, and -SAM, and PANÑĀSA (fem. num.), Fifty [पञ्चाशत्]. *Paññāsa yojanāni*, fifty yojanas (Dh. 160). *Sattapaññāsaṃ ca suttāni*, fifty-seven sūtras (Br. J. S. A.). *Catupaññāsakoṭṭhanam*, fifty-four kotis of treasure (Dh. 78). *Paññāsayaajanavittḥatam*, fifty yojanas broad (Dh. 86). *Ekapaññāsam*, fifty-one (Alw. I. 104). *Aṭṭhapaññāsakkhattum*, fifty-eight times. *Paññāsam* (Sen. K. 409). *Catupaññāsajana*, fifty-four people (Dh. 119). Dat. *paññāsāya* (Dh. 125).

PANÑĀSAKAM, A collection of fifty [पञ्चाशक्]. Name of certain divisions of the Suttapiṭaka, containing fifty sūtras (Dh. 319).

PANÑASĀLĀ, The hut of an ascetic made of branches and leaves, a hermitage [पर्यशाळा]. F. Jāt. 2; Dh. 88.

PAÑÑĀTO (p.p. pajānāti), Known, famous [प्रज्ञात]. Ab. 724. *Maghavā ti paññāto*, known by the name of M. (Dh. 195).

PAÑÑATTI, and PANÑATTI (f.), Making known, manifestation, declaring, enactment, ordinance, precept, regulation [प्रज्ञप्ति]. Ab. 971. For an instance of the two forms see *Abhidhammo*. *Paññatti* (Ab. 849). *Apaññattikabhāvo*, state of non-manifestation, disappearance (Dh. 278, comp. *paññatto*, and *paññāyati*).

PAÑÑATTO, see *Paññāpeti*.

PAÑÑĀVĀ (adj.), Wise [प्रज्ञावत्]. Sen. K. 400; Dh. 15, 20; Gog. Ev. 31 (-dvā).

PAÑÑĀYANAM, Manifestation, appearing (from next). Dh. 219, 282.

PAÑÑĀYATI (pass. pajānāti), To be known, to be perceived, to appear, to exist; to be well known, to

be renowned [प्रज्ञायते]. *Ten' assaputto Maṭṭakundali tv evu paññāyittha*, accordingly his son was known as Maṭṭakundalin (Dh. 93, 324). *Kadda kammantānaṃ anto paññāyissati*, when will these labours come to an end? lit. when will the end be seen? (Dh. 141). *Rūpāpagā viya paññāyati*, looks as if it had assumed a real shape (Dh. 210). *Rathā paññāyanti*, the chariots are in sight (Dh. 219). *Tassa bhikkhuno abhimukhe viya paññāyamāna*, appearing as if it were before the very eyes of that priest (Dh. 195). *Ayyānaṃ gamanā-kāro paññāyati*, have your reverences an object in going? lit. does there exist a cause of going? (Dh. 84). *N'eva chārikā paññāyati na masi*, neither ash nor soot will remain (Gog. Ev. 16). *Pubbā koṭi na paññāyati*, its beginning cannot be discerned (Alw. N. 21). *Kim pana paññāyamānuss' atthāya rodanto bālo hoti udūhu appaññāyamānassa*, pray, is a man a fool who weeps for what exists, or for what does not exist? (Dh. 96). *Tena bhaddānena . . paññāyissāma*, we shall make ourselves famous or notorious by this quarrelling (Vij. Dh. 104). *Paññāyissatha*, you'll be a famous man! (Vij. Dh. 124, said sarcastically).

**PANNO** (p.p.p.), Fallen, gone [पन्न]. Ab. 752. *Pannabhāro*, one whose burden is cast off (Dh. 72).

**PANÑO** (adj.), Wise, intelligent [पन्न]. Ab. 229; Dh. 38, 67.

**PANNUVĪSATI** (fem.num.), Twenty-five. Another form of *pañcavīsati*.

**PANO**, A bet, wager, stake; wages, hire; a sum of money; wealth, property; trade; shop [पण]. Ab. 532, 908. *Madhupano*, honey bazaar or shop (Mah. 24).

**PĀNO**, Breath; life, vitality; a living being, creature; energy, vigour, strength [प्राण]. Ab. 93, 407, 945. *Pāpaṃ atimāpeti*, to destroy life (Dh. 44). *Pāpātīpāto or pāpavādho*, destroying life, killing a living thing (Kh. 2; Alw. I. cxxiv). *Pāpo jīvītā na voropetabba*, a living being must not be deprived of life (Kamm. 10). *Pāpabhūto*, a living being (Kh. 15). *Ā pāpāpariyantaṃ*, to the term of your life (Att. 193). At Dh. 48 a neut. pl. *pāpāni* "living creatures."

**PANTHIKO**, A traveller [next + इक्].

**PANTHO**, A road [पथिन]. Ab. 190. *Pantha-dūsako*, a highwayman.

**PANTI** (f.), A row, range, line, series [पङ्क्ति]. Ab.

539. Pl. *pantiyo, panti* (Mah. 193, 258). *Ghaṭa-panti*, a row of vases (Mah. 180). *Catuppaddānaṃ panti*, rows of (sculptured) quadrupeds (Mah. 179). *Dantā . . vajirapanti viya sobhanti*, teeth that sparkle like a row of diamonds (Dh. 232).

**PANTO**, Border, verge, end [प्रान्त]. Ab. 714. Also adj. "distant" (*pantaṃ samsānaṃ*).

**PANUDANAṀ**, Removal, and **PANUDANO** (adj.), Dispelling (from next). Sen. K. 524; Alw. N. 66.

**PANUDATI**, To remove, drive away, reject [प्रमुह]. *Kāme panuda*, put away lust (Dh. 69). Ger. *panujja*.

**PANUNNO** (p.p.p. last), Put away, removed, dispelled [प्रमुञ्च]. Das. 26; Dh. 183.

**PĀṆUPETO** (adj.), Possessed of breath, living [प्राण + उपेत]. *Ajjat' agge pāṇupeto*, from this day forth while I have life.

**PANYAṀ**, A ware, commodity; traffic [पण्य]. Ab. 1015. *Panyavūthikā* (f.), a bazaar, market (Ab. 213).

**PAPĀ** (f.), A shed on the roadside where travellers are supplied with water [प्रपा]. Ab. 214.

**PĀPABHĪRUTĀ** (f.), Fear of sinning [पाप + भीरु + ता]. Ab. 158.

**PAPADO**, The tip of the foot, toes [प्रपद]. Ab. 277.

**PĀPAKO** (adj.), Bad, evil, wicked, sinful [पापक].

*Pāpakaṃ kammaṇi*, sinful act, sin, or evil Karma, demerit (Kh. 9; Dh. 12). *Pāpako dhammo*, sin. *Pāpakā dhammā* (pl.), evil habits or states, sinfulness (Dh. 43). *Pāpakā mittā*, bad companions (Dh. 14). *Ayaṃ mayhaṃ puttānaṃ pāpakam pi cinteyya*, this woman might plot some mischief for my sons (Das. 39). *Mā maṃ kiñci avacuttha kalyāṇaṃ vā pāpakaṃ vā*, say not anything to me, good or bad (Pāt. 5). Fem. *pāpikā*. *Diṭṭhi pāpikā*, wrong views, false doctrines (Dh. 30). *Pāpikā gati*, a sinner's destiny, i.e. state of punishment after death (Dh. 55).

**PĀPAMITTATĀ** (f.), Friendship or association with sinners, evil communications [पाप + मित्र + ता].

**PĀPANAM**, Attainment [प्रापण]. Dh. 358; Ab. 1012.

**PAPAÑCETI**, To linger, tarry, delay [प्रपञ्चयति]. Dh. 162.

**PAPAÑCO**, Diffuseness, prolixity; delay [प्रपञ्च]. Ab. 768. *Papañcakāraṇaṃ puṭṭhā*, questioned as to the cause of the delay (Mah. 222). *Papañcaṃ*

*karoti*, to delay, be indifferent or neglectful, take no pains (Dh. 212). *Mayā saddhīm gacchantassa tava papañco bhavissati*, if you go with me, you'll be delayed (Dh. 87). In a religious sense *papañca* means any of the evil conditions, such as evil desire, false doctrine, pride, which delay or hinder a man in his spiritual progress (Dh. 35, 45, 349, 377).

**PĀPATAMO** (*adj.*), Most sinful [पाप + तम]. Sen. K. 398.

**PĀPATANAM**, Falling down [प्रपतन]. Das. 5.

**PĀPATARO** (*adj.*), Worse, more sinful [पापतर]. Dh. 204.

**PAPATATI**, To fall down, to fall from [प्रपत्].

Mah. 72. *Sokā tamhā papatanti*, sorrows depart from him (Dh. 60). *Tatth' eva mucchitā papatimsu*, fell fainting on the spot.

**PAPĀTO**, A precipice, declivity [प्रपात]. Alw. I. 92.

**PĀPETI**, see *Pāpunāti*.

**PĀPI** (*adj.*), Sinful [पापिन्].

**PAPICCHATĀ** (*f.*), State of having sinful desires [next + ता]. Pāt. 68.

**PAPICCHO** (*adj.*), Having sinful desires [पाप + इच्छा]. Alw. N. 121. *Pāpicchā pāpikānaṃ uccānaṃ vasaṃ gatū* (Dh. 145).

**PĀPIMĀ** (*adj.*), Sinful [पाप्मन्]. *Pāpimā*, the Sinner, is one of the names of Māra (Ab. 43; Dh. 255, 353). Voc. *pāpima* (Par. S.). Gen. *pāpimato* (Jāt. 75).

**PĀPISSIKO** (*adj.*), More sinful, very sinful [पापी-यस् + इक्]. Sen. K. 398; Cl. Gr. 93.

**PAPITĀMAHO**, A paternal great-grandfather [प्र-पितामह]. Ab. 248.

**PĀPITO**, see *Pāpunāti*.

**PĀPITTHO** (*adj.*), Most sinful [पापिष्ठ]. Sen. K. 398.

**PĀPIYATI**, see *Pāpunāti*.

**PĀPIYO** (*adj.*), Worse; wicked [पापीयस्]. Neut. nom. and acc. *pāpiyo* (Dh. 8, 15). *Pāpiyo 'yaṃ*, this villain (Mah. 239, 261).

**PĀPIYYASIKA**, see *Tassapāpiyyasikā*.

**PĀPO** (*adj.*), Evil, bad, wicked, sinful [पाप]. *Pāpabhikkhū*, sinful priests (Mah. 20). *Pāpo Mahāsena*, the impious M. (Mah. 259). *Pāpakammaṇ*, a sinful act, sin, evil Karma (Dh. 89). *Pāpakammī*, and *pāpakārī* (*adj.*), sinful (Dh. 3, 23). *Pāpasupino*, a bad dream (Dh. 172). *Pāpadhammo* (*adj.*), having evil habits, a sinner (Dh. 44, 54). *Pāpamitto*, a sinful friend or associate, also *adj.* having

sinful associates. *Pāpasannivāso*, evil communications (F. Jāt. 1). *Pāpo*, a sinner (Mah. 209). *Pāpo jūto 'si*, you have committed sin, lit. you have become a sinner (Dh. 86). Neut. *pāpaṇ*, evil, sin, demerit (Dh. 3; Ab. 84). *N' atthi pāpaṇ akubbato*, no guilt or demerit attaches to him who does no sin (Dh. 23). *Na ca pāpāni kayirū*, let him do no sin (Dh. 22, 59).

**PAPPHĀSAM**, The lungs [पुष्फस]. Kh. 3.

**PAPPOṬHETI** (*caus.*), To shake, strike, knock [caus. प्रसृष्ट]. *Pīḥaṇ pappoṭhetvā*, having dusted the chair by beating it (Br. J. S. A.). *Pakkhe p.*, to flap the wings (Fausboll).

**PAPPOTI**, see *Pāpunāti*.

**PĀPUṆANAM**, Attainment (from next). Ab. 1177.

**PĀPUṆĀTI**, **PĀPUṆOTI**, and **PAPPOTI**, To attain, reach, arrive, obtain, find [प्राप्नोति = प्राप्]. *Arahattam apāpuṇi*, attained Arhatship (Mah. 13, comp. 2). *Evarūpaṇ dukkhaṇ pāpuṇanti*, get into such trouble (F. Jāt. 18). *Evarūpaṇ vyasaṇaṇ pāpuṇāti*, meets with such an accident (F. Jāt. 19). *Marapaṇ p.*, to meet with death, to perish (Dh. 156). *Haṭṭhināgaṇ pāpunituṇ asa-khonto*, unable to overtake the elephant (Dh. 158). *Paṇḍāro Takkasilaṇ pāpuṇanto uposathadivase pāpuṇi*, the present reaching T., arrived on the day of confession (Alw. I. 79). *Taṇ ṭhanaṇ patvā*, having reached that place (Ras. 26, comp. Dh. 81, 232). *Cittakkhepaṇ p.*, to go mad (Dh. 25). *Āva-ḍya-ḍese pāpuṇanti*, take the substitutes *ava* and *ḍya* (Sen. K. 464). *Nāyaṇ tuyhaṇ pāpuṇāti*, this does not belong to you (Jāt. 73). Pres. *pāpuṇāti*, *pāpuṇoti* (Sen. K. 440), *pappoti* (Dh. 6; Das. 36; Ras. 22). Aor. *pāpuṇi* (Dh. 230; Ten J. 53). Fut. *pāpuṇissati* (Dh. 101, 156; Ten J. 89). Inf. *pattum* (Dh. 195, 210), *pāpuṇitum* (Dh. 158). Ger. *patvā* (F. Jāt. 4; Dh. 81), *pāpuṇitvā*. Pass. *pāpiyati*. P.f.p. *patlabbo*. P.p.p. *patto*. Caus. *pāpeti*, to cause to attain, to bring to. *Amhākaṇ nātake vināsaṇ pāpeti*, brings our kinsmen to ruin (comp. Dh. 101, 156). *Gelaṇhaṇ pāpenti*, make them ill, lit. cause them to get an illness (Ten. J. 43). *Arahattam pāpesi*, caused him to attain arhatship (Dh. 119, comp. Mah. 97). *Pāpesi bhikkhusaṅghassa bhesajjāni*, provided medicines for the priesthood (Mah. 38). Ger. *pāpayitvā* (Mah. 100). P.p.p. *pāpito* (Dh. 149).

**PAPUNNĀGO**, The tree Cassia Tora [प्रपुनार]. Ab. 594.

PAPUPPHAKAM, An arrow tipped with a flower [प्र + पुष्पक]. Dh. 9.

PĀPURANĀM, PĀPURATI, see *Pārupanāṃ, Pā-rupati*.

PAPUTTO, A grandson, descendant [प्रपुत्त]. Ab. 247; Mah. 9 (*paputtako*).

PARĀ, A preposition with the meaning "away," "aside," "back," much used in composition with verbs and their derivatives [परा]. Ab. 1164.

PARABHĀGO, Superiority, pre-eminence [पर-भाग].

PARABHATO, The Indian cuckoo [परभृत]. Ab. 633.

PARĀBHAVO, Decay, loss, ruin; discomfiture, humiliation, contempt [परामभव]. Ab. 172, 1085.

PARACITTAM, The thoughts or mind of another [पर + चित्त]. *Paracittavijñānaṃ* or *paracittāññāṇaṃ*, knowledge of the thoughts of others, is one of the abhiññās or supernatural faculties of the Arhat. *Paracittavidū*, knowing the thoughts of others, epithet of an Arhat (Das. 43).

PĀRADĀRIKO, An adulterer [पारदारिक]. Ras. 23.

PARADĀRO, Another man's wife, neighbour's wife [परदार]. *Paradāraṇ gacchati* or *sevati*, to commit adultery (Dh. 44, 55). *Paradārakammaṇ*, adultery (Dh. 395). *Paradārūpasevī*, an adulterer (Dh. 55).

PARĀDHĪNO (*adj.*), Dependent on another, subject [पराधीन]. Ab. 728.

PĀRADO, Quicksilver [पारद]. Ab. 493.

PARĀGO, The pollen of a flower [पराग]. Ab. 545.

PĀRAGŪ, and -GO (*adj.*), One who has crossed to the other side, who has passed beyond, escaped from; one who is accomplished or versed in [पराग]. *Dukkhapāragū*, one who has passed beyond the reach of suffering (Mah. 10). With gen. *Bhavassa pāragū*, one who has escaped from renewed existence, an Arhat (Dh. 62). *Brāhmaṇā mantapāragū*, brahmins versed in the mantras (Mah. 56). Fem. *balapāragū*, accomplished in the seven Balas (Mah. 116, line 12). With loc. *Tissu vedesu pārago*, passed master of the three Vedas (Mah. 250, comp. 60, *vedapārago*).

PARAHIMSA (*f.*), Injuring another, cruelty [पर + हिंसा]. Mah. 129, 231.

PARAHITAM, The good or welfare of others [पर-हित].

PARĀJAYO, Defeat; losing at play or in a lawsuit [पराजय]. Ab. 402. *Jayaparājayo*, victory and defeat (Dh. 36). *Disvā maññe parājayaṃ*, foreseeing, I suppose, my defeat (Mah. 194). Dh. 139, 353.

PARĀJETI, and -JAYATI, To conquer, overcome, defeat; to be conquered, succumb [पराजि]. *Maccusattum parājetum na sakkomi*, I cannot overcome the enemy Death (Mah. 194). *Ripum parājayati vīro*, the hero conquers his enemies (Cl. Gr. 138). *Buddhasmā parājenti aññatitthiyā*, other sect-founders yield to Buddha, cannot prevail over him (Sen. K. 318). P.pr. with neg. *a*: *aparājayaṃ*, not yielding, unconquered (Mah. 194). I have twice met with a ger. *parājītvā*, having been defeated (Dh. 353, Mah. 195, err.). P.p.p. *parājīto*, defeated. *Kāṭṭṭaparājīto*, defeated in a false action at law (Dh. 220). With acc. of the thing lost at play: *Pāpe parājīto*, having staked some cakes and lost the game (Dh. 139).

PĀRĀJIKO (*adj.*), Meriting expulsion. Burnouf's etymology of this word is no doubt correct, he traces it to *पञ्च* with *परा* prefixed. The *pārājikā dhammā*, or sins involving expulsion from the priesthood, are the most heinous of the priestly offences enumerated in the Vinaya, and are placed at the head of the list. There are four, fornication, theft, taking life (even of an insect), and falsely laying claim to the possession of Arhatship or any of the other supernatural gifts. A p. offence is also called *pārājikā āpatti*, or simply *pārājikā* (*f.*), or *pārājikaṃ* (*neut.*), "that which involves expulsion." A priest who has committed a p. offence is called *pārājiko*, "deserving expulsion" (Pāt. 3, *ayam pi pārājiko hoti asaṃvāso*, comp. Pāt. 94). The native commentators refer the word to *पराजि* (*pārājiko hotīti parājito parājayaṃ āpanno*, Pāt. 65). B. Int. 301; E. Mon. 168.

PARĀJITO, see *Parājēti*.

PARAKATO (*adj.*), Done or made by another [पर + कृत]. Gog. Ev. 39.

PARAKIYO (*adj.*), Belonging to another [परकीय]. Comp. *Sahiyo*.

PARAKKAMATI, To put forth one's strength, exert oneself, strive [पराक्रम]. With acc. *Daḥham enaṃ parakkame*, let him do it with his might, lit. let him strongly strive after it (Dh. 55). With dat. *saṅghassa bhedāya parakkameyya*, should strive to cause divisions in the

priesthood (Dh. 143; Pát. 5). Ger. *parakkamma* (Dh. 69).

**PARAKKAMO**, Energy, exertion, striving [पर-क्रम]. Ab. 156, 966; Dh. 5; Alw. xxxiv. Also in the sense of "strength, prowess:" *Parakkama-bāhu*, and *-bhujō*, having an arm of might (Alw. I. x).

**PARAKULAM**, The family of another, a neighbour's family or house [पर + कुल]. Dh. 13.

**PĀRALOKIKAM**, The next world, another world [पारलौकिक]. Ab. 86.

**PARALOKO**, Another world, the next world [पर-लोक]. Generally of heaven (*devaloka*), to which, failing Nirvāṇa, all men aspire as the reward of a virtuous life. Dh. 79, 297. *Paralokaṃ gato*, gone to another world, dead.

**PARAM**, see *Paro*.

**PĀRAM**, The further or opposite shore of a sea, or bank of a river; Nirvāṇa, as being the goal reached by the pilgrim crossing the ocean of Existence [पार]. Ab. 9, 665. *Pāraṃ gacchati* or *eti*, to cross to the other side, also to be accomplished or versed in anything. *Gantvā Gaṅgāpāraṃ*, having crossed the Ganges (Mah. 55). *Gaṅgāpāre* (loc.), on the opposite side of the river (Mah. 136, 166). *Sabbasippāna, pāraṃ agamaṃsu* became versed in all the sciences (Dh. 120; Ten J. 48). *Pāraṃ apāraṃ*, further and hither bank (see *Pārāpāraṃ*). *Pāram eti*, to cross the ocean of Samsāra, to go to Nirvāṇa (Dh. 16). *Pāragāmi* (adj.), one who goes to Nirvāṇa (Dh. 16). *Pāragato* (adj.), one who has crossed the ocean of Samsāra, one who has reached Nirvāṇa, an Arhat (Dh. 73). Sometimes as the first part of a compound: *Bhūñjassu pāragaṅgaṃ*, rule over the country beyond the river (Mah. 62); *Pāragaṅgaṃ gamissāmi*, I will go across the river (Mah. 150); *Khīpa pārāṇave* (loc.), pitch him over the sea (Mah. 25). *Pāragaṅgāya* (loc.) *khīpissāmi*, I'll throw you across the Ganges.

**PARAMĀNU** (m.), A particle or atom [परमाणु]. Ab. 194.

**PARĀMASANAM**, Touching, handling (from next). Kamm. 37.

**PĀRAMASATI**, To touch, rub, stroke, seize, handle [परामृश]. Ten J. 29, 120; Mah. 4, 44. Inf. *parāmaṭṭham*. P.p.p. *parāmaṭṭho*.

**PĀRĀMĀSO**, Touch, contact, being affected with [परामर्श]. Att. 198. See *Shlabbatāṃ*.

**PARAMATṬĀ** (m.), The Pāli form of the non-Buddhist term परमात्मन्, "The Soul of the universe." Ab. 861.

**PARAMATṬHO**, Best or highest sense, the truth, reality, completeness, perfection [परमार्थ]. *Manussasukhaṃ vā dibbasukhaṃ vā paramatṭhabhūtaṃ 'nibbānasukhaṃ vā*, human happiness, or celestial happiness, or the happiness of Arhatship which is the highest of all happiness (Dh. 297, comp. 198, *arahattaparāmatṭhunibbānasukhaṃ*). *Paramatṭhasūro nibbānaṃ*, Nirvāṇa the highest reality (Dh. 137). *Paramatṭhasaccaṃ*, truth in the highest sense of the word, viz. an absolute truth or reality, not one that merely passes for truth among mankind (Att. 67). *Paramatṭhapāramī*, the highest or most perfect exercise of a *pāramitā*.

**PARĀMATṬHO** (p.p.p. *parāmasati*), Touched, handled, taken hold of; affected, touched, actuated, influenced [परामृष्ट]. *Sūmaññaṃ dupparāmaṭṭham*, monasticism wrongly handled, i.e. abused, misused (Dh. 55). *Sīla* or moral practice is sometimes divided into *parāmaṭṭhasīlaṃ* and *aparāmaṭṭhasīlaṃ*, "affected moral practice and non-affected moral practice." Subh. explains the former term to me as "the *Ṣīla* which is affected or influenced by *Tṛishṇā* and *Dṛishṭi*, and with regard to the latter quotes the following passage, *taṇhūdiṭṭhīhi aparāmaṭṭhattā idam nāma tvaṃ āpannapubbo ti kenaci parāmaṭṭhum asakkhuyyattā ca aparāmaṭṭham*, "his *Sīla* is called *aparāmaṭṭha* because it is unaffected by desire and belief, because no one can touch him and say, You fell into this sin before." *Taṇhā* and *diṭṭhi* are the two *Nissayas* (see *Nissayo*). To sum up, *parāmaṭṭhasīla* is the virtuous life of a man whose spring of action is a mistaken one, being either the desire to prolong existence in blissful worlds (*taṇhānissaya*), or the erroneous view that purity consists in outward practice merely, without regeneration of the heart (*diṭṭhinissaya*); while *aparāmaṭṭhasīla* is moral practice unaffected by these considerations.

**PARAMĀYU** (n.), The longest period of life [परमायुस्]. Ab. 798.

**PĀRAMĪ** (f.), and **PĀRAMITĀ** (f.), Completeness, perfection, highest state. Of these nouns the first is a feminine derivative of परम, and the second is *pāramī* + ता; they both have the same mean-

ing but the form *páramitá* is generally used at the end of a compound. The *dasa páramiyo* or "Ten Perfections" are the perfect exercise of the ten principal virtues by a Bodhisattva, as a preliminary, and indeed a condition, of his attaining Buddhahood. They are as follows, *dánápáramitá*, *śīlapáramitá*, *nekkhammapáramitá*, *paññápáramitá*, *viriyapáramitá*, *khantipáramitá*, *saccapáramitá*, *adhiṭṭhānapáramitá*, *mettipáramitá* (or *mettá*), *upekkhápáramitá*, perfect exercise of almsgiving, morality, abnegation of the world and of self, wisdom, energy, patience, truth, resolution, kindness, and resignation. Each of these may be subdivided into the ordinary, the inferior, and the unlimited perfection of the virtue, thus, *dánápáramitá*, *dāna-upapáramitá*, *dānaparamatthapáramitá*, *śīlapáramitá*, and so on, making thirty in all. Clough says (Sinhalese Dict.), "*dánápáramitá* expresses the duty in general terms, and signifies acts of charity, or making offerings, without any reference to their nature or value; *dánupapáramitá* signifies presenting gifts of an inferior kind, as gold, silver, robes, treasures, etc.; *dānaparamatthapáramitá*, expresses religious offerings or gifts of the highest order, as the gift of wife and children, the gift of one's own body, flesh, bones, blood, and sinews, as well as the soul or principle of life, when required." Each of the *páramitás* is exercised by a Bodhisattva in the three degrees. At Ját. 25 we are told that the simple *dánápáramitá* is *aṅgapariccāgo*, "sacrifice of limbs," the *upapáramitá* is *báhirabhaṇḍapariccāgo*, sacrifice of external goods or property, and the *paramatthapáramitá* is *jīvītapariccāgo*, "sacrifice of life." The period during which any *páramitá* is exercised is called *páramitābhūmī*, and is of vast extent (Man. B. 103). The attainment of Buddhahood with all its superhuman attributes (e.g. omniscience) is the result or consequence of the vast accumulation of merit during the exercise of the thirty *páramitás* in anterior births. The Játaka and the Cariyā-piṭaka are full of tales of the exercise of the *páramitás* by Gautama Buddha when a Bodhisattva (Att. 60, 64). *Upekkhápáramitāṃ gantvā*, having attained the perfection of indifference (Ját. 25). *Abhiññāsu páramiṃ gato*, having attained perfection in the Abhiññāsa (Ját. 17). *Khantipáramitá*, perfection or supreme exercise of Long-suffering (Att. 203). *Páramiyo pūreti*, to accomplish the

*páramitá*s (Dh. 79; Ras. 64). *Dasapáramiyo pūretvā*, having fully exercised the ten Perfections (Alw. I. 77). *Páritapáramitá* (m.), one who has exercised a *páramitá* (Ten J. 119). *Samatiñsa-páramiyo pūretva*, having fully exercised all the thirty Perfections (Ras. 25). *Sabbāññutā dasapáramisūdhitā*, omniscience or Buddhahood acquired by the ten perfect exercises (Att. 202). *Paramitá* is declined like *nadī*, e.g. gen. *páramiyyá* (Att. 202), pl. *páramiyo* and *páramitá* (Mah. 2): in composition generally *paramit-*, e.g. *páramitāñāṇam* (Dh. 125, 134).

**PARAMMUKHO** (*adj.*), Having the face averted, averse from, avoiding, regardless of [परामुख]. Ab. 1157. With abl. *Akusalapathato p.*, turning away his face from the paths of sin (Mah. 144). Abl. used adverbially *parammukhā*, away, in the opposite direction, in absence. *Sammukhā vadanto parammukhā dūtāṃ va sāsanaṃ vā pesento*, when present by admonishing him, when absent by sending him a messenger or letter (Dh. 272).

**PARAMO** (*adj.*), Highest, first, best, greatest, chief, principal, extreme, exceeding [परम]. Ab. 695. *Paramābhisambodhi*, highest enlightenment, supreme Buddhaship (B. Lot. 335). *Paramā sobhā*, transcendent beauty (Ab. 55). *Khantī paramaṃ tapo*, patience is the highest or best devotion (Dh. 34). *Avijjā paramaṃ malaṃ*, ignorance is the worst of taints (Dh. 44). *Paramapatitṭhābhāvo*, highest state of rest or security, Arhatship (E. Mon. 263). Compounded with adjectives in the sense of "exceedingly": *Paramadassaniyo*, eminently beautiful (Att. 191); *Paramadukkaro*, exceedingly difficult (Dh. 30; B. Lot. 352); *Báhirasatthesu paramakovidō*, pre-eminently accomplished in the arts and sciences (Att. 191). As the latter part of a compound *parama* means "consisting chiefly of," "principally occupied with," "amounting at the highest to." *Vaciparamo*, one who deals chiefly in words or professions, an insincere man (Sig. Sutta). *Attīnaṃ hitaparamā* (pl.), devoted to their own spiritual welfare (Mah. 165). *Saññogaparamā sambhogā sabbapāpinaṃ*, with all living creatures happiness is entirely dependent on association with others (Das. 6). *Chakkhattuparamaṃ* (used adverbially), six times at most (Pát. 9). *Tiyojana-paramaṃ hāretabbāni*, they are to be carried a distance of three yojanas and no further (Pát. 10). *Dasdhaparamaṃ*, not longer than ten days (Pát. 7).



Adj. *sattakkhattuparamo*, one who is (reborn) seven times at most, a sotāpanna.

PARAMPARĀ (f.), Series, row, succession, lineage [परम्परा]. *Paramparāgato*, handed down from generation to generation, traditional (Alw. I. xxviii). *Uppattiparamparā*, succession of births (in transmigration, Subh.). *Mahatī balavanatthaparamparā*, a vast series of grave evils (Att. 192). The *Ācariyaparamparā* is the line of eminent theras by whom the Buddhist scriptures were handed down from Buddha's time till they were recorded in books. Thus at the first council the apostle Upāli was entrusted with the Vinaya, and directed to teach it to his disciples (*taṃ dyaśmantāṃ Updāṃ paṭicchāpesuṃ, dāso tujham nissitake vācehīti*, Br. J.S.A. comp. Pāt. xii). Of these pupils Dāsaka became Upāli's successor, and was again succeeded by Sonaka, and so this "apostolic succession" was carried on from master to pupil (the expression *sissaparamparā* also occurs).

PĀRAMPAR YAM, Traditional instruction, tradition [परम्पर्य]. Ab. 412.

PARAMPARO (adj.), Successive, repeated [परंपर]. Vij. explains *paramparabhōjanam* (Pāt. 89) as "taking a subsequent meal after a previous one has been accepted." *Vihāraparamparam saṃsatha*, proclaim it throughout every monastery (Vij.). There appears to be an abl. *paramparā*, "in succession" (Mah. 218), traditionally (Mah. 14).

PĀRĀNGATO (adj.), Versed or accomplished in [पार + गत]. *Tiṇṇaṃ vedānaṃ pāraṅgato hutvā* (B. Lot. 436). Sen. K. 473. Comp. *Pāram*.

PARANIMMITO (adj.), Created or brought into being by others [पर + निर्मित]. *Paranimmitakāma*, pleasures procured by others. The *paranimmitavasavattidevā* are the inhabitants of the highest of the Devalokas. I am indebted to Subhūti for the foll. quotation, *attanō ajjhāsayam ṇatvā parehi nissimite dhammaṇe sevanti (attanō vāse vattenti), tasmā tesam kāma paranimmitakāma nāma*, "knowing their own inclination, they indulge in pleasures (lit. materials of pleasure) created for them by others," etc.; comp. *Nimmānarati*, and see *Māro*. Man. B. 25, 159, 171; B. Int. 606.

PARANTAPO (adj.), Tormenting others [परन्तप].

PĀRĀPĀRAM, The hither and further shores, the far bank and the near bank [पारापार]. This word and *orapāram*, which is its exact homonym,

are used metaphorically in a theological sense. The first occurs at Dh. v. 385, where it is said that the true brāhmaṇa (i.e. Arhat) is he for whom neither the hither nor the further shore exist. It is clear that the *pāra* and the *apāra* are two divisions of some condition or quality release from which constitutes Arhatship; this might be, for instance, Kāma, or Kleṣa, or Karma. The commentator on this passage takes it in the sense of the outer and inner Āyatana, meaning thereby that the senses of the Arhat are stilled, and his passions extinguished. In the Urugasutta (Ras. 77, 88) the Arhat is said to leave the near bank and the far bank (*orapāram*), by which the five orambhāgiya-saṃyojanas and the five uddhambhāgiya-saṃyojanas are evidently meant, freedom from the ten saṃyojanas being one of the conditions of the Arhat. The comment, which is a modern one, and not the work of Buddhaghosa, takes *ora* in the sense of the orambhāgiya-saṃyojanas, but mistakes the meaning of *pāra*, explaining it by *tīra*, or bank generally, and giving to the whole compound the sense of "the near bank"; whereas the whole Sutta refers to the Arhat, and Arhatship is release not from the five lower saṃyojanas, but from all the ten.

PĀRĀPATO, A dove, pigeon [पारापत]. Ab. 636.

PARAPUṬṬHO, The Kokila, or Indian cuckoo [परपुष्ट]. Ab. 633.

PARASSAPADAM, A grammatical term, the active or transitive verb [परस्त्रीपद]. Cl. Gr. 100.

PARASUVE (adv.), The day after to-morrow [परश्चस]. Ab. 1155.

PARATĪRAM, The other shore, opposite coast [पर + तीर]. *Paratīre* (loc.) *vasitvā*, living beyond the sea (Mah. 217). *Paratīrato* (abl.) *idh' āgato*, repaired to this country from the opposite coast (Mah. 234). Mah. 227, 233.

PARATO (adv.), Further, afterwards, beyond [परतस]. *Parato dhammaguṇe ārabhi*, next began to read the virtues of Dhamma (Alw. I. 80). With gen. *Pākārassa parato*, behind a wall (Pāt. 112); *Jayo no parato*, victory is in our rear (Mah. 156).

PARATTHA (adv.), Elsewhere, in another world, hereafter [परत्त]. Dh. 32, 54.

PARATTHO, The advantage of another, the public good [परार्थ].

PARAVĀDO, Public rumour, gossip [परवाद].

*Parādamocanattāṇi*, for the sake of avoiding a public scandal (Dh. 328).

**PARĀYANAM**, Final end or aim, chief object, destiny, rest, support; and **PARĀYANO** (*adj.*), attached to, dependent on, supported by [परायण]. *Samboḍhiparāyano*, "having the perception of the Four Truths for a support" (Vij.). *Daṇḍaparāyano*, leaning on a staff (Dh. 315). *Duggatiparāyano*, destined to future punishment (Dh. 398, comp. 326). *Maccuparāyano*, subject to death (Das. 5, 28). *Roḍanaparāyano*, wholly given up to lamentation, absorbed in grief (Dh. 95). *Vatthuttayaparāyano*, devoted to the three sacred objects (Mah. 73), comp. Alw. I. xiii, Mah. 213. *Parāyanam* as a name of Nirvāṇa (Ab. 7) means the final aim or goal of existence.

**PARĀYATTO** (*adj.*), Dependent on another, subject, subservient [परायत्त]. Ab. 728.

**PARE**, see *Paro*.

**PARETO** (*p.p.*), Dead, destroyed, ruined [परित]. Ab. 405. *Pareto*, a Preta or spectre (Ab. 935, see *Peto*). *Dukkhapareto*, half dead with grief (Dh. 155). *Khudāpareto*, half dead with hunger, famished (Ras. 22). *Rāgadosapareto*, lost or sunk in lust and sin (Gog. Ev. 6).

**PĀREVATO**, A dove or pigeon (comp. *Pārāpato*). Ab. 636.

**PARI** (*prep.*), Around, about [परि]. Ab. 1175. Generally used in composition with verbs and their derivatives.

**PARIBADDHO** (*p.p.*), Bound together [परिवद्ध]. Dh. 120.

**PARIBĀHIRO** (*adj.*), External [परि + बाह्य]. Ab. 703.

**PARIBĀJAKO**, A wandering religious mendicant, pilgrim, Buddhist priest [परिव्राजक]. Pāt. 14, 89. Fem. *paribbājikā*. There is a neut. noun *paribbājakaṃ* meaning the state of a *paribbājaka* (Pāt. 89).

**PARIBAJATI**, To wander about, to lead the life of a religious mendicant, to give up the world and become a Buddhist monk [परिव्रज]. Used as a synonym of *pabbajati* (Dh. 62, 73, 412, 432).

**PARIBĀJIKĀ** (*f.*), A female ascetic or pilgrim, a Buddhist nun [परिव्राजिका]. Pāt. 14, 89. There are four *paribbājikā* dhammapadas or constituent religious conditions which should characterize the Buddhist nun, they are *anabhijjhā*, *avyāpādo*, *sammāsati*, *sammāsādhī* (Dh. 285, comp. *Dhammapadaṇi*).

**PARIBĀJO**, Same meaning as *paribbājako* [परिव्राज]. Dh. 55; Alw. N. 121.

**PARIBBAYO**, Expense, expenditure [परिवय]. Ab. 1018; Mah. 241.

**PARIBBHAMANAM**, Revolving, circumference [परिभ्रमण]. *Paribbhamanadaṇḍako*, pair of compasses (Mah. 172).

**PARIBBHAMATI**, To walk round; to describe a circle round [परिभ्रम]. Mah. 227. To whirl round, revolve (Jat. 25).

**PARIBBŪLHO** (*p.p.*), Surrounded accompanied, attended; attended by in strength or in great numbers, strengthened by, strong, furnished with, proprietor of [परिवृद्ध]. *Nekāhi nātakīhi paribbūlho*, attended or surrounded by a throng of dancing girls (Mah. 170). *Devasaṅghaparibbūlho*, surrounded by the deva host (Ras. 28). *Mahabbala-paribbūlho*, "powerful by the strength of his army" (Mah. 62). Subh. quotes the foll. *Sa ve bhogaparibbūlho pecca sagge pamodati*, he indeed strengthened by riches hereafter reaps his reward in heaven: the Tīkā says, *bhogaparibbūlho odakoghena viya dānvasena dīyamānehi bhogehi paribbūlho deva lokāni sampāpito*, made prosperous (or thriven, or strengthened, or enabled) by the riches he is constantly giving away in charity, as it were in floods, he attains heaven.

**PARIBHAṆḌAM**, A girdle, zone, belt, ring [परि + भाण्ड]. I am indebted to Yātr. for the foll. quotation: *Sineruparibhaṇḍan ti Sinerumekhalāni, Sinerussa kira samantato puthulato bahalato pañcayojanasahasapariṇānāni cattāri paribhaṇḍāni tāvatiniṣasabhavanassa ārakkhāya nāgehi garuḷehi khumbhaṇḍehi yakkhehi adhiṭṭhitāni, tāni paribhaṇḍabhdvasāmaññena ekajjhaṃ katvā paribhaṇḍan ti vuttaṃ*, "by Sineruparibhaṇḍa is meant the belt of Mera; we are told that around Mera there are four belts or rings five thousand yojanas in depth and breadth, inhabited for the defence of the Tāvātiniṣa heaven by Nāgas, Garuḷas, Khumbhaṇḍas and Yakkhas; these four, from possessing the common character of a belt, are called collectively 'The Belt.'" *Paribhaṇḍam karoti*, said of the ground or of a house (see Dh. 324, Jāt. 9), means to make it smooth and neat by smearing it with a compound of loam and cowdung, or on state occasions with earth mixed with perfumes (Vij.).

**PARIBHĀSĀ** (*f.*), **PARIBHĀSANAM**, Censure,

abuse [परिभाषा, परिभाषण]. Dh. 370; Ab. 121, 899.

PARIBHĀSANAM, Light, lustre [परिभास + ञ]. Ab. 899.

PARIBHĀSATI, To censure, revile, defame [परि-भाष]. Dh. 169; Pāt. 108; Alw. N. 121.

PARIBHATO (p.p.), Nourished [परिभूत]. *Sukhaparibhato*, nurtured in ease.

PARIBHAVO, Disrespect, contempt, humiliation, contumely [परिभव]. Ab. 172; Pāt. 100.

PARIBHINDATI, To split, to create divisions [परिभिद्]. Dh. 220; Ten J. 89.

PĀRIBHOGIKO (adj.), Belonging to use or enjoyment [परिभोग + इक]. *Pāribhogikadhātu*, a relic which is an article worn or used by Buddha in his lifetime, e.g. his *Rāyābandhana*, or girdle, his *patta*, or alms-bowl, etc. (Man. B. 216).

ARIBHOGO, Enjoyment, use, possession; partaking of, eating [परिभोग]. *Paribhogena kilissanam*, getting soiled by use or wear (of a coat, Jāt. 8). *Paribhogam karoti*, to possess, enjoy (Dh. 188), to wear (Dh. 199, of a priest's robe), to eat (Dh. 106, 107, Mah. 133, 197). *Paribhogacetiyam*, a tree, shrine, etc., used by Buddha, and consequently sacred (Mah. 6, Dh. 349). *Paribhogadhātu* (Mah. 96) has the same meaning as *pāribhogikadhātu*. *Aviññānakam saviññānakass'eva alaṅkāradīvasena paribhogam hoti*, inanimates are used by animates for adornment, etc. (Alw. I. 75, *paribhogam* with a neut. termination by attraction). *Devatāparibhogam ambapakkam*, a mango used as food by the gods, a celestial mango (F. Jāt. 5). *Paribhogajjīṇam vasanam*, clothes worn out by use. *Nātimittaparibhogo*, enjoyment of one's friends and relations (Das. 9). *Saṅghaparibhogadrakāni katvā*, making them worthy to be possessed by the priesthood (Att. 201). *Uttamavapnehi paribhogārahe vaṁse sañjāto 'mhi*, I am born of a family worthy of sitting at meat with persons of the highest caste (Att. 214).

PARIBHUÑJANAM Enjoying (from next). Dh. 370.

PARIBHUÑJATI, To enjoy, use, possess, partake of; to eat; to wear [परिभुज्]. *Āhāram p.*, to partake of food. Of drinking water (Pāt. 16). *Dadhim paribhuñjati*, enjoys his curds and whey (F. Jāt. 3, 55). *Ambaphalam p.*, eats a mango (F. Jāt. 5; Mah. 167 of jak nut kernels, Mah. 87 of a mango, Mah. 197 of pottage). Of wearing clothes. Of enjoying sovereignty (Das. 10). Of

using or possessing a couch (Pāt. 101). Aor. *paribhuñji* (Mah. 197), *paribhuñjatha* (Mah. 167), *paribhuñjittha* (Mah. 243). Ger. *paribhuñjito* (Mah. 87, F. Jāt. 5), *paribhuñjiya* (Mah. 236). Inf. *paribhuñjituṃ* (Dh. 101). P.f.p. *paribhojaniyo*, to be eaten or enjoyed. *Pāṇtyaparibhojaniya-udakapṭhapanam*, setting water for drinking and refreshment (Pāt. 1). *Pāṇiyam paribhojaniyam*, water for drinking (as opposed to water for ablution, Dh. 106). P.p.p. *paribhutto*, eaten (Mah. 158), enjoyed (Das. 10, of sovereignty). *Jinena paribhutesu thānesu*, in spots used or frequented by Buddha (Mah. 34, 118).

PARIBHŪTO (p.p.p.), Despised, disregarded [परिभूत]. Ab. 756.

PARIBHUTTO, see *Paribhuñjati*.

PARICĀRAKO, An attendant, servant [परिचारक]. Fem. *paricārikā* (Dh. 191, 221, 238). *Pādapāricārikā*, a wife (Ab. 237).

PARICARANAM, Serving [परिचरण]. Dh. 162.

PARICARATI, To attend, minister to, serve, honour [परिचर]. *Aggim p.* to keep a fire constantly burning, to keep up the sacred fire (Dh. 20, "worship Agni"). To gratify (Pāt. 4, 69). Caus. *paricāreti* (same meanings, Jāt. 79). P.pr. pass. of the caus. *paricāriyamāno*, being attended by, ministered to (Jāt. 58).

PĀRICARIYĀ (f.), Service, ministration, honour; wandering about [परिचर्या]. Ab. 428, 930. *Mahābrahmapāricariyā*, the service of Mahābrahma (Br. J. S. A.). *Ētadaggaṃ pāricariyānam*, noblest of ministrations (Pāt. 4). *Pāricariyā akālam*, wandering about at night (Sig. S.).

PARICĀRO, Attendance, service, honour [परिचार]. Ab. 870; Dh. 222.

PARICAYO, Acquaintance [परिचय]. Ab. 769. *Akkharasamaye* (loc.) *sukutaparicayo*, perfect familiarity with letters (Kh. 21). *Mayham Buddhhehi saddhim paricayo n' atthi*, I have no experience of Buddhas (Dh. 135).

PARICCA (ger.), Having encircled, grasped, perceived, understood, known [परीत्य]. *Parasattānam parapuggalinam cetasā ceto paricca*, having with his own mind grasped (or gained a full knowledge of) the hearts of other beings, of other persons (comp. *Cetopariyaññam*).

PARICCĀGĪ (adj.), Forsaking [परित्यागिन्].

PARICCĀGO, Abandonment, renunciation, sacrifice, expenditure, liberality [परित्याग]. Dh. 51.

*Sattavīsatiakoṭṭidhanapariccāgena kṛito*, built at the cost of twenty-seven koṭis of treasure (Dh. 78; B. Lot. 436). *Kassa pariccāgo mahā*, whose munificence was the greatest? (Mah. 36). *Jīvitapariccāgo*, sacrifice of one's life (Jāt. 25). The *pañca mahāpariccāgā* or five great donations are the sacrifice (in the exercise of *danapāramitā*) of the most valuable treasure, of wife, of children, of kingdom, of life and limb (Ab. 421).

**PARICCAJATI**, To surrender, sacrifice, expend, bestow in charity [परिच्छज्]. Dh. 116. *Jīvitāṃ p.*, to sacrifice one's life (F. Jāt. 52; Dh. 329). P.f.p. *pariccajanīyo*, that ought to be renounced (Att. 208). P.p.p. *pariccatto*, given up, presented to, given away to (Dh. 178, 248). *Pariccatto dāni ahaṃ samaṇena Gotamena*, now I am thrown over by Buddha (Dh. 143). *Pariccattadhaṇāni*, treasure expended (Mah. 161).

**PARICCHADO**, A cover, covering [परिच्छद्].

**PĀRICCHATTAKO**, The coral tree, *Erythmia Indica*, a tree in Indra's heaven [परि + छत्त + क]. Ab. 28, comp. *Pārijātako*. Dh. 194; Jāt. 64.

**PARICCHEDO**, Division, separation, discrimination; exact determination, definition; exact discernment, decision, judgment; limit, boundary, termination, extent; division, section, region; chapter of a book [परिच्छेद्]. *Avadhiparicchedatthanipāto*, an adverb with the meaning of "limitation," "definition" (Dh. 262). *Caṇaṇāya pariccheda porāṇehi na bhāsito*, the exact number is not stated by the old writers (Mah. 172). *Vatṭadukkhassa antaṃ paricchedaṃ karissatha*, ye will put an end or term to the suffering of transmigration (Dh. 382). *Annapānādīdānaṃ ca paricchedo na vijjati*, his gifts of food and drink and so forth it is impossible to determine exactly, lit. as to his gifts of food, drink, etc., there is no determination of them (Mah. 237, or perhaps "there was no limit"). *Āyuparicchedo*, extent or duration of life (Dh. 344; Das. 2). *Attano āyuparicchedaṃ pucchitvā*, asking how long he should live (Das. 2). *Pamāṇaparicchedo pi c'ettha n' atthi*, in this case there is no measure or limitation (Pāt. 86). *Sabbantimena paricchedena cattāro*, four in number at the very least, lit. at the very lowest limit (Pāt. 2; Dh. 319). *Tesaṃ nidānaṃ paricchedo*, the limits or extent of these Epochs (Jāt. 2).

**PARICCHINDATI**, To limit, define, mark out, discriminate, determine, fix accurately [परिच्छिद्].

Att. 216. Pass. *paricchiṇṇati*. At Dh. 89 an anomalous passive of the passive *paricchiṇṇiyati*. P.p.p. *paricchinno*, detailed, distinct; circumscribed, limited, small; limited by, extending to. *Pamattassa pana vaṇṇaṃ aparicchinnaṃ appamattassa paricchinnaṃ*, now the transmigrations of the slothful man are unlimited, while those of the diligent man are limited, i.e. the man who is indifferent to his spiritual welfare may go on transmigrating indefinitely, whereas he who is zealous in working out his salvation, and enters the Paths, will attain Nirvāṇa within a determinate period (Dh. 179). *Pātārāsabbhattaṃ automajjhantikena paricchinnaṃ*, the time of eating the morning meal is limited to the period before noon (Br. J. S. A.). *Sahassena paricchinnavācā*, speech limited by, viz. extending to, a thousand words (Dh. 285). *Sattānaṃ cutīpapāto nāma Buddhaṇḍaṇa pi aparicchinno*, the deaths and rebirths of mortals cannot be defined even by a Buddha's knowledge. i.e. they are infinite (Vij. Dh. 183).

**PARICITO** (p.p.p.), Heaped up, accumulated [परिचित्].

**PARICUMBATI**, To cover with kisses [परिचुम्ब्]. Dh. 207, 245.

**PARIDAHANAM**, Putting on (from next).

**PARIDAHATI**, **PARIDAHETI**, **PARIDHETI**, and **PARIDADHĀTI**, To put on [परिधा]. *Vatthāni p.*, to put on clothes (comp. Dh. 2). Absolutely, to put on clothes, to dress oneself (Dh. 86). Fut. *paridahessati*, *paridadhassati* (Dh. 2, 115). Ger. *paridahitvā* (Dh. 86). For the forms *paridaheti*, *paridheti*, comp. *piduheti*, *nidheti*.

**PARIDĀHO**, Burning; pain, suffering [परिदाह]. Sen. K. 471, 510. See also *Parīlāho*.

**PARIDAYHATI**, To be scorched [परिदहते].

**PARIDDAVO**, Lamentation [परि + द्रव्]. Ab. 123, 165; Dh. 35.

**PARIDEVANĀ** (f.), Lamentation [परिदेवना]. Das. 6; Kh. 12.

**PARIDEVATI**, and **-VETI**, To wail, lament [परिदिव्]. P.pr. *paridevamāno* (Das. 30; Dh. 403), *pariderayamāno* (Das. 6). Ger. *paridevitvā* (Dh. 142; Ten J. 29). P.p.p. neut. *paridevitaṃ*, lamentation (Dh. 360; Das. 8, 37).

**PARIDEVO**, Lamentation, wailing [परिदेव]. Ab. 165. *Sokaparidevo*, grief and woe (Das. 8).

PARIDHĀVATI, To run about [परिधाव्]. Das. 39.

PARIDHI (m.), Circumference, circle; halo [परिधि]. Ab. 65.

PARIDĪPAKO (adj.), Illustrating, explaining [परि + दीप् + अक]. Dh. 285. Fem. *paridīpikā* (Ras. 24, sc *gāthā*).

PARIDĪPANAM, Illustration, explanation [परि + दीप् + अन्].

PARIDĪPETI (caus.), To illustrate, explain, describe [परि + दीप्]. Dh. 349.

PARIGALATI, To sink down, slip off [परिगल्]. From a horse's back (Ras. 40).

PARIGAṆETI, To calculate [परिगण्]. Mah. 21.

PARIGAṆHANAM, Comprehension (from next). *Parigaṇhanapaññā*, comprehensive wisdom (Das. 3, 26, and comp. *Pariggāhako*).

PARIGAṆHĀTI, To take hold of, grasp, carry along with one, embrace, include, surround, take possession of, possess, occupy; to treat kindly; to conceive, comprehend, master, ascertain, try, detect, explore [परिगृह्]. *Sabbe sattā ti oṭṭhagāmagudrabhādayo anavasese parigaṇhāti*, in the expression "all beings" he includes all animals, camels, bullocks, asses, etc. (Sām. S. A.). *Eruiṇ sahalajambudīpaṇ parigaṇhitvā*, having thus included the whole of Jambudīpa in their disputation (Dh. 121; Vij. says, "having taken in, gone round, traversed all J."). *Dīpa-kaṇ parigaṇhūsu*, explored the island (Ten J. 89). *Parigaṇhanto taṃ pavattiṃ ñatvā*, investigating the matter having found out this fact (Ten J. 89). Ger. *Gharaṇ pariggahetvā*, possessing or occupying a house (Ten J. 55). P.p. *pariggahito*. *Parapariggahito*, belonging to another (Dh. 431). *Amanussapariggahitū aṭavī*, a forest haunted by evil spirits (Dh. 84, 304; Ten J. 89). *Taṇ parigaṇhituṇi*, in order to ascertain his real character (Vij. Dh. 115). *Taṇ parigaṇhanto*, putting him to the test (Ten J. 89). *Saṅkhāre parigaṇhanto*, mastering the idea of the saṅkhāras, gaining a clear understanding of them (Ten J. 119). *Nayato p.*, to infer, lit. take or understand by inference (Ten J. 114; Jāt. 58). *Parigaṇhissāmi naṃ*, I'll try his temper, ascertain what sort of humour he is in (Das. 23).

PARIGGĀHA KO (adj.), Including; occupying [परिग्राह + क]. Fem. *silakkhandhādīnaṃ pariggāhikā paññā*, wisdom that embraces or comprehends

the *silakkhandhas*, etc. (Dh. 414). *Nagarapariggāhikā devatā*, the devas who occupied the city, the city's-guardian deities (Dh. 140; Subh. says *nagararakkhakū devatāyo*).

PARIGGAHETVĀ, PARIGGAHĪTO, see *Parigaṇhāti*.

PARIGGAHO, Occupation, possession; dependants, belongings, household; a wife; taking in, embracing, including; grace, favour, kindness, reverence [परिग्रह्]. Ab. 728, 870. *Bahu itthipariggaho*, a great train of women. *Pañho ekavattthupariggaho*, a question embracing a single subject (Alw. I. 106). *Upāyapariggahāñāṇaṃ*, knowledge which embraces expedients, knowledge of expedients (Ten. J. 120). *Pariggahābhavo*, non-possession (*abhavo*, Jāt. 7). *Mayhaṇ ti pariggahakaraṇaṃ*, taking possession, saying this is mine (Jāt. 10).

PARIGŪHATI, To conceal [परि + गुह्]. Dh. 214 (Subh. says *vijjamaṇaṃ karaṇaṃ paṭicchannaṃ karonti*).

PARIHĀNAM, Deterioration, falling off [परिहाण्]. *Abhabbo parihānāya*, not liable to fall away from holiness (Dh. 6, 196). *Attano parisāya parihānaṃ ñatvā*, perceiving the diminution of his retinue (Vij. Dh. 114).

PARIHĀNI (f.), Decrease, decay, diminution, loss, falling off [परिहायि]. Man. B. 493; Ab. 1164.

PARIHĀNIYO (adj.), Connected with or causing decay or loss [last + य]. *Aparihāniyā dhammā*, conditions or qualities which are not productive of loss (viz. virtues and good practices which conduce to a man's welfare, B. Lot. 799).

PARIHĀPETI (caus. *parihāyati*), To abandon, set aside; to diminish [परिहापयति]. Mah. 201 (line 12, and err.). *Sabbaṃ aparihāpetvā vattaya*, keep all up with any omission (Mah. 198). *Mālaṃ aparihāpetvā*, without reducing the price (Ten J. 42).

PARIHĀRAKAM, An armlet [परिहारक]. Ab. 285.

PARIHARANAM, Keeping up, keeping in existence [परिहरण्]. *Khandhapariharaṇaṃ*, keeping up the skandhas, continued existence. *Dhutaṅgapariharaṇaṃ*, keeping up or practising the *dhutaṅgas* (Dh. 389).

PARIHARATI, To move, advance, move round; to keep up, keep going; to keep, practise, use; to attend, tend, take care of, preserve, honour; to

embrace, surround [परिहृ]. *Yam kiñci ddsam pariharitum na vaṭṭati*, it is not lawful (for bhikkhus) to use any sort of looking glass (Br. J. S. A.). *Mante pariharanti*, they use mantras. *Āturā ti sabbakālaṃ iriyāpathódhū parihari-tabbatūya niccagilānaṃ*, by *ātura* is meant constantly sickly through its having at all times to be kept in the four decent postures, etc. (Dh. 312). *Bodhisaitaṃ dāsa māse kucchinā pariha-rutvā*, having ten months enfolded the B. in her womb (Jāt. 52). When the wicked Devadatta urges Buddha to retire from his position as teacher of mankind and live the rest of his life in ease and idleness, he says *ahaṃ bhikkhusaṅghaṃ pari-harissāmi niyyādettha me bhikkhusaṅghaṃ*, I will keep up the priesthood, make over your disciples to me (Dh. 143). *Anavajjaṃ bhūveti suddhaṃ attānaṃ pariharati*, devotes himself to blamelessness of life, preserves his soul pure (Das. 43). *Ime sattā averā sukhi attānaṃ pariharantu*, may these beings, free from malice and full of happiness, preserve their lives, lit. keep themselves going. *Kāyaṃ pariharati poseṭi*, preserves and nurtures the body (Sam. S. A.). *Yavatā candi-musuriyā pariharanti virocandā*, as far as the sun and moon revolve in their shining course (Das. 45). P.pr. of the pass. *parihariyamāno*. *Tattha mahā-sampattiyaṃ parihariyamāno*, being there attended or honoured with great pomp (Dh. 117). *Yathā parihariyamānaṃ khandhā dukkhā*, inasmuch as the skandhas being kept up are grievous, i.e. inasmuch as continued existence is grievous (Dh. 354, comp. *pariharaṇaṃ*).

**ARIHĀRIKO** (adj.), Keeping, preserving, cherishing [next + हृक्]. *Kāyaparihārikaṃ cāvaraṃ kucchiparihāriko piṇḍapāto* (Sām. S.).

**ARIHĀRO**, Attention, care, honour, pomp, state, ceremony, rite; keeping, preserving, guarding; forsaking, avoidance [परिहार]. Ab. 1002. *Imassa rukkhassa porāṇakaparihārato parihānaṃ a'utthi*, of the usual care bestowed on this tree nothing has been wanting (F. Jāt. 7). *Vaḷavāya vijātaparihāraṃ kārapesiṃ*, I caused the mare to receive the attentions required by a mare that has foaled (Dh. 242). *Kumārāparihārena vadḍhitattā*, from his being brought up with royal state (Dh. 328). *Mahatā parihārena vadḍhiṃsu*, were brought up with great state (Mah. 135). *Cetiyaṃ tattha kāresi parihāraṃ adāsi ca*, "built a tomb there,

and ordained that it should receive honours" (Mah. 155, Turnour adds from the Tīkā "like unto those conferred on a Cakkavattī"). *Mātari kālakatūya tassā sartraparihāraṃ katvā*, when his mother died, having paid the last honours to her remains (Das. 22, comp. 1). *Mahatā parihā-rena mahesitte 'bhisecayī*, with great pomp invested her with the queenship (Mah. 53, comp. lxxxix). *Parivāro mahā dāsi parihāro 'va (ca?) rājino*, great was the retinue and the pomp of the king (Mah. 205). *Tassa purisassa mahantaṃ gehaṃ katvā mahāparihāraṃ karottha*, build this person a large house, and treat him with great distinction (Ras. 36). *Attano parihārena bhattaṃ tassa uddāpayi*, caused food to be served to him with the same ceremony as himself (Mah. 139). *Tāni bhaṇḍāni dapparihārāni*, these things are difficult to use or keep (Subh.). In the frequently occurring phrase *tassā gubbhaparihāraṃ adāsi* (Dh. 78. 120, Das. 2, 22) *parihāra*, according to Subhūti, means "protection," though in what the protection given to the babe in the womb consisted it is difficult to say. The context sometimes seems to imply that on the wife being discovered to be pregnant some ceremony was performed which was supposed to be a preservative to the child. Subhūti (who explains the phrase by "garbharakṣādāna") quotes the foll. passage. *tassa accupha-āsisā-ātiambilādīparibhogaiṃ vaj-jetvā sukhena gabbhaṃ parihariyamānaṃ*, "being tended with great care and kept in comfort on account of her unborn child, avoiding the use of food and drink too hot, too cold or too sour for it." On the other hand, Vjiesinla writes to me, "Gabbha-parihāra is explained in our commentaries as *vedesu vuttanayena gabbhassa dātābbaparihāro*." If this explanation be correct, I must leave the question to Vedic scholars. Ab. 1002 gives also to this word the meaning of *vajjana*, "avoiding," as in Sanskrit; but of this I have not as yet met with any example.

**PARIHĀSO**, Jest, pleasantry [परिहास]. Ab. 176.

**PARIHĀYATI**, To decay, waste, diminish, fail away, deteriorate; to be deprived of, to suffer loss [pass. परिहा]. With instr. *Thāmena p.*, to diminish in strength. With abl. *Saddhammā na parihā-yati*, does not fall away from true religion (Dh. 65). *Na pattehi parihāyati*, does not fall away from them (or is not deprived of them) when they

are obtained (Dh. 196). *Iddhito parihdyitvá*, having fallen away from iddhi, viz. lost the power of working miracles (Dh. 143, comp. 254). *Tamhá pi lābhā parihāyati*, is deprived even of this gain (Dh. 372). *Āññatitthiyānaṃ lābhasakkāro parihāyi*, the gains and reputation of other sect-founders diminished (Dh. 340). *Assavanato dhammassa parihāyanti*, from not hearing the Truth they suffer loss (Gog. Ev. 8). *Vīsativassesu cattāro māsā parihāyanti*, out of twenty years there will be four months wanting (Pāt. 91).

**PARIHĪNO** (*p.p.* last), Fallen away from, wasted, decayed, perished, deficient, wanting [परिहीण]. With abl. *Jhānā parihīno*, having fallen away from jhāna, viz. been prematurely roused from it (Dh. 254). *Lābhasakkārato parihīno*, deprived of gain and honour (Dh. 147). *Porāṇakaparihārato parihīnaṃ n'atthi*, nothing of the usual care has been diminished, or is wanting (F. Jāt. 7). *Cirassāṃ parihīnaṃ*, long neglected or fallen into decay (Mah. lxxvii).

**PARIJĀNANAM**, Knowledge, ascertainment (from next). Dh. 281.

**PARIJĀNĀTI**, To perceive, learn, know exactly [परिज्ञा]. Dh. 378. Ger. *parijānitvā* (Dh. 435). P.f.p. *parijānitabbo* (Dh. 151), *pariññeyyo* (Dh. 435). P.p.p. *pariññāto*.

**PARIJANO**, Attendants, suite [परिजन]. Dh. 392; Ab. 854.

**PARIJAPATI**, To whisper, mutter spells, practise divination [परिजप].

**PĀRIJĀTAKO**, A tree in Indra's heaven, the coral tree or *Erythrina Indica* [पारिजातक]. Ab. 28. Comp. *Pāricchattako*.

**PARIJINNO** (*p.p.*), Worn with age, decrepit, decayed [परिजीर्ण]. Dh. 27. *Parijinnahatthisilā*, ruined elephant stables (Dh. 236). *Parijinna-buddhibhāvappatto*, doting, lit. one who has reached the state of his intellect being decayed (Dh. 378).

**PĀRIJUÑÑAM**, Decay, loss [परि + जृण् + च]. *Ñātipārijuññaṃ*, loss of relatives (Par. S.A.).

**PARIKAMMAṂ**, Preparation, preparatory proceedings or ceremony; getting ready by clearing, cleansing, etc.; dressing, cleansing or perfuming the body [परिकर्म्मन्]. *Haṭṭhivāhanakappanādi-mahantaṃ parikammaṃ laddhuṃ*, to make great preparations, such as caparisoning riding elephants, etc. (Dh. 126). *Parikammāni kāretvā*, having

caused the preparatory arrangements to be made (for laying the corner-stone of a *thūpa*, Mah. 170). *Parikammakatabbhūmiyaṃ*, on ground prepared (by clearing, etc.) for the occasion (Mah. 172). *Suparikammakato maṇi*, a well-wrought gem. *Suparikammakatā mattikā*, clay well kneaded or manipulated by the potter (Sām. Sutta). *Pūda-parikammaṃ piṭṭhiparikammaṃ*, washing, perfuming, etc., the feet and back (Dh. 189, Ten. J. 34). By the term *kaṣiṇaparikammaṃ* are meant processes by which jhāna is induced, as the choice of a retired spot, the intent gaze upon the *kaṣiṇa-maṇḍala*, the repetition of formulas, etc. (E. Mon. 271; Jāt. 8; Alw. I. 88, see *Kaṣiṇo*). *Tesaṃ jaṭilānaṃ kaṣiṇaparikammaṃ ācikkhi*, taught those jaṭilas the processes necessary to exercising jhāna (Dh. 131). *Kaṣiṇaparikammaṃ katvā*, having performed the preparatory *kaṣiṇa* rites (Dh. 270, see also 125, line 15).

**PARIKAPPO**, Inclination, determination [परिकूप + च]. Cl. Gr. 104.

**ARIKARO**, A girdle [परिकर]. Dh. 220.

**PARIKATHĀ** (*f.*), Story, exposition [परिकथा].

**PARIKHĀ** (*f.*), A trench, ditch [परिक्षा]. Ab. 205; Mah. 210. *Gambhīraparikhaṇaṃ nagaraṃ*, a fortress with a deep fosse round it (Dh. 201). *Uḍakaparikhā*, a moat (Dh. 397).

**PARIKIRANAM**, Strewing about [परिकु + चन].

**PARIKITTETI**, To declare, publish [परिकृत्]. Mah. 100. P.p.p. *parikittito*, declared, said (Ab. 957).

**PARIKKAMANAM**, A path or approach to or round a house [परिक्रमण]. Pāt. 4, 72.

**PARIKKHAHO** (*adj.*), Investigating, examining, trying [परीक्षक]. Ab. 726.

**PARIKKHĀRO**, Surrounding, retinue; decoration; furnishing; requisite, utensil, apparatus, furniture, household stuff [परिष्कार]. Ab. 439, 970. *Rāja-parikkhāro*, royal insignia (Mah. 64). *Nāma-lingaparikkhāro*, the furniture of nouns and their genders, niceties of composition (Alw. I. 64). The *aṭṭha parikkhārā*, or eight requisites of a Buddhist priest, are *patto*, *ticcavaṇṇaṃ*, *kāyabandhanāṇi*, *vāsi*, *sūci*, *parissūvanam*, the bowl, the three robes, the girdle, a razor, a needle, and a water-strainer (Ab. 439; E. Mon. 64; Dh. 134; Ten. J. 120). *Tāpasaparikkhārā* (pl.), articles used by a hermit (Jāt. 8, a waterpot, etc.).

**PARIKKHATI**, To inspect, investigate [परीक्ष].



**PARIKKHATO** (*p.p.*), Prepared, adorned [परि-  
कृत]. Ab. 412 (of ground prepared for sacrifice).  
*Parikkhatāni*, embellishments, fittings, trappings  
(Jāt. 57).

**PARIKKHAYO**, Loss, ruin, decay, destruction  
[परिचय]. Dh. 25, 259, 389, 425.

**PARIKKHEPO**, Surrounding, enclosure, fence,  
covering, circumference, boundary [परिचय]. *Pā-  
kāraparikkhepo*, a wall fence (Dh. 78). *Antopari-  
kkhepe rājuyyānassa*, within the boundary of the  
royal garden (Mah. 88). *Navahatthaparikkhepo*  
(adj.), nine cubits in circumference (Mah. 112).  
*Yojanānaṃ parikkhepo cattūlīsaṃ ca aṭṭha ca*, its  
circumference was forty-eight yojanas (Mah. 162).  
*Parikkhepena nava yojanasatāni*, in circumfer-  
ence 900 yojanas (Kh. 20).

**PARIKKHĪNO** (*p.p.*), Decayed, wasted, exhausted,  
extinct, destroyed [परिशील]. Dh. 17, 73.

**PARIKKHIPATI**, To throw over or around, to  
surround, to go round, encircle; to put into [परि-  
चय]. *Ghaṇṇaṃ parikkhipitvā*, encircling its neck  
(Ten J. 111). *Parikkhipitvā bhogehi*, encircling  
him with its folds (Mah. 255). *Saraṇaṃ parikkhipi*,  
made the circuit of the lake (Mah. 63). *Coragehe*  
*parikkhipitvā*, having thrown him into prison  
(Dh. 158). Dh. 115, 233; F. Jāt. 6. Caus. *pari-  
kkhipāpeti*. *Sāṇipākāraṃ parikkhipāpetvā*, having  
caused a curtain to be thrown round them (Dh.  
328). *Kuntaṃ parikkhipāpetvā cetiyaṃ tattha*  
*kārayi*, he built there a shrine enclosing the lance  
(Mah. 160). P.p.p. *parikkhittā*, thrown round;  
surrounded, fenced (Ab. 746). *Tehi parikkhittā-  
bhāvaṃ ſatvā*, finding himself hemmed in by them  
on every side (Dh. 298). Mah. 163.

**PARILĀHO**, Burning, fever; grief, pain, distress  
[परिदाह]. *Duvidho parilāho kāyiko cetasiko*,  
suffering is twofold, physical and mental (Dh. 280).  
*Sarīraparilāho*, bodily pain (Ditto). Pāt. 15.

**PARIMADDANAṀ, PARIMADDO**, Crushing,  
kneading; rubbing the body, shampooing [परि-  
मदन, परिमर्द].

**PARIMADDATI**, To go beyond, to excel [परिमृद्].  
*Sabbāṃ Sañjayassa samayaṃ parimadditvā*,  
having got beyond all S.'s learning (Dh. 121, i.e.  
learnt all that S. could teach them).

**PARIMAJJATI**, To touch, stroke, handle; to  
cleanse, polish [परिमृज्]. Dh. 70. *Suvaṇṇāni*  
*hatthena parimajjiya*, manipulating the gold  
(Mah. 112). B. Lot. 569.

**PARIMALO**, Fragrance [परिमल]. Ab. 145.

**PARIMĀNAM**, Measure, extent, duration [परि-  
माण]. *Catusaṭṭhibhāṇavāraparimāṇaṃ taṇṇi*, a  
sacred text of the extent of sixty-four bhāṇavāras  
(Alw. I. v). *Parimāṇato* (adv.), in size (Mah. 68).  
**PARIMANḌALO** (adj.), Circular, round, spreading  
around, covering entirely [परिमण्डल]. Pāt. 20,  
22; B. Lot. 596. *Chāyā parimaṇḍalā thitā*, the  
tree's shadow remained circular, i.e. as if the sun  
was still overhead, whereas it was late in the  
afternoon (Jāt. 58). *Parimaṇḍalam*, a sphere,  
ball, globe, circle, circumference (F. Jāt. 5).  
*Chattimsaṇḍajanaparimaṇḍalo* (adj.), thirty-three  
yojanas in circumference (Jāt. 57).

**PARIMĀRETI** (caus.), To cause to die [caus.  
परिमृ].

**PARIMASATI**, To touch, stroke [परिमृश्]. B.  
Lot. 569.

**PARIMEYYO** (*p.f.p.*), Measurable [परिमेय]. Cl.  
Gr. 144.

**PARIMITO** (*p.p.*), Measured, limited, moderate  
[परिमित]. Kh. 21.

**PĀRIMO** (adj.), Further, opposite [पार + र्म].  
*Gaṅgāya pārimaṇḍale*, on the opposite side of the  
river (Mah. 62; *pārimaṇḍale*, Par. S. 16).

**PARIMOCANAṀ**, Release (from next).

**PARIMOCETI** (caus.), To release [परि + मो-  
चयति]. Jāt. 28.

**PARIMUCCATI**, To be released, escape [परिमु-  
च्यते]. Dh. 51, 403. P.p.p. *parimutto* (Gog. Ev. 44).

**PARIMUKHAṀ** (adv.), In front, before [परिमु-  
खम्]. *Parimukhaṃ satim upaṭṭhahanto*, "placing  
memory directly before him" (Vij.), i.e. having  
his intelligence or consciousness active and lively.

**PARIMUTTI** (f.), Release [from परिमुच्].

**PARINĀHO**, Breadth, extent, compass [परिणाह].  
Ab. 295.

**PARINAMATI**, To stoop? [परिणम]. Caus. *pariṇā-  
meti*. *Aṭṭhasaḍḍakabhāṇāni saṅghassa pariṇāmayi*,  
set apart eight portions of food for the priests  
(Mah. 162). To divert to one's own use, appro-  
priate (Pāt. 11, 18).

**PARINĀMO**, Change, alteration; issue, event, ter-  
mination; digestion [परिणाम]. *Sammāpariṇā-  
maṃ gaccheyya*, should become thoroughly di-  
gested.

**PARINATO** (*p.p.p. pariṇamati*), Ripe, mature  
[परिणत]. Ab. 745, 1017. *Gabbho pariṇato*, the

fœtus in advanced pregnancy (Mah. 57). Of an egg ready to be hatched (Ten J. 111). *Paripatadumam*, a full-blown lotus (Ten J. 119).

**PARJNĀYAKO**, Governor, chief, prince [परिणायक]. Mah. 63. The eldest son of a Cakkavatti monarch is called a *parināyaka*, and is one of the seven ratanas of the empire (B. Lot. 580 : Man. B. 127). *Saṅghaparindāyako*, a chief of the priesthood, an aged or eminent priest (Pa. 5).

**PARINAYO**, Marriage [परिणय]. Ab. 318.

**PARINETI**, To lead, guide, rule [परिणी].

**PARINIBBĀNĀM**, Attainment of Nirvāṇa, extinction, annihilation [परिनिर्वाण]. This term is used only of the attainment of *khandhanibbāna*, or the annihilation of being (see *Nibbāna*). When used with reference to an Arhat, it may be translated by "death," since the death and the annihilation of the Arhat are one and the same thing. *Parinibbānaṃ camhi nipanno lokandāyako*, when the lord of all worlds lay on the bed of death, or the couch on which he attained Nirvāṇa (Mah. 47, 108). *Parinibbānagato pi*, even after his death. lit. even when he had attained annihilation (Mah. 109). *Parinibbānakāle*, as his death drew nigh (Dh. 376, comp. 333). At Dh. 308 the Arhat Santati says to Buddha, *parinibbānaṃ me anujānātha*, "allow me to die." At Dh. 299 the great Arhat apostle Moggallāna's death is called *parinibbāna*. *Attite dasame vasse Kālāsoka'sa rājino sambuddhaparinibbānaṃ evaṃ vassasatam ahu*, thus at the end of the tenth year of king Kālāsoka a century had elapsed since the death of Buddha (Mah. 15). The Buddhist era is reckoned from the death of Gotama Buddha, B.C. 543; thus the present year (1874) is the 2417th of the Buddhist era. For the terms *kilesaparinibbāna* and *khandhaparinibbāna*, which mean "annihilation of human passion" and "annihilation of being" respectively, see art. *Nibbāna*, pp. 267 (2), 272 (1), and Dh. 350. *Mahāparinibbānaṃ* means the death of Gotama Buddha. See *Parinibbāyati*.

**PARINIBBĀNIKO** (adj.), Tending or conducive to Nirvāṇa (last + ईक).

**PARINIBBĀPETI** (caus. *parinibbāyati*), To cause to attain Nirvāṇa (B. Lot. 376, here it is used of Arhatship).

**PARINIBBĀYATI**, and **PARINIBBĀTI**, To be extinguished; to attain Nirvāṇa or the extinction of being; to attain Arhatship [परि + निर्वा].

*Yathā saraṇam dāittam vārinā parinibbāye*, as a burning house may be extinguished with water (Das. G, opt. *parinibbāye* with *ā* shortened metrical causā). Used of the death of an Arhat (see *Parinibbānaṃ*). *Parinibbanti andāsaṃ*, Arhats are freed from existence (Dh. 23). At Dh. 333 Buddha says, *bhikkhave ito eutumasaccayena parinibbāyissāmi*, "priests, at the end of four months I shall attain Nirvāṇa." At Dh. 299 the Arhat apostle Moggallāna says to Buddha, *bhante parinibbāyissāmi*, "Lord, I am going to die." Of the Arhat Sānu (Dh. 405). Of the Arhat Santati (Dh. 309). Of the Arhat nun Saṅghamittā (Mah. 126). The death of Buddha is sometimes spoken of in the following words, *anupādāsesāya nibbānadāntāyā parinibbāyī*, or *parinibbuto*, he attained the extinction of being through that element of Nirvāṇa in which no trace of the skandhas remains (B. Lot. 335; Jāt. 28).

**PARINIBBĀYĪ** (adj.), One who attains Nirvāṇa or the extinction of being [परि + चिर्वा + ईन्]. *Antarāparinibbāyī* is an Anāgāmi who, having been re-born in the Suddhāvāsa heavens, dies (and attains annihilation) before half the term of his life as a Suddhāvāsa is completed: *antarāparinibbāyī ti yuttha kutthaei suddhāvāsabhāve uppajjitvā āyuvemaññaṃ appatnā parinibbāyati* (Vij.).

**PARINIBBUTO** (p.p.), Extinguished, extinct; having attained Nirvāṇa or the annihilation of being, (of an arhat) dead [परि + निर्वृत]. This word is regularly used as the p.p. of *parinibbāyati*, partly from a confusion between the roots च्वा and चू, and partly no doubt to reserve the form *parinibbāna* exclusively for the noun. *Lokanathe sattāhaparinibbuto*, when the saviour of the world had been seven days dead (Mah. 11). At Mah. 38 it is said of the arhat Tissa, *ākāsamhi nisiditvā tejodhātuvāseṇa so yathāruciṃ adhiṭṭhāya sarīraṃ parinibbuto*, seated in the air, by the power of fire kammaṭṭhāna, having willed his body as he pleased, he attained the annihilation of being: Subh. sends me the Tikā's comment as follows: *tejokasipārammaṇapādakajhānavasena attano sarīraṃ yathāruciṃ nāmsādāni jhāyantu na atṭhāni evaṃ adhiṭṭhāya parinibbuto ti attho*, "by the power of jhāna based on the foundation of *tejokasipa* (see *Kasipa*), having willed his body as he liked, saying, Let my flesh, muscles, etc., be consumed, and not my bones, he attained Nirvāṇa"

(comp. the parallel passage at Dh. 309). *Evam Bodhisatto imāya gāthāya suriyam namassitvā dutiyagāthāya attie parinibbute buddhe c'eva buddhagūṇe ca namassati*, thus the B. having in this stanza saluted the sun, in the second stanza salutes the past Buddhas who are dead and gone, and their virtues (Ten J. 47). For *te loke parinibbutā* at Dh. 16, see p. 270 (1), art. *Nibbāna*. B. Int. 590; Lot. 335. At Dh. 278 and B. Lot. 376 *parinibbūta* is used of the attainment of Arhatship.

**PARINITTITHITO** (p.p.p.), Accomplished [परिनिष्ठित]. Dh. 264.

**PARIÑÑĀ** (f.), Exact knowledge, ascertainment [परिज्ञा]. Dh. 413. At Dh. 281 it is said that there are three *pariññās* that the Buddhist monk should have concerning his food, viz., first, he must know the exact nature of his food, whether broth, rice, etc.; secondly, while eating he must have a conviction of the vileness and impurity of material food; thirdly, he must have the consciousness which consists in the rejection of all pleasure in eating (see Alw. N. 76): these three are called *ñāṇapariññā*, *thraṇapariññā*, and *paḥānapariññā* respectively.

**PARIÑÑĀTO** (p.p.p. *pariññāti*), Well understood, exactly known [परिज्ञात]. *Parīññātabhojanam*, food understood according to the three *pariññās*. *Parīññātabhojano* (adj.), one who lives on *parīññātabhojana*, who takes the right view of the food he eats (Dh. 17, see last).

**PARIÑÑEYYO**, see *Parijānti*.

**PARIPĀCANIYO** (adj.), Bringing to maturity, accomplishing (from *paripāceti*). There are five *vimutti-paripācāniya saññās*, or perceptions which bring about Arhatship, *aniccasaññā*, *anicce dukkhasaññā*, *dukkhe anattasāññā*, *paḥānasāññā*, *virāgasāññā* (B. Lot. 832).

**PARIPĀCANO** (adj.), Bringing to maturity, completing, achieving [परिपाचन]. Jāt. 25.

**PARIPĀCETI** (caus.), To bring to maturity, to perfect, complete [caus. परि + पच्]. *Anante bodhisambhūte paripāceti*, brought to perfection the vast constituents of supreme knowledge (i.e. the *pāramitās*, Jāt. 1). *Te paripācayam*, "maturing them, viz. preparing their minds to receive the truth" (Vij. Mah. 2; comp. Att. 200). At Pāt. 89 it is used in the sense of "inducing, leading up to, persuading;" and at p. 13 *bhikkhūn-paripācitanam*, "a present obtained on the persuasion of a nun."

**PARIPAKKO** (p.p.p.), Fully ripe [परिपक्व]. *Paripakko vayo*, mature age (Dh. 46). *Paripakkamā ñāṇam*, matured knowledge (Dh. 203). *Paripakkāni nigrodhaphalāni*, ripe banyan fruits (Ten. J. 108).

**PARIPĀKO**, Maturity, perfection [परिपाक]. *Ñāṇaparipāko*, maturity of knowledge (Dh. 203). *Paripākagataṃ ñāṇam*, matured knowledge (Dh. 120). *Paripākagatañño*, one whose knowledge is matured (Ten J. 119). Of an egg fully formed and ready to be laid (Ten J. 111).

**PARIPĀLETI** (caus.), To protect, guard [परिपालयति]. P.p.p. *paripālito* (Mah. 54).

**PARIPANHATI**, To weigh, compare (Vij.), consider. Pāt. 17. *Paripañhitobban ti cintetabban tulayitabban* (Pāt. 92).

**PARIPANTHĪ** (m.), An enemy [परिपन्थिन्]. Ab. 344.

**PARIPANTHO**, That which stands in the way, an obstacle, hindrance, annoyance, danger, misfortune [परि + पन्थिन्]. *Magge paripantho atthi*, the road is a dangerous one, lit. there is danger in the road (Dh. 85). *Etasmiṃ thūne kāsāvaṃ parupitvā nisinnassa santikā paripanthena bhavitabbanam*, the man who sits in that place wearing a yellow robe must be a dangerous fellow, lit. there must be danger from the man who . . . (Dh. 115). *Udake paripanthena bhavitabbanam*, there must be something that frightens them in the water (Ten J. 26). *Sacāham imehi saddhiṃ manussapotho vasissāmi paripantho me bhavissati*, if I live with them amid the haunts of men I shall meet with an accident, or I shall get into danger (Ten J. 112). At Ten J. 100, line 3, we have, "I have seen a terrible and evil dream, portending some misfortune either to my four sons, or to king Dhataratṭha or to myself." *Dighajātikaparipantho hoti makkhikaparipantho 'va hoti*, there is danger from snakes, annoyance from flies (Ten J. 99). *N'atthi te paripantho*, you have nothing to fear (Ten J. 100). *Manussāvāso saparipantho*, living in human society is dangerous to you (Dh. 109). *Dighajātikāddiparipantho avijjamāne*, if they (the eggs) meet with no accident from snakes and other vermin (Ten J. 111, comp. 100, line 9).

**PARIPATATI**, To fall down [परिपत]. Alw. 1. 75.

**PARIPHANDATI**, To tremble, quiver, throb, totter [परिखण्ड]. Dh. 7.

**PARIPLAVO** (adj.), Unsteady, wavering [परिप्लव]. Dh. 7.

**PARIPPHARATI**, To fill, cause to be pervaded by [परि + स्फुर]. *Imaṃ kāyaṃ sukkena paripp̄harati* (Sām. S.).

**PARIPPHOSAKO** (adj.), Besprinkled, moistened all round [from पुष् with परि]. *Paripp̄hosakaṃ paripp̄hosakaṃ sanneyya*, should mould the clay while it is being sprinkled (Sām. S., of a potter, the comment says *siñcitā siñcitā*).

**PARIPPHUṬO** (p.p.p. last), Filled in every part, permeated, pervaded [परिस्फुट].

**PARIPUCCHĀ** (f.), Questioning, interrogation [परिपृच्छा]. Pāt. xxiii.

**PARIPUCCHATI**, To question, inquire about [परिप्रश्न]. Pāt. 17, 92.

**PARIPUCCHITĀ** (m.), one who questions or inquires [परिप्रश्न + तृ].

**PARIPUNNO** (p.p.p. *paripūrati*), Full, complete, perfect, fulfilled [परिपूर्णा]. Alw. I. 92. *Paripunn̄avāsivasso*, who is full twenty years of age (Kamm. 5). *Paripunn̄avasso*, whose years are completed, viz. old enough for ordination (Dh. 405). *Paripunn̄aṃ te pattacivarāṇi*, have you your bowl and robes complete? (Kamm. 5). *Mayhaṃ cīvaraparipunn̄aṃ*, I have a complete set of robes (Dh. 198, 405). *Aparipunn̄amanoratho*, whose wish is not fulfilled (Att. 205). *Paripunn̄a-gabbhā* (f.), ready to be delivered, lit. whose foetus is fully formed (Jāt. 52).

**PARIPŪRAKO** (adj.), Fulfilling [परिपूरक].

**PARIPŪRATI**, To be completely full; to be fulfilled, to become perfect [परिपूर]. *Paññā na paripūrati*, his wisdom never ripens (Dh. 7). *Sakalasārīraṃ pītiyā paripūri*, his whole frame was filled with joy (Dh. 97). Fut. *paripūrissati* (Dh. 201). P.p.p. *paripūṇo*. Caus. *paripūreti*, to fill (Kh. 11). *Kusalaṃ p.*, fills up the measure of his good works (Dh. 380). P.p.p. *paripūrīto* (Att. 214). P.pr. pass. of the caus. *paripūriyamāno* (Dh. 201).

**PĀRIPŪRĪ** (f.), Accomplishment, fulfilment, perfection [from परिपूर]. *Ne c'assa pāripūrī*, if it be not complete (Pāt. 7). *Ūnassa pāripūrīyā*, for completing what is deficient (Pāt. 8). *Pāripūrīṃ gacchati*, to come to perfection, be completed or fulfilled (Dh. 91).

**PABIRAKKHATI**, To preserve, retain, maintain, keep up [परिरक्ष]. Mah. 219, 241; Jāt. 20.

**PABIRUNDHATI**, To beset, plot against [परि + रुद्ध]. Alw. N. 3 (*gāmaṇi nigamaṇi ca*, where

D'Alwis has "circumvents," and Coomaraswamy "plotting"). P.p.p. *pariruddho*. *Arihi pariruddho*, beset by foes (Jāt. 5).

**PARISĀ** (f.), Assembly, suite, congregation, company [परिषद्]. Ab. 414. *Parisaṃ vigayha*, having entered the assembly (F. Jāt. 11). *Parisagato*, having entered a company or assembly. The *catusso parisā* (or *catuparisaṃ*), or the four classes of Buddha's disciples, are *bhikkhū*, *bhikkhuniyo*, *upāsakā*, and *upāsikā*, monks, nuns, lay disciples, and female devotees (Ab. 415). The eight *parisās* are *khattiyaparisa*, *brāhmaṇaparisa*, *gahapatiparisa*, *samaṇaparisa*, *cātummahārājika-parisa*, *tāvatisaparisa*, *māraparisa*, *brahmaparisa*, or *kshatriyas*, *brahmins*, *householders*, *Buddhist monks*, *Cātummahārājika angels*, *Tāvatisa angels*, *Māra angels*, and *Brahma angels* (see *Māro*). In the *Tiṭṭaka* texts a locative *parisatīm* frequently occurs: it is the Sanskrit loc. with *anusvāra* added.

**PĀRISAJJO** (adj.), Belonging to an assembly [परिषद्]. See *Brahmapārisajjo*.

**PARISAKKANAM**, Going about. *Bhikkhūnaṃ alldbhāya parisakkanādākaṇi aṭṭha aṅgaṇi*, eight evil practices, the first of which is going about to injure the priests (Pāt. 61). Dh. 147, 331.

**PARISAKKATI**, To go about (with a wicked purpose). With dat. *Mayhaṃ vadhāya parisakkati*, goes about to slay me (Dh. 331). *Saṅghabhedāya parisakkanto*, going about to cause divisions among the priests (Ditto). See *Sakkati*.

**PARISAMATTO** (p.p.p.), Finished [परिसमाप्त]. Att. 214.

**PARISAMBĀHATI**, To stroke, rub [परि + संवाह]. Dh. 245.

**PARISAMVUTO** (p.p.p.), Restrained or guarded on all sides [परि + संवृत]. Dh. 42.

**PARISANDETI** (caus.), To drench [परि + सन्दधति]. Comp. *Abhisandeti* and *Parisanno*.

**PARISAṆKĀ** (f.), Suspicion, misgiving [परि + शङ्क + आ]. Pāt. 108; Att. 213.

**PARISAṆKATI**, To suspect [परिशङ्क]. Dh. 115.

*Parisaṇkito*, suspecting (Dh. 396), also suspected. *Aparisaṇkito*, unsuspected (Pāt. 72).

**PARISANNO** (p.p.p.), Drenched [परि + सन्त]. *Sukkena parisanno*, filled with joy.

**PARISAPPATI**, To run to and fro, to creep about [परिस्पृष्ट]. Dh. 61; Mah. 137.

PARISARO (*adj.*), Neighbourhood, border [परि-सर]. Ab. 190.

PARISATIM, see *Parisd*.

PARISINCATI, To sprinkle all over, bathe [परि-चिच]. *Gattūni* (Mah. 33).

PARISODHETI (*caus.*), To purify [परिशोधयति]. *Ajivam parisodhayi*, cleansed his life, lived a holy life (Dh. 87). *Abhijjhāya cittam parisodheti*, cleanses his heart from covetousness (Sām. S.). *Imissā daharāya kammaṃ parisodhaya*, make pure the action of this young woman, viz. show her innocence (Dh. 328).

PARISSAJATI, To embrace [परिष्वङ्ग]. Dh. 207, 246.

PARISSĀMO, Fatigue, exertion [परिश्रम, परिश्राम]. Ab. 914. *Migavaṃ parissāmo*, hunting is the best exercise (Att. 199).

PARISSAṄGO, Embrace [परिष्वङ्ग].

PARISSĀVANAM, A water strainer [परिस्रावण]. Used by Buddhist priests to strain water through before drinking it, lest they should inadvertently destroy the lives of insects that it might contain. Ab. 439; Mah. 220, 231; Att. 91, 212; Jāt. 65.

PARISSĀVETI (*caus.*), To strain or filter [caus. परिचु]. Mah. 231; Dh. 132. *Parissāvitattam*, circumstance of having been strained (Dh. 275, it is the p.p.p. caus. with termination ल्व).

PARISSAYAM, A danger, risk. Dh. 58. I have met with it also in Pirit, and in Par. S. A., and in Khaggavisāna S. (*parissayānam sahittā*, one who endures dangers). Can it be from सु with परि?

PĀRISUDDHI (*f.*), Purity, perfection, freedom from blame, innocence [परिशुद्धि, compare *Pāri-pūr*]. "*Chandapārisuddhi* is a dvandva compound meaning consent and purity: the priests must obtain the consent of the absentee as well as his assurance that he is innocent of an expiatory offence, before they hold the uposatha meeting" (Vij., see Pāt. 1). For the *catupārisuddhisīlam*, or four precepts of purity, see *Catusaṇṇavarasīlam* (E. Mon. 31; Dh. 115, 380, 422).

PARISUDDHO (*p.p.p.*), Pure, clear; innocent, pure, holy; perfect, intact [परिशुद्ध]. Dh. 414; Alw. I. 92. *Cando parisuddho*, the unclouded moon (Jāt. 27). *Cittam parisuddham*, a pure heart or mind (B. Lot. 865). *Panca sīldni parisuddhāni katvā rakkhati*, keeps the five precepts pure and unbroken (Dh. 416). *Parisuddhagatto*,

having perfect limbs (B. Lot. 401). *Parisuddho antardiyikehi dhammehi*, free from disqualifications (Kamm. 7). *Parisuddhabhāvaṃ patitthāpesi*, established her innocence (Dh. 328).

PARISUSSATI, To dry up, waste away [परिशुष्].

PARITĀPANAM, Tormenting, afflicting (from caus. परितप).

PARITĀPO, Heat, fever, inflammation; anguish, grief, suffering [परिताप]. Ab. 328; Att. 207.

PARITASSANĀ (*f.*), Fear, hesitation (from next).

PARITASSATI, To tremble, be afraid [परि + चस्]. Dh. 71. P.p.p. *paritasito*, fearful, trembling.

PARITASSI (*adj.*), Trembling [परिचासिन्].

PARITO (*adv.*), Around, on every side, everywhere [परितस्]. Ab. 1146. With acc. (Mah. 153).

PARITOSANAM, Satisfying [परितोषण]. Ab. 887.

PARITOSETI (*caus.*), To satisfy, please, gratify [परितोषयति]. Mah. 256.

PARITOSIKO (*adj.*), Gratifying, rewarding [परितोष + इक्]. *Sahassaṃ paritosikaṃ dhanam*, a thousand pounds as a reward (Att. 214).

PARITTĀ (*f.*) and PARITTAM, Protection, defence [परित्ता, comp. nouns like अभा]. *Katā me parittā*, my protection is secured. At Ten J. 47 the peacock king is said to have secured immunity from danger by reciting the beautiful stanzas in which he invokes the protection of the sun god, the Arhats and the Buddhas. There is a collection called Parittam, or Protection (Sinhalese *Pirit*), which consists of the peacock's hymn and a number of short hymns and sermons of a similar character taken from the Tipiṭaka. It is publicly read on certain occasions with a view to warding off the influence of evil spirits (*amanussa*, *yakkha*, *bhūta*, etc.). It is of course not one of the Tipiṭaka books, and is probably quite a modern compilation. There are several versions of it, some containing more hymns than others. The term Exorcism, with which it has been labelled, is a ridiculous misnomer. The original form of the word is no doubt the fem. *parittā*; at Ten J. 49, last line, we have the neuter (*imassa parittassa*), and at Ab. 1029. *Parittaggaṃ*, a hall in a monastery set apart for reading the *paritta* (Att. 11, 191, see *Aggaṃ*, 2). *Parittasuttaṃ*, a string for defence, a charmed thread (Mah. 48). E. Mon. 240.

PARITTĀBHO (*adj.*), Of minor brilliancy [परित्ताम्]. The *Parittābhā devā* are the inhabitants

of the fourth Brahmaloṅka (Man. B. 26; B. Int. 611).

**PARITTAKO** (*adj.*), Lesser, small, limited, brief [परीत्त + क]. Dh. 227, 254, 396.

**PARITTĀNĀM**, Protection, defence, warding off [परित्ताण]. Ab. 1029. *Dukkha-parittānaṃ kātum*, to ward off woe (Dh. 259). *Sarapa-parittānaṃ*, a spell to ward off arrows (Br. J. S.).

**PARITTĀSO**, Fear, dread, anxiety [परित्तास]. Dh. 274.

**PARITTASUBHO** (*adj.*), Of lesser beauty (or purity, or goodness?). [परीत्त + शुभ]. The *Parittasubhā devā* are the inhabitants of the seventh Brahma heaven (Man. B. 26; B. Int. 612).

**PARITTATTAM**, Smallness [next + त्व]. Dh. 165.

**PARITTO** (*p.p.p.*), Small, brief, limited [परीत्त]. Ab. 704, 1029. *Rati parittā*, brief enjoyment (Dh. 396). *Parittam jhānaṃ*, minor or inferior degree of ecstatic meditation (Gog. Ev. 18). *Parittatthakathā*, a compendious commentary (Mah. 251).

**PARIVACCHAM**, Preparation (Vij.).

**PARIVĀDINĪ** (*f.*), A lute of seven strings [परिवादिनी]. Ab. 138.

**PARIVĀDO**, Censure, reproach, accusation, detraction [परिवाद]. Ab. 120.

**PARIVAJJANAM**, Forsaking, avoidance [परिवर्जन]. Das. 43.

**PARIVAJJETI** (*caus.*), To avoid, abstain from, reject, forsake, put away [परिवर्जयति]. *Pāpāni p.*, put away sin (Dh. 22, 47). *Ārukā parivajjetvā*, casting far from him (of a sin). Dh. 97, 380.

**PARIVANĀNETI**, To describe, to praise [परिवर्णयति]. Kh. 7.

**PARIVĀRAKO** (*adj.*), Accompanying, forming a retinue (from next). Dh. 129, 142.

**PARIVĀRETI** (*caus.*), To surround, escort, accompany, attend upon [परिवारयति]. Mah. 29, 194; Ten J. 112. *Tassa vasaṇatthānaṃ parivāresum*, surrounded his dwelling (Dh. 298, in order to seize him, comp. Mah. 255, Ten J. 29). *Bhūñja ca piva ca parivārehi ca*, eat, drink and enjoy yourself (Raṭṭh. S., the comment is somewhat obscure, but I think the word means "surround yourself with your boon companions"). P.p.p. *parivārīto* (Mah. 153). *Tamassa parivārīto*, shrouded in darkness (Dh. 175).

**PARIVĀRO**, Covering; a scabbard; entourage, re-

tinue, following, pomp [परिवार]. Ab. 854. *Mahantena parivārena pesesi*, sent her forth with great pomp (Jāt. 52). The last book of the Vinaya is called *Parivāro* or *Parivārapāṭho*, the Appendix: it is a sort of resumé and index (*mārikā*) of the preceding books (E. Mon. 8. 168; Alw. I. 61, 63; Pāt. 69).

**PARIVASATI**, To dwell [परि + वसति]. P.p.p. *parivassattho*.

**PARIVĀSETI** (*caus.*), To put on a robe so as to cover the whole body [परि + वासयति]. Pāt. 20.

**PARIVĀSITO** (*p.p.p.*), Perfumed [p.p.p. परि + वास]. Jāt. 51.

**PARIVĀSO**, Living apart, being put under restraint, one of the ecclesiastical punishments [परिवास]. Pāt. 6, 64, 68, 74. Vij. renders it "penal discipline."

**PARIVĀTO**, Blown upon [परि + वात].

**PĀRIVATTAKAM**, A robe (*civaram*) lent to a priest and returned by him after a period [परिवर्त + क]. Pāt. 8, 78.

**PARIVATTAM**, An embrace [परिवृत्त].

**PARIVATTANAM**, Inverting, changing; exchange, barter [परिवर्तन]. Pāt. 80.

**PARIVATTATI**, To turn, to turn round, to be changed; to place oneself; to be whirled about, revolve [परिवृत्त]. *Haṃso viruvanto parivattitvā tesam pādamaṃ yeva pati*, the swan rolling over with a shriek fell at their feet (Dh. 416, comp. 329). *Bhūmīyaṃ parivattamānā*, rolling herself on the ground (Att. 218). *Parivattitvā nipunno*, turning himself as he lay (Dh. 95). *Māgadhi-kabbhāsā na parivattati*, the M. language undergoes no change (Alw. I. cvii). *So nātīdure n'accasanne āsanassa parivattati*, he places himself neither too far from his seat nor too near (Brahmayu S.). *Kulāla-cakkaṃ viya parivatti*, whirled round like a potter's wheel (Jāt. 64).

**PARIVATTETI** (*caus. last*), To turn over, roll; to change; to repeat; to exchange [परिवर्तयति]. *Thambhe parivattiya ṭhapāpayi*, set up the pillars in a different order, re-arranged them (Mah. 232). *Saññaṃ parivattayi*, altered or transposed the principal word (F. Jāt. 11). *Mataṃ parivatteti*, recites a creed (Mah. 250). *Mantaṃ p.*, to repeat a spell or incantation (Dh. 158, 163). *Patte parivattetvā parivattetvā gaṇhanti*, "shift the bowls from hand to hand" (Dh. 178). *Parivattetvā parivattetvā*, turning it over and over (Dh. 127).



*Parivattetvā*, turning the honeycomb over (Dh. 107). *Bhikkhuniyā saddhū cīvarāṃ parivattetvā*, exchanging dresses with another priestess (Pāt. 102, 82). *Suttāni parivattesi Sīhalāya niruttiyā*, translated the Discourses according to the Sinhalese grammatical rules, i.e. translated them into Sinhalese (Mah. 247, comp. 251, 253).

**PARIVATTHABBO** (p.f.p. *parivasati*), That must dwell apart [परि + वस्त्व]. *Tena bhikkhund parivatthabbaṃ*, *parivāsa* must be undergone by that priest (Pāt. 6).

**PARIVATTO**, Change, exchange, return [परिवर्त]. Return of a deposit (Ab. 472). *Lakuparivattam kho cittaṃ vuttaṃ Bhagavatā*, the Blessed One has declared the heart to be easily perverted (Pāt. xxxii).

**PARIVATTO**, Circle, succession, revolution [परिवर्त]. *Mahantaṃ ūtiparivattaṃ pahāya*, forsaking a great circle of relatives (Dh. 392). *Yāva sattamaṃ kulaparivattā*, for seven generations back (Dh. 120; Ras. 72). *Cha rūjaparivattā gatā*, six successive kings passed away (Ten J. 51, 114).

**PARIVENAṆ**, A hermit's cell, the cell or hut forming a monk's private chamber in a Buddhist monastery. *Saṅghamajjhā apakkamma attano parivenaṇi agamāsi*, departing from the assembly retired to his own chamber (F. Jāt. 46). *Mama vihāro mama parivenaṇaṃ*, this is my monastery, this is my cell (Dh. 281). *Vihāro dvādasaparivenaṇako*, a monastery of twelve cells, viz. accommodating twelve monks (Mah. 206). *Sīlāpassaya-pariveṇe Tissārāme upaṭṭhaham*, nursed him at the Tissārāma monastery in the Sīlāpassaya cell (Mah. 132). *Parivenavihāro* evidently means a monastery provided with cells for the monks (Att. 201). I see no reason for supposing with D'Alwis that *pariveṇa* ever means a college (Att. 64, 115).

**PARIVESANAṆ**, and **-NĀ** (f.), Distribution of food; attendance, surrounding [परिवेषण]. Mah. 24; Dh. 168. *Buddhassa parivesane*, in attendance on the Buddha (Jāt. 26).

**PARIVESO**, A halo round the sun or moon [परिवेष]. Ab. 65.

**PARIVETHETI** (caus.), To envelop [परिवेष्ट].

**PARIVIMĀSATI**, To examine, search. Dh. 424.

**PARIVISATI**, To present, offer food, wait upon [परिविष]. *Paṇṭen' dhārena parivisitvā*, serving him with savoury food (Dh. 81). *Sakkaccaṃ pari-*

*visi*, showed him every attention (Dh. 98). Dh. 136, 168, 244.

**PARIVITAKKETI**, To reflect [परि + वि + तर्क]. Dh. 145.

**PARIVITAKKO**, Thought, reflection [परि + वि + तर्क]. Ten. J. 55. *Cetoparivitakko*, mental reflection. *Evam cetaso parivitakko udapādi*, a consideration presented itself to my mind as follows (Alw. I. 93).

**PARIVUTO** (p.p.), Surrounded, attended, accompanied [परिवृत]. Alw. I. 74; Dh. 94; F. Jāt. 17.

**PARIVUṬṬHO** and **-TṬHO** (p.p. *parivasati*), Dwelt apart [p.p. परि + वस्]. *Parivuṭṭhaparivāso*, one who has undergone *parivāsa* (Pāt. 6).

**PARIYĀDĀNĀM**, Taking up, using up, finishing [पर्यादा + न]. *Purimass' upādānassa pariya-dānā*, from the original fuel being used up (Alw. N. 37). *Uddham jīvitapariyāddānā*, after the term or end of life (Alw. N. 51). *Yañkiñcīti anavase-sapariyādanavacanāṃ*, *yañkiñci* is a word that includes everything (Dh. 288).

**PARIYĀDĀTI**, To seize, lay hold of [पर्यादा]. At Dh. 85 it is said of woman's voice, *purissassa cittaṃ pariyaḍḍya tiṭṭhati*, "it makes a deep impression on men's hearts." *Vyāpādo cittaṃ pariyaḍḍya tiṭṭhati*, malice possesses his heart. Inf. *pariyaḍḍatūṃ*.

**PARIYAṆKO**, another form of *pallaṅko*. I have only met with it at Sen. K. 333.

**PARIYANTAVĀ** (adj.), Discriminating, accurate [पर्यन्त + वत्]. *Pariyantavati vācā*, discriminating speech (comment on Br. J. S. A. says *paricchedaṃ dassetvā dassetvā yathā 'ssā paricchedo paññāyati evaṃ bhāsati*).

**PARIYANTO**, Boundary, border, limit, term, end [पर्यन्त]. Ab. 714. *Visayapariyantaṃ gantvā*, proceeding to the frontier of his dominions (Alw. I. 79). *Parisapariyante* (loc.) *nisīdi*, sat down in the outer circle of the congregation (Dh. 79, comp. 412). *Bhavapariyante ṭhito*, standing at the utmost verge of existence, viz. about to attain Nirvāṇa or the extinction of being (Ten. J. 119, of an Arhat). *Sabbapariyante*, at the end of all, lastly (Alw. I. 80). *Sapariyanto apariyanto*, limited and unlimited (Man. B. 492). *Samuddapariyanto*, ocean-girt (Mah. 35, comp. B. Lot. 581). *Udaka-pariyantaṃ katvā mahāpaṭṭhavi kampi*, the great earth quaked to its ocean boundary.



**PARIYĀPANNO** (*p.p.*), Included, contained, belonging to [परि + आ + पन्न = पद्]. Ab. 742. *Pātimokkhapariyāpannāni sikkhāpaddāni*, the precepts contained in the Pātimokkha (Pāt. 74, 5). *Dhammo suttapariyāpanno*, doctrine contained in Suttas (Pāt. 17).

**PARIYĀPUNĀTI**, To learn thoroughly, to learn by heart, to master [पर्याप]. *Anujānāmi bhikkhave sakāya niruttīyā Buddhavacanāni pariyaṇupitūṃ*, priests, I permit you to learn the word of Buddha in the language appropriate to it, i.e. Pāli (Pāt. xlii). *Tiracchānavijjāṃ p.*, to learn a low art, e.g. divination (Pāt. 108). Dh. 90. P.f.p. *pariyā-puṇitabbo* (Alw. N. 23). P.p.p. *pariyatto*.

**PARIYĀTI**, To attend on, serve [परिया]. *Aparā pi soḷasasahassakhattiyaṇḍakiniyo rājānaṃ pari-yimsu* (Sām. S.A.).

**PARIYATTAM** (*adv.*), Voluntarily [पर्याप्त]. Ab. 469.

**PARIYATTI** (*f.*), Adequacy, sufficiency, fulness, plenitude; learning by heart; that which is learnt by heart, the text of Buddha's word, the Tipiṭaka [पर्याप्ति]. Ab. 1190. *Pariyatti-antaradhānaṃ*, decline of scriptural knowledge, or disappearance of the scriptures (E. Mon. 428). *Yā kacci pariyaṭṭi vā sippaṃ vā yasmā asajjhāyantaṃ ananvuyhāntassa vinassati*, inasmuch as anything learnt by heart or any scientific skill is lost if a man does not repeat it and exercise himself therein (Dh. 370). *Pariyattidhammo* means the Buddhist scripture with its nine divisions (Dh. 90). *Vattapaṭivatta-pariyattimanasikāresu ussukkaṃ āpajjanto*, unremitting in devoting himself to the duties of religion and the acquisition of scriptural knowledge (Dh. 326). *Pariyattidharo*, knowing the scriptures by heart. *Pariyattīti tīṇi piṭakāni* (Par. S.A.). Mah. 124.

**PARIYATTO** (*p.p.* *pariyāpuṇāti*), Able, sufficient; learnt by heart, mastered [पर्याप्त]. Pāt. 68.

**PARIYĀYO**, Succession, order, turn; a synonym; opportunity; way, manner; a cause; teaching, exposition; a surrounding wall [पर्याय]. Ab. 120, 429, 837. *Viditvā lokapariyāyaṃ*, knowing the order or sequence of the universe (Das. 35, with reference to the succession of life and death; Subh. says it means here prakāra, vidhi, krama). *Anekā-pariyāyena*, in many ways (Pāt. 3, 16; Dh. 395). *Imiṇa p'etāṃ pariyāyena vedittabbaṃ*, this truth must be understood in this way (Mahānidāna S.).

At Alw. N. 34, 35, I think D'Alwis is right in translating *p.* by "reason." Adv. *pariyāyato*, causally, necessarily (Alw. I. 107).

**PARIYESAKO** (*adj.*), One who seeks [पर्येष + अक]. Ten. J. 107.

**PARIYESANĀ** (*f.*), Search [पर्येषणा]. Ab. 428.

**PARIYESATI**, To search, seek for, seek out [पर्येष]. *Bhikkhaṃ p.*, to go in quest of alms. *Yodhe p.*, to enlist soldiers (Mah. 144). *Puna-pariyesanto*, seeking (a robe) again, viz. wanting to get a new one (Jāt. 9). Dh. 81, 121, 233; F. Jāt. 4, 53.

**PARIYESI** (*adj.*), Seeking [पर्येष + इन्]. Dh. 410.

**PARIYETTHI** (*f.*), Search [पर्येष्टि]. Ab. 428.

**PARIYODĀNAM**, Cleansing [परि + अवदान].

**PARIYODAPANAM**, Cleansing, purification (from next). Dh. 33; B. Lot. 528.

**PARIYODAPETI** (*caus.*), To cleanse, purify [caus. परि + अव + दै]. *Pariyodapeyya attānaṃ cittaklesehi*, let him purify himself from the lusts of the heart (Dh. 16).

**PARIYODĀTO** (*p.p.*), Cleansed, pure [पर्यवदात]. Dh. 122, 414; B. Lot. 865.

**PARIYOGĀLHO** (*p.p.*), Dived into [परि + अव + गाढ]. *Pariyogaḥhadhammo*, one by whom the Law has been penetrated or mastered (Brahmāyu S.).

**PARIYONANDHANAM**, Enveloping (from next). Dh. 375.

**PARIYONANDHATI**, To cover, envelop [परि + अव + ण्हु]. Dh. 331, 409. P.p.p. *pariyonaddho*.

**PARIYOSĀNAM**, Termination [पर्यवसान]. Ab. 771. *Nibbānapariyosano* (*adj.*), ending in Nirvāṇa. *Maraṇapariyosāno*, terminating in death (Dh. 313). *Desanāpariyosane* (*loc.*), when the sermon was over (Dh. 79). Arhatship is sometimes called *p.* as the last stage of existence, or the final consummation of a life of holiness.

**PARIYOSITO** (*p.p.*), Concluded [पर्यवसित]. Ras. 67.

**PARIYUTTHITO** (*p.p.*), Arisen; possessed [परि + उद् + स्थित]. *Asukatthāne corda pariyutthitā*, in such and such a place robbers have made their appearance (Par. S.A.). *Mārena pariyutthitacitto*, his heart possessed by the Evil One.

**PARO** (*adj.*), Distant, further, opposite; other, different, adverse; subsequent; highest, preeminent [पर]. Ab. 695, 843. Pl. *pare*. *Param* *tham* or *pa-*

*ratirām*, further shore or bank (Ab. 665). *Parahita*, the welfare of others (Mah. 208). *Paradāro*, neighbour's wife. *Na paro*, no one else (Mah. 154). *Ko paro*, who else? (Dh. 29). *Na paro param nikubbetha*, let not one defraud another (Kh. 16). *Parassa bhaṇḍaṃ gaṇhāti*, takes the property of another (Kh. 29). *Pare bhikkhū*, the priests of the opposite party (Mah. 237). Masc. *Paro*, an enemy (Ab. 344). *Paro loko* or *paraloko*, the other or the next world, the next state of existence (Dh. 31). *Paro saro*, the following vowel (Sen. K. 206). *Sare pare* (loc. abs.), when a vowel follows (Sen. K. 205). *Yanty apare param*, the rest refer to what follows (Alw. I. vii). Pl. *pare*, other men (Kh. 15). At Dh. v. 6 I think Max Muller is right in rendering *pare ca na vijānanti* by "some do not know." *Papparasiparā*, the night opposed to the full moon, viz. the night of the new moon (Ab. 73). *N'atthi santiparam sukham*, there is no bliss but Nirvāṇa (Dh. 36). At the end of a compound *para* frequently denotes having anything as the highest object, devoted to it, filled with it: *Dayāparo*, devoted to mercy, compassionate; *Khudāparo*, famished (Ras. 35); *Dhammaparo*, devoted to religion, devout (Att. 195). Neut. *param*, Nirvāṇa, i.e. the acme or goal of existence (Ab. 6; Mah. 47).—Adv. *param*, beyond, after. With abl. *Param samuddato*, from over the sea; *Param maraṇā* or *param maraṇā*, after death (B. Lot. 866). *Param Jotiyagehamhā*, beyond Jotiyageha (Mah. 67). *Tato param*, next, afterwards (Mah. 169). Adv. *pare* (loc.), afterwards. With abl. *Tato pare*, thereafter (Mah. 8).

PARO (adv.), Beyond, more than [परस्]. *Parosahassaṃ*, more than 1000. *Parosahassaṃ kho paṇ'assa puttā bhavanti*, he has more than a thousand sons (B. Lot. 581). *Parosahasso* (adj.), numbering more than a hundred (Sen. K. 218). *Parosato* (adj.), numbering more than a hundred.

PARODATI, To burst into tears [प्रवृद्ध]. Dh. 156.

PAROKKHO (adj.), Invisible, imperceptible [परोक्ष]. Fem. *parokkhā*, in gram. the perfect tense (Sen. K. 430).

PARŪLHO (p.p.), Grown up, increased [प्रवृद्ध]. *Parūlhakesanakhā*, with hair and nails grown long (Dh. 403).

PARŪPAGHĀTĪ (adj.), Injuring others, cruel [पर + उपघातिन्]. Dh. 34.

PARŪPAGHĀTO, Injuring others, cruelty [पर + उपघात]. Pāt. 116; Alw. I. cxxiv.

PĀRUPANAM, and PĀPURANAM, Dressing, putting on a garment; a covering, mantle, cloak, upper robe [प्रावरण]. *Pārupanaṃ chaḍḍetvā*, throwing off his upper robe (Das. 38; Dh. 303). *Imaṃ pitupārupanaṃ kambalaṃ*, this blanket which your father wore as a cloak (Dh. 157, 154). *Nivāsanapārupana-attharānavasena*, as inner and outer garments and coverlets (Dh. 115, comp. 302). The two forms are about equally common: *pārupana* occurs at Pāt. 103, and at Dh. 290, where Fausbøll has wrongly altered it to *pārupana*. The *p* of *pārupana* is due to the greater proximity of the *r*. A Tika says *sariraṃ veṭhetvā pārupiyanti pārupaṇā*. In bad Burmese MSS. we sometimes find *pārupana* and *pārupati*. See next.

PĀRUPATI, and PĀPURATI, To dress, put on an outer garment [प्रावृ]. *Saṅghāṭiṃ p.*, to put on the upper robe (Dh. 204). *Sāṭakaṃ p.*, to put on a cloak (Dh. 290). *Sassuṃ pārupitvā*, having wrapped himself in his upper robe, head and all (Dh. 268). *Evam nivāsetabbhaṃ evaṃ pārupitabbhaṃ*, the inner garment is to be worn in this fashion, the outer in this fashion (Dh. 376). *Gadrabhaṃ sīhacammēna pārupitvā*, dressing up the ass in a lion's skin (F. Jāt. 14). Fut. *pārupissati* (Pāt. 20). Ger. *pārupitvā* (Mah. 7). Pass. *pārupiyati*. P.p.p. *pāruto*, covered, dressed; put on, worn (of clothes); shut. *Pārutapaṇaṃ vāto ukkhipi*, the wind blew up the robe she wore as an upper garment (Dh. 341). *Pāruto sīhacammēna*, dressed in a lion's skin (F. Jāt. 15). *Apārutadāro*, one for whom the gates of hell are not shut, i.e. a sinner. *Duppāruto*, badly dressed (Dh. 156). *Pārupati* is only a metathesis of *pāpurati*, which represents the Sansk. *prāvarati* from प्रावृ: I have met with *pāpurati* in Sutta Nipāta: a curiously similar metathesis occurs in Sinhalese, where the Sansk. *vijapūra*, "citron," has become *bijurupu* instead of *bijupura*. For the change of *v* to *p*, comp. *chāpa* = चाप, *lāpa* = लाप, *palāpa* = पलाप, *kkhipati* from क्षिप् or क्षु, *lāpayati* = लापयति, comp. also *avāpurati*, "to open," corresponding to a form *avāvarati*. The *u* is either a softening down of the *a*, or is due to a recollection of the *ri* of the root, or is due to the analogy of the *u* in *pāruta*: for the latter form comp. *rukka* = वृक्ष.

PARŪPAVĀDO, Reproaching others [पर + उपवाद्].

PĀRUTO, see *Pārupati*.

**PASĀDAKO** (*adj.*), Causing serenity or happiness, converting to the Buddhist faith [प्रसादक]. Mahinda is frequently in Mahāvamsa called *dīpappasāduko thero*, the priest who converted the island of Ceylon (Mah. 37, 121, 122, 161, 239).

**PASĀDANAM**, Gratification, favour [प्रसादन]. At Dh. 44 the first vowel is lengthened (to avoid the concurrence of four iambs).

**PASADANIYO** (*adj.*), Causing happiness [प्रसादनीय]. Alw. I. 93; B. Int. 198.

**PASĀDĀPETI** (*caus. pasīdati*), To cause to be gratified. Mah. 139.

**PASĀDAVĀ** (*adj.*), Delighted, pleased, having faith in [प्रसादवत्]. Mah. 24, 217.

**PASĀDETI**, see *Pasīdati*.

**PASĀDHANAM**, Decoration; ornament, parure; wearing ornaments [प्रसाधन]. Ab. 282, 888; Dh. 178, 234. At Dh. 237 there is a description of a magnificent set of jewels, constituting a dress of honour, given by the wealthy Dhanañjara to his daughter Visākhā on her marriage; it is called *maḥlātāpasāddhanam*, and is said to have cost ninety millions of kaṭṭapaṇas (see Man. B. 223). *Subbiriyaḍpathesu pasāddhanayoggam pasāddhanam*, a parure or dress of honour fit to be worn on all occasions (Dh. 245).

**PASĀDHETI** (*caus.*), To put on or wear ornaments [प्रसाध्]. *Etissā hi gariyaṃ pasāddhanam nicca-kālam pasāddhetum na sakkā*, for this lady cannot be always wearing a very heavy dress of honour (Dh. 245). P.p.p. *pasāddhito*, dressed up, wearing fine clothes or jewels (Mah. 170; Dh. 247).

**PĀSĀDIKO** (*adj.*), Pleasing, engaging, amiable, gracious [प्रसादिक]. B. Lot. 407; Ten J. 46; Dh. 314; Alw. I. 93; Ras. 36. *Pāsādikā ratti*, a delightful evening (Sām. S.).

**PASADO**, The spotted antelope, the porcine deer [पृषत]. Ab. 619.

**PASĀDO**, Brightness, clearness; favour, grace; refreshing, joy, serenity of mind; faith [प्रसाद]. Ab. 54. *Pasādajanako*, causing joy (Mah. 1). *Taṃ sutvā Abhaya thero taṃ dānadavayam eva so rañño cittapasādattham samvaṇṇesi anekedhā*, hearing this, the thera Abhaya, in order to rejoice the soul of the (dying) king, extolled these two gifts in many ways (Mah. 197). The words *pasādo*, *cittapasādo*, and *manopasādo* are constantly used in the sense of faith in Buddha, lit. "re-

joicing," because of the joy or peace of mind which belief in Buddha brings with it. Barnouf wrongly throws doubt on this use of the word, observing that "in connexion with Buddha *pasāda* is the favour with which He receives those who come to him" (Int. 198, comp. 383). The syntactical use of *pasāda* in this sense refutes this view; the following are instances, where it will be seen that the word for Buddha or his religion is in the locative case: *Ecāṃ Tathāgate yera pasādo hi mahapphalo*, thus faith in Buddha has a great reward (Mah. 178); *Cittappasādamattena Sugate gati uttamā labbhati*, by a mere act of faith in Buddha is the happiest future state attained (Mah. 177); *Pabbajimsu pasādena Sammasambuddhasāne*, took orders out of faith in the religion of the Supreme Buddha (Mah. 74); *Satthari pasādena Tāvātimsabhavane nibbatti*, through his faith in the Teacher was re-born in the T. heaven (Dh. 109); *Mayi citta pasādena*, through faith in me (Dh. 94, Gotama Buddha speaks). See also the examples under *Pasīdati*. *Paripavapāsādo*, a man of wavering faith (Dh. 7, the comment says *saddhā*). *Attano duppaṭipattiyā tesam manussānam pasādam vināseti*, by his own immorality destroys the peace of mind of these men (Pāt. 74). *Te lubhanti aññatitthiyesu paribbājakesu pasādāni*, these men take pleasure in the heretical devotees (Pāt. iii, or put faith in them).

**PĀSĀDO**, A building erected on high foundations, and approached by means of steps, a terrace, tower, palace, mansion [प्रसाद]. Ab. 208. It is four-sided (Ab. 210). *Paññāpāsādam āruhya*, climbing the terraced heights of wisdom (Dh. 6). A king's palace is generally called a *pāsāda*, it may have several stories (B. Lot. 627; Alw. I. 76). *Pāsāda otarimsu*, they left the palace, lit. descended from it (Das. 2, 40). Dh. 117. The famous *Lohapāsāda* or Brazen Palace, built by Duṭṭhagāmaṇi as an Uposatha hall for the priests at Anurādhapura, contained nine stories and nine hundred rooms (Mah. 161, and foll.). *Pāsādātalam*, an upper floor or terrace of a *pāsāda*.

**PASAHATI**, To use force, overcome, subdue, oppress [प्रसह्]. *Na taṃ pasahate dukkhaṃ*, grief does not overwhelm you (Das. 5). Dh. 2, 23. Ger. *pasayha*, using force, forcibly, violently (Ab. 1149). Sen. K. 472.

**PASAKHĀ** (f.), A branch or twig [प्रशाखा].

PASĀKHO, The abdomen and thighs [प्रशाख].  
Pât. 108, 117.

PĀSAKO, A die [प्रासक]. Ab. 532; Dh. 237.

PASAMATI, To allay [प्रशम]. *Pasamimsu reṇuṃ*,  
laid the dust (Att. 211).

PASAMSĀ (f.), Praise [प्रशंसा]. Dh. 15.

PASAMISANAM, Praising, commendation [प्रशंसन].

PASAMISATI, To praise; to declare [प्रशंस].  
Kh. 14; Dh. 6. *Na pasamsati*, to disapprove,  
blame (Dh. 32). P.p.p. *pasattho, pasamsito* (Dh. 41).  
*Pasamsiyo*, laudable (Dh. 190).

PASAMSI (adj.), Praising [प्रशंसिन्]. Sen. K. 472.

PĀSAṆḌIKO (adj.), Heretical [पाषण्डिक].  
Mah. 23.

PĀSAṆḌO, Heretical [पाषण्ड]. The Buddhists  
called all non-Buddhists *pāsaṇḍas*. *Pāsaṇḍā  
dhammā*, heretical doctrines (Sen. K. 322). *Pā-  
saṇḍadhammasīlani*, heathen observances (Man.  
B. 494). Ninety-six different sorts of non-Buddhist  
religionists (*channavuti pāsaṇḍā*) are enumerated,  
consisting of the holders of the sixty-two heretical  
doctrines (see *Diṭṭhi*), and of thirty-four sects of  
which the Kuṭṭisakas are the first (Ab. 441).

PASAṆḌO, Attachment, being addicted to [प्रसङ्ग].  
*Kāmappasango*, attachment to lust (Mah. 215).

PĀSAṆI, see *Paphi*.

PASANNATĀ (f.), Clearness, serenity [प्रसन्नता].  
Ab. 54.

PASANNO, see *Pasīdati*.

PĀSĀṆO, A stone, a rock [पाषाण]. Ab. 605.  
*Pāsānamaccho*, a seal or dugong (Ab. 674). *Joti-  
pāsāṇo*, burning-glass made of crystal (Man. B.  
436). Mah. 169.

PASARAṆAM, Spreading, being stretched out  
[प्रसरण].

PASĀRETI (caus.), To stretch out, spread out,  
expand, exhibit, expose [प्रसारयति]. *Haṭṭhiṃ  
p.*, to hold out the hand (Dh. 134, 169). *Bāham p.*,  
to stretch out the arm (B. Lot. 306). *Suddha-  
vattham pasāresi*, held or spread out a white  
cloth (Dh. 303, comp. Mah. 3). *Āpaniṇi pasāriya*,  
having opened shops (Mah. 213). *Āsiṃ pasāriya*,  
holding out his sword (Mah. 134). P.p.p. *pasārito*,  
(Mah. 90). *Pasāritaṅgo*, with outstretched limbs  
(Mah. 136). Also *pasārapeti* (Alw. I. 75).

PASARO, Spreading, extension [प्रसर]. Ab. 769.

PASATO, The palm stretched out and hollowed as  
if to hold liquids; a measure of capacity, the same

as a Kuṇḍala [प्रसृत]. Ab. 267, 482. *Adḍhatera-  
supasato* (adj.), containing thirteen and a half  
pasatas (Pât. 81). Mah. 37, 38.

PASATTHO (p.p.p. *pasamsati*), Praised, esteemed,  
good, excellent [प्रशस्त]. Ab. 752; Kh. 7; Dh.  
194; Alw. I. 112.

PASAVATI, To beget, generate; to give birth to  
[प्रसु]. *Veram p.*, to beget hatred (Dh. 36).  
*Apunṇam p.*, to produce demerit (Ras. 84; Att.  
197). P.pr. fem. *pasavanti*, a woman in childbirth  
(Mah. 248). P.p.p. *pasūto*.

PASAVO, see *Pasu*.

PASAVO, Bringing forth; generating, production;  
a flower, fruit [प्रसव]. Ab. 545, 761, 902.

PASAYHO, Force, violence [प्रसह]. Ab. 400.  
*Kāyajapasayham acintayitvā*, not thinking of the  
physical exertion (Mah. 168). For *pasayha* (ger.),  
see *Pasahati*.

PASENADI (m.), Name of a king of Kosala, a con-  
temporary of Buddha [प्रसेनजित]. He is often  
called *Pasenadikosalo* (Dh. 231, 257, 291, 328,  
355, 401). Ger. *Pasenadissa* (Dh. 307). Instr.  
*Pasenadind*. *Pasenadirājā*, King Prasenajit (Ten.  
J. 19; Dh. 212, 232). *Pasenadikumāro*, Prince P.  
(his son, Dh. 211).

PASIBBAKAM, and -KO, A bag, sack [प्रसेवक,  
the Pali represents a form *pra-sīvy-aka*]. Dh. 268,  
351. Masc. at Dh. 162. *Cammapasibbakam* and  
-ko, a leathern sack (Dh. 161), a blacksmith's  
bellows (Ab. 526). *Pasibbakasīyī* (adj.), lying in  
a bag (Att. 202).

PASĪDATI, To be clear, serene, tranquil; to be  
content, satisfied, pleased, glad; to be favourable  
or gracious; to rejoice in, take pleasure in; to  
have faith in, to believe, be converted [प्रसद].  
*Kuppanti pasidanti*, they are annoyed or pleased  
(Ras. 35). *Na ppasīdati*, to be displeased. *Pasīda  
deva*, be gracious, sire (Att. 206). With ger. *Tassa  
pasīditvā*, pleased with him (F. Jāt. 6); *Kamen'  
assa pasīdimsu sabbe pi gharamānusa*, by degrees  
all the inmates of the house got to like him (Mah.  
31, comp. 221). With loc. *Santāya iriyāy' asmiṃ  
pasīdiya*, pleased with him for the propriety of his  
deportment (Mah. 24); *Bhaddasālamhi there  
pasīditvā*, having conceived an affection for the  
thera Bhaddasāla (Mah. 127); *Pasīditvā gūṇe  
tassa* (*Mahindassa*) *āpappasāddake*, rejoicing in  
his virtue which was the means of the conversion  
of the island (Mah. 239). *Cittam p.*, to have faith

(Mah. 5). *Taṃ sutvāna pasādiṃsu nāgarā te samāgatā*, hearing this (a sermon of Buddha's) the assembled citizens became believers (Mah. 83). *Taṃ pāṭihāriyaṃ disvā pasādiṃsu Jine jaṇā*, beholding this miracle the people believed in Buddha (Mah. 108). *Tatthatatthadassitapāṭihāriyenūpi mahājano pasādati*, the people are converted by miracles exhibited in various places (B. Lot. 310). *Satthu . . dhammadesanāghosaṃ sutvā pasādanti*, hearing the sound of Buddha's preaching they are converted (Dh. 314). P.p.p. *pasanno*, and once (Sen. K. 351) *pasādito*. *Pasannodakam*, clear or pure water (Mah. 181; Ab. 670). *Pasannūdako*, having clear water (Dh. 283). *Manasā pasannena bhāsati*, speaks with a pure mind (Dh. 1). *Dinno pasannacittena*, given with a believing heart (Mah. 195; Dh. 97). *Pasannena manena katakammaṃ*, deeds done with a believing heart (Dh. 99). *Pasannamano kāmā katvā*, dying with a heart full of faith (Dh. 95). *Dassāmi aṅgaṃ api jīvitaṃ ca pasannacitto*, I will cheerfully resign limb and life (Ras. 16; Dh. 81). With loc. *Pasanno Buddhassane*, rejoicing in the commandment of Buddha (Dh. 66; Mah. 25, 105). At Alw. I. 97, *tasmīṃ yeva pasanno* means, I think, "believing in him" (Buddha), as the result shows, for the king becomes a Buddhist monk. *Pasannā pāṭihāriye*, rejoicing in, or converted by the miracle (Mah. 118). *Rohane khattiyā santi pasannā ratanattaye*, in R. there are princes who have faith in the Three Gems (Mah. 138, comp 108). *Assaddho appasanno*, without faith and unbelieving (Sig. S. A. and Par. A.). Caus. *pasādeti*. *Sahassena pasādettha imam*, reward, lit. gratify, this man with a thousand kaṭapapas (Mah. 139). *Rājā cittam pasādayi*, the king received consolation, recovered his serenity of mind (Mah. 197). *Nigrodhasāmaṇeraṃ so disvā cittam pasādayi*, beholding the novice Nigrodha he was filled with pleasure (Mah. 23). *Mayi manam pasādetvā sagge nibbattānam gaṇaṃ n'atthi*, the number of those who through faith in me are reborn in heaven is beyond computation (Dh. 98, Buddha speaks). *Kiñci puññaṃ akatvā Satthari manam pasādetvā evarūpasampattim paṭilabhi*, having done no good work, but only believed in the Teacher, has become a partaker of so great glory (Dh. 99). *Visum te pañca raṭṭhāni pañca therā pasādayum*, these five apostles respectively converted or evangelised these five countries (Mah. 74).

PASIDDHI (f.), Fame [प्रसिद्धि]. Alw. I. xcvi.  
 PASIDDHO (p.p.p.), Public, notorious, celebrated [प्रसिद्ध]. Ab. 724.  
 PĀSIKO (adj.), Connected with snares, using snares, caught in a snare [पाशिक].  
 PASITI (f.), A fetter [प्रसिति]. Ab. 764.  
 PĀSO, A noose, string, snare, fetter [पाश]. Ab. 904. *Pāse oḍḍeti*, to lay snares. *Gabbhapāso*, the snares of the womb, i.e. the fetters of existence (Dh. 402). In *kesapāso*, "bunch or mass of hair" it means abundance (Ab. 257). Comp. *Hatthapāso*, *Pakkhapāso*.  
 PASSADDHI (f.), Calming down, calmness, repose, tranquillity [प्रशब्धि]. *Kāyapassaddhi citta-passaddhi*, quiet of the body, repose of the mind (Man. B. 416). *Yāva pttivegapassaddhiyā nisiditvā*, sitting down till the excitement caused by joy had calmed down (Alw. I. 80). Man. B. 498; B. Lot. 798; Att. 58.  
 PASSAMBHATI, To calm down, be quiet [प्र + शम्भ]. P.p.p. *passaddho*.  
 PASSANAM, Seeing (from *passati*). Dh. 95, 163.  
 PASSASATI, To expel the breath, exhale [प्र + आ + शस्]. Dh. 401. See *Assasati*.  
 PASSĀSO, Exhaled breath [प्र + आ + श्वास]. Ab. 39; B. Lot. 614; Man. B. 400; E. Mon. 266, 269.  
 PASSATI, To see, look, look at, behold, observe; to see with the mind, learn, know, understand; to discover, find, meet with [पश्]. As there is no present from the root *दृश्* I have been obliged, in carrying out my system of giving verbs in the 3rd pers. sing. of the present, to bring the tense-forms of *दृश्* under *Passati*, thereby reversing the usual process. I do not on that account deserve Dr. Weber's reproach of having "made *dasseti* the causative of *passati*"! Imperat. 2nd pers. *passa* (Dh. 27), pl. *passatha* (Dh. 61). Fut. 2nd pers. sing. *dakkhisi* (F. Jāt. 23), 3rd sing. *dakkhati* (Sen. K. 448), 3rd pl. *dakkhinti* (Gog. Ev. 6; Mah. 83). At Alw. I. 93 occurs a curious double fut. *dakkhissati* (drakshyishyati, comp. *sakkhissati* and *hohissati*, which in Sanskrit would be *çakshyishyati* and *bhaviṣhyishyati*). A fut. *passissati* from the root *पश्* is very common, it will be found at Dh. 88, 98, 153, 192. Opt. *passee*, *passeyya*, *dakkhetha* (Dh. 51; F. Jāt. 57; Sen. K. 465). Aor. *addasa* (Dh. 135; Alw. I. 80; Mah. 17, 24; Jāt. 55, 69; F. Jāt. 3: pl. *addasum*),

*addasā* (frequent in old texts), *adakkhi* (Muni Sutta), *addakkhi* (Ras. 20; Mah. 28, 33, 205; Dh. 97; Sandhi K. 27; pl. *addakkhum*), *dakkhi* (Jāt. 20), *passi*, *apassi* (Mah. 17, 35; Ten J. 112; F. J. 46). Inf. *daṭṭhum* (Dh. 84, 105, 107, 320; Ten. J. 54; Mah. 41; Alw. I. 80), *passitum* (Dh. 375; Mah. 16, 139), *dakkhitum* (Sam. S. A.). Ger. *disvā* (very common), *passiya* (Mah. 177; Sen. K. 504), *passitrā* (Mah. 29, 56, 165, 262; Alw. I. 73; Dh. 223). P.pr. *passam* (Dh. 21, abl. and instr. *passatā*, dat. and gen. *passato*), *passanto* (F. Jāt. 4; Mah. 89). *Passam* is sometimes used absolutely in the sense of seeing or understanding aright, discerning, wise (Dh. 44). Pass. *dissati*, *dissate* (Sen. K. 439, 448). Pass. aor. *adassi* (Mah. 142), *adassatha* (Mah. 199), *dassittha* (Mah. 114, 119). Pass. p.pr. *dissamāno*. P.f.p. *daṭṭhabbo*. P.p.p. *diṭṭho*. Caus. *dasseti*. *Passitvāna silāyūpaṃ*, noticing the stone pillar (Mah. 165). *Supinam passi*, dreamt a dream (Ten J. 112). *Passe ce vipulan sukham*, if a man sees the prospect of a great advantage (Dh. 51). *Vicintiya Pāṭheyyakā dhammavaddi iti passi*, reflecting whether the P. were orthodox, came to the conclusion that they were (Mah. 17). *Cattāri ariyasaccāni passati*, clearly understands the four great truths (Dh. 35; Kb. 8). *Gantvā mama sahāyaṃ passissāmi*, I'll go and see my friend (Dh. 153). *Passi Laṅkissaram*, presented herself before the King of Ceylon (Mah. lxxxvii). *Taṃ ahaṃ daṭṭhum gacchāmi*, I go to visit him (Ten J. 54). *Revatatheram addasum*, called on the therā Revata (Mah. 17). *Satthāraṃ daṭṭhum na labhimha*, we could not find the Teacher, lit. could not get to see him (Dh. 105; Alw. I. 80). *Pariveṇe na passimsu*, found him not in his cell (Mah. 255). *Paṭhamapadaṃ uddharitvā anantaram na passi*, having repeated the first hemistich could not recollect the next (F. Jāt. 46). *Muttāhāraṃ nēddasa*, could not find his necklace (Ras. 32). *Yo muttāhāraṃ passati*, whoever finds the necklace (Ditto). Pass. *dissati*, to be seen, to be known, to appear, to exist, to be found, to occur. *Dibbadeho adassatha*, appeared in his celestial form (Mah. 199). *Samantato dissamāno*, conspicuous from every side (Mah. 162). *Adissamāno*, invisible (Mah. 50, 108). *Adissamānasandhi* (f.), having invisible joints, i.e. so graceful and well-built that she appeared to have no joints (Mah. 25). *Dissanti appāyukā*, there are

some whose term of life is short, lit. some are seen whose . . . *Tumhākaṃ janapade tīpi ratanāni dissanti*, are the Three Jewels known in your country? (Alw. I. 76). *Dissanti upajjhāyā bālā*, we sometimes meet with foolish pastors (Pāt. xiv). *Na dissati*, not to be seen, to disappear, to be absent (Dh. 53). *Sāyam eke na dissanti pāto diṭṭhā bahujjānā*, many are not seen to the evening who were seen in the morning, i.e. they are dead (Das. 6). *Kiṃ nu kho upāsaka imāni divasāni na dissasi*, how is it, devotee, that you have not been seen these last days? (Das. 7). *Kaḥaṃ tumhe ime divase na dissatha*, where have you been away all this time? (Alw. I. 74; comp. Dh. 226). For *dasseti* see sep. article.

PASSĀVĪ (adj.), Seeing. Sen. K. 531. Comp. *Dassāvi*.

PASSĀVO, Urine [प्रासव]. Ab. 275. *Passāva-maggo*, urethra (Ab. 848).

PASSAYO, The compound *bhikkhuni-passayo*, "nunnery," occurs several times in Mah. (see pp. 110, 120, 210). It either represents a possible Sansk. form प्रासय, or is a sandhi for *bhikkhuni-upassayo*, the *u* being first elided and then the *i* shortened. At Mah. 132 we have *silāpassayo*, "rock-cell."

PASSO, and PASSAM, Side, flank [पाश्व]. Ab. 264. *Taṃ passena nipajjāpetvā*, making him lie down on his side (F. Jāt. 12, comp. B. Lot. 342). *Dakkhiṇapasse nisinnam aggasāvakaṃ Nisabhatttheraṃ dmantesi*, spoke to the chief disciple N. who sat at his right hand (Dh. 135). *Uttara-passam*, north side (Jāt. 72). *Vebhāraselassa passe*, on the slope of the V. mountain (Mah. 12). *Maggassa ubhoru passesu aṭṭhamsu*, they stood on both sides of the road (Dh. 266). *Ubbatopasse*, on both sides (Mah. 213). *Purassa ekapassamhi*, on one side of the city (Mah. 120). *Purapassamhi dakkhiṇe*, on the south side of the city (Mah. 216). The loc. *passe*, *passamhi* is sometimes used prepositionally, "near," "close to," "by the side of," "at." *Sayanassa siropasse*, at the head of the bed (Mah. 128). *Dvārakoṭṭhakapassamhi*, near the porch (Mah. 5). *Piṭṭhipasse*, at the back of, behind. *Ekena passena gantum*, to go on one side, to slink away (Ten J. 13).

PASU (m.), Cattle; an animal, beast; a goat [पशु]. Ab. 1111; Dh. 51. Pl. *pasavo* (Ab. 620). *Parupālanam*, tending cattle, cattle farming (Ab. 446). *Pasupati*, Īiva (Ab. 16).

**PASŪTI** (*f.*), Birth, bringing forth; childbirth, delivery [प्रसूति]. Ab. 76; Mah. 58, 136.

**PASŪTIKĀ** (*f.*), That has brought forth, that has had a child [प्रसूतिका]. Of a woman (Ab. 235). Of a cow that has calved (Ab. 498).

**PASUTO** (*p.p.*), Intent upon, devoted to, seeking [प्रसित = सि]. *Sadatthapasuto*, devoted to his own spiritual welfare (Dh. 30). *Jhānapasuto*, given up to meditation (Dh. 33). *Kīlāpasuto* (Jāt. 58). *Gocarapasuto*, seeking food (F. Jāt. 12; Ten. J. 36). *Sāsana-kiccappasuto*, devoted to religious duties. *Yam puññam pasutam mayā*, if any good works have been diligently sought after by me (Ras. 28). *Pasuto* by itself may mean addicted to pleasure (*sayam na seve pasutam pamattam*). With affix -ता, *khīḍḍapasutatū* (*f.*), devotion to amusement (Dh. 326).

**PASŪTO** (*p.p.p. pasavati*), Engendered, born; delivered [प्रसूत]. *Sakyakulapasūto*, born of the Śākya race (Br.J.S.A.). Fem. *pasūtā* = *pasūtikā* (Ab. 235).

**PASUTTO** (*p.p.p.*), Sleeping [प्रसूत]. Alw. I. xcvi.

**PĀTABBO** (*p.f.p. pivati*), Drinkable [पातब्ब]. Sen. K. 477.

**PATAḢGI** (*m.*), Fire in return [प्रति + अग्नि]. *Paṭaggi dātabbo*, fire must be given in return (Sen. K. 223).

**PATAHO**, A kettledrum [पटह]. Ab. 144.

**PATĀKĀ** (*f.*), A flag, banner [पताका]. Ab. 397; Dh. 78; Alw. I. 79.

**PATAKO**, Cotton cloth? [पटक]. Pāt. 78.

**PĀTALAṢ**, A covering; coating, membrane, film; cataract of the eye; roof, thatch; a heap, multitude, quantity [पटल]. Ab. 218, 940. *MeghapatalaṢ*, overclouding of the sky (Ab. 71). *MadhupatalaṢ*, a honey comb (Dh. 106). *UdarapatalaṢ*, mucous membrane of the stomach.

**PĀTĀLAM**, The Nāga world, the lower regions, infernal regions; submarine fire [पाताल]. Ab. 649, 889.

**PĀTALĪ** (*f.*), The trumpet flower, *Bignonia Suaveolens* [पाटलि]. Ab. 559; Dh. 194.

**PĀTALIKĀ** (*f.*), A woollen coverlet thickly woven with flowers [पटल + इका]. Ab. 313. Br.J.S.A. says *paṭalikā ti ghaṇapuppho uppāmuyo attharako*, so *āmīlākapaṭṭo ti pi vuccati*.

**PĀTALIPUTTAṢ**, and -TTAKAṢ, Name of a city in Magadha [पाटलिपुत्रक]. Ab. 201; Ras.

36. Originally called *Pāṭaligāmo*, and named *PāṭaliputtaṢ* by Buddha shortly before his death (Par. S.). *Pāṭaliputtiko* (*adj.*), belonging to P. (Sen. K. 390).

**PĀTALO** (*adj.*), Light red, pink [पाटल]. Ab. 58; Dh. 100. Masc. *pāṭalo*, rose colour, pink.

**PATANAM**, Falling [पतन]. Jāt. 19.

**PATAṢGO**, A bird [पतङ्ग]. Ab. 624.

**PATAṢGO**, A flying insect, moth, beetle, grasshopper [पडिङ्ग]. Ab. 645 (read *pat-*). At Dh. 412 the reading should be *paṭaṅgaṢ*, not *pavaṅgaṢ*, "kills and sucks the juices of a moth or fly that has tumbled into the outskirts of its web."

**PATĀNĪ** (*adj.*), Spreading, extending [प्रतापिन]. Ab. 550.

**PĀTĀNĢALI** (*adj.*), Having the hands clasped [पातञ्जलि]. Mah. 250 (collated with two MSS.).

**PATANTO**, A bird [पतत्]. Ab. 625.

**PATAṢTO**, The skirt or seam of a garment [पट + अन्त].

**PATĀPANO**, Name of one of the eight Hells [प्रतापन]. Ab. 657.

**PATĀPAVĀ** (*adj.*), Splendid, majestic [प्रतापवत्]. Ras. 26.

**PATĀPĪ** (*adj.*), Burning, scorching [प्रतापिन]. Att. 209.

**PATĀPO**, Heat; splendour, majesty, dignity [प्रताप]. Ab. 351.

**PATĀRANAṢ**, Elevation, aggrandisement [प्रतारण]. Att. 199.

**PĀTARĀSO**, Morning meal, breakfast [प्रातराश]. *PātaraṢaṢ paḍpento*, having his breakfast cooked (F. Jāt. 15). *Bhutta-pātaraṢo*, having breakfasted (Ten J. 1; Dh. 401; Alw. I. 73; Mah. 117).

**PATĀRETI** (*caus.*), To mislead, deceive [प्रतारयति]. Att. 199.

**PATATI**, To fall, alight [पत्]. With loc. *Catusu apāyesu patitvā*, having fallen into the four states of punishment (B. Lot. 310). *Pādesu patitva*, falling at their feet (Dh. 132). *BhūmīyaṢ pati*, fell to the ground (Mah. 152). *Angāragabbhe patissāmi*, I will throw myself into the midst of the embers (F. Jāt. 56). *Jannukehi* (*instr.* *p.*), to fall on one's knees (Dh. 114). *Raṇe pati*, fell in battle (Mah. 220). Imperat. *patatu* (Ras. 22). P.pr. *patamāno* (Mah. 156; Jāt. 23). P.p.p. *patito*. Caus. *pāteṭi*, to cause to fall, throw down, throw, let fall, drop; to lay low, ruin, destroy.



*Tumhākaṃ pādesu pātesāmi*, I will make him throw himself at your feet (Ten J. 20). *Kulāvaka* (abl.) *pātesi*, threw him out of the nest (F. Jāt. 49). *Pātesi bhūmiyaṃ* (loc.) *lekhaṃ*, dropped the letter on the ground (Mah. 131). *Sise pātesi*, let it fall on his head (F. Jāt. 4). *Acchā kūḍāni pātayūṃ*, bears worked the hammers, caused them to fall on the anvils (Mah. 22). *Aṇḍaṃ p.*, to lay an egg (Ten J. 111). *Rukkhaṃ p.*, to throw down a tree (Dh. 331; Mah. 141). *Dakkhiṇodakaṃ pātetvā*, having poured out the water of donation (Mah. 160). *Garahaṃ p.*, to cause blame to fall on a person (Dh. 220). Ger. *pātetvā* (F. Jāt. 12), *pātayitvā* (Mah. 244), *pātiya* (Mah. 217). P.p.p. *pātito*, thrown down, cast off (Dh. 72, 266).

PATATTAM, A wing [पतत्त]. Ab. 627.

PĀTAVAM, Skill [पाटव]. Alw. I. vii, 112.

PĀTAVYATĀ (f.), Injuring, destroying [पात + a termination -अ seen in *sahavyatā*, *dāsavya*, + ता]. Pāt. 12, 85.

PATAYO, see *Pati* (I).

PĀTEKKAM (adv.), Singly, severally [प्रत्येक + च]. Pāt. 82, 84.

PĀTETI, see *Patati*.

PĀTHĀ (f.), The plant *Clypea Hernandifolia* [पाठा]. Ab. 532.

PATHADDHI (f.), A thoroughfare, street. Ab. 202.

I cannot explain this curious form, it is not a misprint.

PĀTHAKO, One who reads or recites or studies [पाठक]. *Thutipāthako*, a panegyrist (Ab. 396). *Āṅgalakkhaṇapāthako*, one who reads or studies the lineaments of the body, a fortune-teller (Att. 190).

PĀTHAMAJJHĀNIKO (adj.), Connected with the first Jhāna [प्रथम + ध्यान + इक].

PĀTHAMAKAPPIKO (adj.), Belonging to the commencement of a Kalpa [प्रथम + कल्प + इक]. I learn from Subhūti that by *paṭhamakappikā manussā*, are meant those human beings who first make their appearance on the cakkavāla when it is renovated (see *Kappo*).

PĀTHAMAKO (adj.), First, previous [प्रथमक].

PĀTHAMO (adj.), First, foremost, earliest, previous, principal, chief, best [प्रथम]. Ab. 715, 932. *Paṭhamā bhūmi*, first floor (of a palace, Mah. 164). *Paṭhamena vayasā*, in the prime of youth (B. Lot. 863, Siddhartha was then about eighteen). *Paṭhamagāmi*, preceding (Dh. 90). In gram. *paṭhamo puriso* is what we call the "3rd person"

(Cl. Gr. 100). Fem. *paṭhamā*, the nominative case (*vibhatti* understood). Adv. *paṭhamam*, first, previously (Kamm. 1). *Paṭhamābhisambuddho*, when first I attained supreme Buddhahood, immediately after I became Buddha. *Sace mātu kathaṃ paṭhamam supāti*, if he hears his mother's speech first (Alw. I. cvii). *Paṭhamam eva*, first of all (F. Jāt. 4). *Veraṃ paṭhamam katanī*, the enmity originally felt (Mah. 153). With abl. *Saṃghasannipātato paṭhamam*, previous to the assembling of the priests (Pāt. 1). *Aham paṭhamam aham paṭhamam*, I'll go first, I'll go first! *Paṭhamaladdho*, first received (Ten J. 34). Comparative used adverbially, *paṭhamataram*, first of all. Alw. I. 74; Dh. 142, 326.

PĀTHATI, To read, recite [पठ].

PĀTHAVĪ, and PATHAVĪ, and PUTHUVĪ, and PUTHAVĪ (f.), The earth [पृथिवी, पृथ्वी]. Ab. 181, 182; Dh. 8, 9. *Paṭhavitalaṃ*, the surface of the earth (Mah. 68). *Paṭhavibhāgo*, region of the earth (Dh. 295). *Paṭhavissaro*, *puthavissaro*, king (Att. 196; Mah. 98). *Puthavissamī*, lord of the land, king (Mah. 235). *Puthavikampo*, *puthavikampanam*, earthquake (Mah. 173; Jāt. 26). *Mahāpaṭhavi*, the great earth, the world (Dh. 129). Gen. *paṭhaviyā*, *puthaviyā* (Mah. 19), *puthaviyā* (Dh. 32). Loc. *pathaviyā* (Ten J. 118), *puthaviyūṃ* (Att. 8), *paṭhaviyam* (Gog. Ev. 8). *Paṭhavi* is the usual form, but the others occur not unfrequently, e.g. *puthavi* at Mah. 86, 98, 173, Jāt. 25, 26, Sen. K. 232, and in *Suciloma Sutta*.

PATHĀVĪ (m.), A traveller [पथ + आविन]. Ab. 347.

PĀTHETI (caus. *paṭhati*), To cause to read, to teach [पाठयति]. Sen. K. 335.

PĀTHEYYAM, Provisions for a journey [पाथेय]. Ab. 380; Dh. 42. Also *pātheyyakam* (Pāt. 89).

PATHIKO, A traveller [पथिक]. Ab. 347.

PĀTHINO, The fish *Silurus Boalis* [पाठीन]. Ab. 674.

PATHO, Path, road, way, course, reach [पथ]. Ab. 190. *Anuccham taṃ patham*, disliking that path, unwilling to enter by that passage (Mah. 153). *Cakkhupatho*, path of the eyes, range of the vision. *Rāgupatho*, path of sensuality. *Kammapatho*, course of action, mode of merit. *Gaṇanapatho*, *saṅkhyāpatho*, range of calculation. *Manussapatho*, path or haunts of men. *Manussapathe vasati*, to dwell among men (Ten J. 112). *Kasmā abhinham*

*manussapatham gacchatha*, why are you constantly going to the haunts of men? (of a bird, Ten J. 54). *Gantvā jotipathena*, going through the air. *Devīyā hatthapatham upagacchi*, placed itself within reach of the queen's hand (Jāt. 52).

**PĀTHO**, Reading, recitation; text; passage of a text [पाठ]. *Khuddakapāṭṭho*, lesser reading or text, name of one of the books of Khuddakani-kāya. *Saraṇattayapāṭho*, the text of the Three Sarāṇas. *Pāthakkamo*, order of reading, style. *Ayaṃ Mahāvaggapaṭṭhakathāpāṭho uddharitabbo*, the following passage from the commentary on Mahāvagga may be instanced (Sandesa Kathā). *Ayam eva vā pāṭho*, this is optionally the reading (Ten J. 121). *Acetasā ti pi pāṭho*, the reading "acetasa" also occurs (Dh. 374).

**PATĪ (m.)**, Master, owner, lord, chief, ruler; husband [पति]. Ab. 240, 725. *Yakkhapati*, a yaksha chief (Mah. 50). *Laṅkāpati*, ruler of Laṅkā (Mah. 155). Pl. *patayo* (Mah. 253), *patino* (Mah. 155). Comp. *Patissuññā*, *Disampati*, etc.

**PATĪ**, and in composition generally **PATĪ (prep.)**, Towards; back, in return; against [प्रति]. *Saṅgamam pati pihā*, longing for union (Ab. 103). With abl. *Buddhasmā pati Sāriputto*, S. takes the place of Buddha, viz. is nearly as great as he (Sen. K. 318). *Ghaṭaṃ assa telasmā pati daddāti*, he gives him ghee in return for oil (Ditto). Much used as the first part of a compound, when it generally takes the form *paṭi*, but there are many exceptions. Instances of the latter are *patirūpa*, *patikīṭṭha*, *patikuṭṭha*, *patikeriya*, *pātimokkha*, *patimaṇḍita*, *patimāneti*, *pātimanteti*, *patissallāpa*, *patissibbati*, *patissata*, *patissaya*, *paṭiṭṭhā*, *patidissati*. We have *patidānaṃ* but *patidaddāti*, and of the Pali derivatives of प्रतिग्रह those which have *gg*, as *paṭiggahetvā*, *paṭiggaha*, take *ṭ*, while those that have a single *g*, as *patigaṇṭheyya*, *patigaṇṭhissati*, take *t*.

**PATĪ (f.)**, Coarse cloth, canvas [पटी].

**PĀTĪ**, To protect [पा]. Sen. K. 447, 466.

**PĀTĪ (f.)**, A vessel, bowl, dish [पात्री]. Ab. 443; Mah. 41, 61, 175, 244.

**PAṬIBADDHO (p.p.)**, Bound, obstructed, dependent [प्रतिबद्ध]. *Mama pabbajjā tava paṭibaddhā*, my taking orders is dependent upon you; i.e. my taking orders is conditional on your taking them (Dh. 141). *Āvajjanapaṭibaddho*, dependent on meditation (Gog. Ev. 2). *Paṭibaddhacitto*,

*paṭibaddhamano*, whose heart is bound or obstructed by passion or attachment (Dh. 50; Pāt. 69). *Kāme (loc.) appaṭibaddhacitto*, whose heart is not in bondage to lust (Dh. 39). See Jāt. 8. *Siddhatthakumāro mayi paṭibaddhacitto*, Prince S. is in love with me (Jāt. 61). *Parapaṭibaddhatā*, dependence upon others (Jāt. 8).

**PAṬIBĀHANAM**, and **PAṬIBĀHO**, Warding off, repulsion (from next). *Vajjīnaṃ paṭibāhāya (dat.)*, to repel the Vajjian princes (Par. S.). Jāt. 80.

**PAṬIBĀHATI**, and **PAṬIBĀHETI**, To put away, reject, avert, repel [प्रति + बाह्]. *Taṃ rājā paṭibāhayi*, him the king rejected (Mah. 174). *Sabbam taṃ paṭibāhiya bhimsanaṃ*, having averted all these terrors (Mah. 72). *Appaṭibāhitvā*, without contradicting (Pāt. xvi). Inf. *paṭibāhitum*. Pass. *paṭibāhiyati*. P.f.p. *paṭibāhiyo*. *Pāpakamassa appaṭibāhiyabhāvaṃ nātvā*, knowing that the demerit could not be removed (Dh. 223). Mah. 233. *Paṭibāhati* (Dh. 290).

**PAṬIBALO (adj.)**, Able, adequate, competent [प्रतिबल]. Pāt. xiv.

**PATIBBATĀ (f.)**, A devoted or faithful wife [पतिव्रता]. Ab. 234.

**PAṬIBHĀGO**, One who belongs to the opposite side, an enemy [प्रतिभाग]. Ab. 1077.

**PAṬIBHĀGO (adj.)**, Equal to, similar, resembling [प्रतिभाग]. *Sā abhirūpā ahoṣi devaccharapaṭibhāgā*, she was lovely as a celestial nymph (Dh. 162; Ras. 36). *Sabbaseto Kelāsakūṭapaṭibhāgo varavāraṇo*, a noble elephant entirely white, like the peak of Kailāsa (Dh. 158). Ab. 529, 1077; F. Jāt. 2; Dh. 284.

**PAṬIBHĀNAM**, Understanding, intelligence, wisdom; readiness or confidence of speech, promptitude, wit [प्रतिभा]. Ab. 153, 971; B. Lot. 839; Man. B. 499; Pāt. 85. In its sense of "readiness of speech," "ready wit," it is sometimes wrongly spelt *paṭibhāna* as if from भण्. Both meanings are easily traced to प्रतिभा. Ab. 971 says *paṭibhānaṃ tu paṇḍīyam upaṭṭhihitagīrīya ca*, "paṭibhāna is used for wisdom and for ready speech." Clough has the following: "Paṭibhānaṃ, s. wisdom; understanding, intellect; presence of mind, readiness in replying to what is advanced." At p. 134 of D'Alwis Catalogue, vol. i. occurs the adj. *paṭibhāṇako*, rendered "of prompt speech." At Jāt. 60 we have *sabbatālavacaresu sakāni sakāni ca paṭibhāṇāni dāssayantesu*, and while all

the musicians were exhibiting their respective skill. See *Paṭisambhiddā*.

**PAṬIBHĀNAVĀ** (*adj.*), Possessed of intelligence or ready wit [प्रतिभानवत्].

**PAṬIBHĀSATI**, To address in return or in reply [प्रतिभाष]. Aor. *paccabhāsi*. For *paṭibhāsi* see next.

**PAṬIBHĀTI**, To appear, to be evident, to occur or present itself to the mind [प्रतिभा]. Aor. *paṭibhāsi*. With acc. *Bhagavantam imā gāthāyo paṭibhāmsu* (aor. 3rd pl.), these stanzas occurred to Buddha (Gog. Ev. 6).

**PAṬIBHAYO** (*adj.*), Terrible, fearful [प्रतिभय]. Neut. *paṭibhayam*, fear (Ab. 167, 989).

**PAṬIBHĀYUTTO** (*adj.*), Bold, ready, confident [प्रतिभा + युत्त]. Ab. 731.

**PĀṬIBHOGO**, A surety, sponsor [प्रतिभोग with lengthened a]. Ab. 532; Dh. 239.

**PAṬIBHŪ** (*m.*), A surety [प्रतिभू]. Ab. 532.

**PAṬIBIMBAM**, Reflection, counterpart, picture, image [प्रतिबिम्ब]. Ab. 529. *Paṭibimbam suvaṇṇassa*, an image of gold (Mah. 239). Also *paṭibimbakam* (Mah. 257).

**PAṬIBIMBITO** (*adj.*), Reflected, imaged [प्रतिबिम्बित]. Alw. I. x.

**PAṬIBODHO**, Awakening [प्रतिबोध]. Att. 218.

**PAṬIBUJJHATI**, To awake [प्रतिबुध].

**PAṬICCA** (*ger.*), Following from anything as a necessary result; by means of, on account of, by reason of, through, by [ger. प्रती]. *Anuddayaṃ p.*, out of compassion (Dh. 178). *Nibbānaṃ p.*, on account of, for the sake of Nirvāṇa (Dh. 278). *Tam p. putto vā dhītā vā na uppajjissa*, to him, lit. by means of him, no son or daughter would have been born (Dh. 325). *Sā tam p. rājānaṃ mahesī dhitaraṃ labhi*, that queen had a daughter by the king (Mah. lxxxviii). *Viddadabho pi Khattiyarājānaṃ eva p. jāto*, V. is sprung from a Kshatriya king (Dh. 218, the phrase is used only of the father, see the distinction drawn at Dh. 207, *tumhākaṃ kira kucchiyaṃ dve puttā nibbatā dve tumhe p. jāta*, two sons were born from your womb, two you were the father of). *Āyu kim p. tiṭṭhati? āyu usamaṃ p. tiṭṭhati*, what does life depend upon? life is maintained by heat (Vij.). *Civarādīlakkaṇaṃ p. pasidanti*, they are converted in consequence of . . (Dh. 314). *Dvinnam kulānaṃ guṇamahantatam p.*, on account of the greatness of the virtue of the two families (Dh. 78).

*Etam (saraṇaṃ) p.*, by means of this refuge (Dh. 346). *Vedanaṃ p. taṇhā*, from sensation results desire, or through sensation there is desire, or desire is the consequence of sensation. *Mahāmuhindattheraṃ p. Sīhalādīpe, sāsanaṃ suppatitṭhitam*, by the therā Mahinda religion was firmly established in Ceylon (Sandesa Kathā). *Añña-maññaṃ p. sahite dhamme uppādeti*, produces conditions connected in the way of mutual dependence (B. Lot. 532, lit. connected as a consequence one of the other). A *ṭikā* in the Ind. Off. Library explains *paccaya* thus, *paṭicca etasmā etīti paccayo*, "a suffix is that which proceeds from a word following from it." *Paṭiccekammaṃ n'atthīti kilīṭṭhaṃ cetanaṃ vinā*, without an evil intention there is no resulting karma or demerit (Mah. 41). *Paṭiccasamuppanno*, arisen as a result, having its origin in a preceding cause.

**PAṬICCASAMUPPĀDO**, Origination as a necessary result from an antecedent cause, chain of causation [last + *samuppāda*]. *Paṭiccasamuppādo*, or Chain of Causation, is the name given to a well-known formula which sums up the principal causes of existence (Nidānas, twelve in number), in their order of succession. This formula embodies Gautama's solution of the great problem of the Origin of Evil, and is one of the most fundamental and characteristic doctrines of his teaching. The Pali text is as follows: *avijjā-paccayā saṅkhārā* (pl.), *saṅkhārappaccayā viññānaṃ*, *viññānappaccayā nāmarūpaṃ*, *nāmarūpappaccayā saḷāyatanaṃ*, *saḷāyatanaṃ paccayā phasso*, *phassappaccayā vedanā*, *vedanappaccayā taṇhā*, *taṇhappaccayā upādānaṃ*, *upādānappaccayā bhavo*, *bhavappaccayā jāti*, *jātipaccayā jarāmaraṇaṃ* *soka-parideva-dukkha-domanassapāyāsa sambhavanti*, "from Error springs Karma, from Karma springs Consciousness, from Consciousness springs the Organized being, from the Organized being spring the six Organs of sense, from the six Organs of sense springs Contact, from Contact springs Sensation, from Sensation springs Desire, from Desire springs Attachment, from Attachment springs Continued existence, from Existence springs Birth, from Birth spring Decay and death, sorrow, lamentation, pain, grief, and despair." The origin of evil is thus traced back to Ignorance or Error, and the ignorance meant is the ignorance of the Truth, and especially of the Four Great

Truths of Buddhism. The *Paṭiccasamuppāda* forms a chain of causal sequences, the first link of which is Error, and the last Suffering. I have endeavoured to show elsewhere that the sequence is occasionally somewhat arbitrary,<sup>1</sup> but on the whole this formula is characterized by much philosophic insight. Beside the chain of causation there is also a circle of causation (*paṭiccasamuppāda-cakkaṃ*), in which five of the *Nidānas* are made mutually dependent on each other, so as to form an endless chain. The text is as follows: *viññāṇappaccayā phasso, phassappaccayā vedanā, vedanappaccayā taṇhā, taṇhappaccayā saṅkhārā, saṅkhārappaccayā viññāṇaṃ, viññāṇappaccayā phasso*, and so over again ad infinitum; "Contact is caused by Consciousness, Sensation is caused by Contact, Desire is caused by Sensation, Karma is caused by Desire, Consciousness is caused by Karma, Contact is caused by Consciousness, etc.;" and thus existence rolls on in a vicious circle of cause and effect, till cut short by entrance into the Paths. *Paṭiccasamuppādo* strictly speaking means "causal origination" generally, but is used also as the name of the formula embodying the twelve *Nidānas*. At Alw. N. 108 we have *paṭiccasamuppādadaso*, "knowing the causes of existence." *Paṭicca* in this compound is a gerund (comp. *nisam-makāri*, etc.), and certainly neither a noun nor p.f.p., though it is not surprising that the northern Buddhists should so have misunderstood it (see B. Lot. 531). Gog. Ev. 66; Man. B. 391, 432; B. Int. 623; B. Lot. 530. See *Paṭicca*, and *Paccayākāro*.

**PATICCHĀDAKO** (*adj.*), Covering, concealing [प्रतिच्छद् + अक्]. Pāt. 95.

**PATICCHĀDANAṀ**, Concealment [प्रतिच्छद् + अक्]. Dh. 376.

**PATICCHĀDANIYAṀ**, The flavour of meat (from next). Ab. 468; Dh. 248.

**PATICCHĀDETI**, To cover, conceal, keep secret, deny; to clothe oneself [प्रतिच्छद्]. Dh. 187, 376, 396. *Paṭicchādupeti*, to cause to be covered (Dh. 299). P.p.p. *paṭicchanno*. *Paṭicchannatṭhānaṃ*, a secret place, retreat (F. Jāt. 4). *Paṭicchanno tṭhāvā*, standing in concealment, out of sight (Ten J. 115). *Appaṭicchanno*, unclothed (Dh. 398).

**PATICCHĀDĪ** (*adj.*), Covering, protecting [प्रतिच्छद् + इन्].

**PATICCHADO**, Covering, shelter [प्रतिच्छद् + अक्]. Ab. 833.

**PATICCHANNO**, see *Paṭicchādeti*.

**PATICCHĀPETI** (*caus.* next), To cause to receive, deliver to, entrust to. *Viśākhāṃ pakkosūpetvā tam adhikaraṇaṃ paṭicchāpesi*, sending for V. entrusted her with the matter (Dh. 328). With two acc. *Amacce rajjūṃ paṭicchāpetvā*, having handed over his kingdom to his ministers, lit. having caused his ministers to receive the kingdom (Ten J. 3).

**PATICCHATI**, To receive, take [प्रतीच्]. Ten J. 48; Dh. 151; Alw. I. 79.

**PATĪCĪ** (*f.*), The west [प्रतीची]. Ab. 29.

**PATĪCIKKHATI**, To resolve [प्रतिचच्]. Dh. 406. Comp. *Paṭisañcikkhati*.

**PATICODETI** (*caus.*), To blame, reprove [प्रतिचुद्]. Pāt. 94.

**PATIDADĀTI, PATIDETI**, To give in return; to restore [प्रतिदा]. Dh. 243.

**PATIDĀNAṀ**, Restitution, restoration [प्रतिदान]. Ab. 472.

**PATIDANḌO**, Retribution [प्रतिदण्ड]. Ab. 24.

**PATIDASSETI** (*caus.*), To cause to see again [प्रतिदर्शयति]. Mah. 6 (and err.).

**PATIDESETI** (*caus.*), To confess [प्रतिदेशयति]. P.f.p. *paṭidesetabbo* (Pāt. 20, 120), *paṭidesanīyo*, that ought to be confessed. The *paṭidesanīyā dhammā* are a class of four priestly sins requiring confession (B. Int. 302; E. Mon. 9; Pāt. 20).

**PATIDEVATĀ** (*f.*), A devoted wife [पतिदेवता]. Dh. 205.

**PATIDISSATI**, To be seen with, visit [pass. प्रतिदृश्]. With loc. *Ñātināṃ dāresu p.*, holds illicit intercourse with (Alw. N. 120).

**PATIDIVASAṀ** (*adv.*), Daily [प्रति + दिवस]. Att. 212.

**PATĪEKKO**, and **PĀTIYEKKO** (*adj.*), Individual, separate [पत्येक + य]. Jāt. 92.

**PATIGANHĀTI**, To take, receive, accept; to welcome, recognize, assent [प्रतिगृह्]. Opt. *pati-gaṇheyya*. Imper. *patigaṇhātu* (Jāt. 80). Ger. *paṭiggahetvā* (Dh. 120, 122). Dh. 39, 311; Mah. 135, 160. *Lakkhaṇāni p.*, to recognize in a person the signs of future greatness. *Rajanaṃ p.*, to take the dye (said of cloth). P.p.p. *paṭiggahito*. Caus. *paṭiggahāpeti*.

<sup>1</sup> Life and Essays of Colebrooke, London, 1873, vol. II. p. 453.

**PATIGGĀHA KO** (*adj.*), Receiving, a recipient [प्रतिग्राहक]. Dh. 103; Ten J. 23. The priest who receives the confession of another priest is called p. (Pāt. 27). The brahmins who recognized in young Siddhattha the signs of future Buddhahood are called *lakkhaṇapaṭiggāhaka*.

**PATIGGAHANAM**, Acceptance, receiving [प्रतिग्रहण]. *Mama ovādassa apaṭiggahaṇena*, from their refusing to receive my admonition (Dh. 110). Mah. 85.

**PATIGGAHETVĀ**, see *Patigaṇhāti*.

**PATIGGAHĪTĀ** (*m.*), One who receives [प्रतिग्रहीतृ].

**PATIGGAHĪTO** (*p.p.p. patigaṇhāti*), Received; assented to, admitted, approved [प्रतिगृहीत]. Dh. 132; Jāt. 33.

**PATIGGAHO**, Acceptance, receipt; one who receives; a sort of jar (a spittoon?) [प्रतिग्रह]. Ab. 908; Jāt. 17.

**PATIGHĀTO**, Concussion; warding off, repulsion [प्रतिघात]. *Rathassa ummāre p.* (Dh. 219). *Sītuṇhapatighāto*, warding off cold and heat (Jāt. 10).

**PATIGHO**, and **-GHAM**, Anger, hatred [प्रतिघ]. Ab. 164, 1109; Att. 208; Kh. 16; Dh. 273.

**PATIGHOSO**, Echo [प्रति + घोष]. Ab. 118.

**PATIGINĀTI**, To agree, permit, approve [प्रतिगृ].

**PATIHANTI**, To strike, wound; ward off [प्रतिहन्]. Dh. 91. *Sītaṃ p.*, to ward off cold (Jāt. 93). Pass. *paṭihaṇṇati* (Sen. K. 212). P.p.p. *paṭihato*, beaten back; resisted, obstructed. Dh. 201; B. Lot. 344. *Appaṭihatabhāvo*, freedom from obstacles or restraint (Jāt. 7).

**PATIHARANAM**, Striking in return [प्रतिहरण]. Dh. 388, 426.

**PATIHARATI**, To strike in return [प्रतिहृ]. Dh. 102.

**PĀTĪHĀRIYAM**, **PĀTĪHERAM**, and **PĀTĪHĪRAM**, A miracle, portent [प्रातिहार्य]. Ab. 772; B. Lot. 310; Mah. 87, 107. *Pāṭihīram* (Mah. 35, 41, 113; Dh. 266). *Pāṭiheram* (Sen. K. 536; Dh. 371).

**PATIHĀRO**, Carrying back; a door; a doorkeeper [प्रतिहार]. Ab. 219, 341, 1018; Alw. I. 97 (doorkeeper).

**PATIHATO**, see *Paṭihanti*.

**PĀTĪHERAM**, see *Pāṭihāriyam*.

**PATIJAGGANAM**, Watching over (from next). Dh. 94.

**PATIJAGGATI**, To watch over, guard, look after, tend, take care of [प्रतिजगृ]. Dh. 29, 81, 84; Ten J. 84; F. Jāt. 6, 49; Jāt. 2. Caus. *paṭijaggūpeti* (F. Jāt. 8).

**PATIJĀNĀTI**, To acknowledge, confess, recognize; to approve, consent, promise; to profess, assent, maintain; to discern, perceive [प्रतिज्ञा]. *Amataṃ adhigatan ti paṭijānitvā*, admitting that he had attained Arhatship (Dh. 123). *Etassa dāsi bhavissan ti paṭijānām*, I promised I would be his slave (Dh. 89). *Nisajjam paṭijānamāno*, admitting or confessing to having sat (Pāt. 7). *Kassako paṭijānāsi*, you profess to be a husbandman. *Arahaṃ paṭijānāmi*, pretends to be an Arhat (Alw. N. 121). Aor. *paccaññāsi*, *paṭijāni* (Jāt. 57). P.p.p. *paṭiññāto*. Caus. *paṭijānāpeti* (Dh. 164).

**PĀṬIKĀ** (*f.*), White woollen cloth [पटिका]. Ab. 313.

**PĀṬIKĀ** (*f.*), A stone step at the entrance of a house. Ab. 220.

**PĀṬIKAMMAM**, Treatment, cure; repairs; redress, atonement [प्रतिकर्मण]. Mah. 228, 258; Dh. 279; Pāt. 26.

**PĀṬIKANĀKHATI**, To expect, await, desire [प्रति-काङ्क्ष]. F. Jāt. 17.

**PĀṬIKANĀKHĪ** (*adj.*), Expecting, hoping for, desiring [प्रति-काङ्क्ष + इन्].

**PĀṬIKANĀKHO** (*p.f.p.*), To be expected [fr. प्रति-काङ्क्ष, comp. *Pātimokkham*]. *N'atthi tuyhaṃ sugati duggati yeva tuyhaṃ pāṭikanākhā*, there is no salvation for you, nothing but hell can be expected for you (Dh. 170; Pāt. 83, 84). *Vuddhī yeva bhikkhūnaṃ pāṭikanākhā no parihāni*, the priests' welfare, and not their decline may be hoped for (Dh. 348).

**PĀṬIKĀRAKO** (*adj.*), Requiting [प्रति + कारक]. F. Jāt. 13.

**PĀṬIKĀRO**, Repair, amends, atonement, remedy [प्रतिकार]. Pāt. 95.

**PĀṬIKAROTI**, To repair; to make amends for [प्रतिष्ठ]. Fut. *paṭikarissati* (Pāt. 28; Dh. 108). Ger. *paṭikaritvā* (Dh. 265). *Āpattiṃ p.*, to atone for a fault.

**PĀṬIKASSANAM**, Drawing back [प्रति + कर्षण]. *Mūlāya* (dat.) *paṭikassanam*, "throwing back to the beginning, causing to begin over again," is a Vinaya term of which Vij. sends me the following explanation. "A priest who falls under an ecclesiastical censure (such as *pabbājanīyakamma*) has

to undergo penal discipline (*parivāsa*) for a certain number of days (five or ten). If while undergoing this discipline he should commit a fresh offence, he is thrown back to the beginning of his disciplinary term, i.e. he has to recommence the *parivāsa* anew, -and this is called *mūlāya paṭi-kassanaṃ*." In inflicting this punishment the chapter of priests is said *mūlāya* or *mūlaṃ paṭi-kassati* (Sen. K. 329; Pāt. 61, 68, 69).

**PAṬIKHAMĀPITO** (*p.p.*), Forgiven in return [*khamāpito* with प्रति]. Dh. 265.

**PATIKIṬṬHO** (*p.p.*), Inferior, low, vile [प्रति-कुष्ठ]. Ab. 699.

**PAṬIKKAMANAM**, Stepping backwards, retreat; a hall with seats of distinction [प्रतिक्रमण]. Ab. 210.

**PAṬIKKAMATI**, To step backwards, retreat, depart; to return [प्रतिक्रम]. Dh. 91, 115, 157, 187. P.f.p. *paṭikkamitabbo* (Dh. 318). P.p.p. *paṭikkanto* (Jāt. 17).

**PAṬIKKAMO**, Going back, reverse order [प्रतिक्रम]. Dh. 318.

**PAṬIKKHEPO**, Opposing, refusing [प्रतिषेध]. Ab. 1005. *Bhattapaṭikkhepo*, rejecting food (Dh. 305).

**PAṬIKKHIPATI**, To oppose, to refuse, to reject [प्रतिषेध]. *Raṇṇo nivedanaṃ paṭikkhipi*, opposed the king's being told (Mah. 37). Dh. 263, 303; Mah. 16. *Teṃ paṭikkhipi*, refused him, rejected his offer (Dh. 118, 274). P.p.p. *paṭikkhitto* (Dh. 109, 300).

**PAṬIKKOSANAM**, Reviling, scorn (from next). Pāt. 102; Dh. 332.

**PAṬIKKOSATI**, To blame, revile, scorn [प्रति + कुञ्ज]. Dh. 30, 332.

**PAṬIKKŪLO** (*adj.*), Contrary; disagreeable [प्रतिकूल]. *Passatha bho imaṃ sarīraṃ . . . duggandhaṃ paṭikkūlaṃ*, just look at this corpse, offensive and loathsome (Dh. 127). *Asuciṭṭegucchapaṭikkūlo*, impure, disgusting and loathsome (Dh. 256). Neut. *paṭikkūlaṃ*, loathsomeness, impurity. One of the kasiṇas is *dhāre paṭikkūlasaññā*, the consciousness or perception of the impurity of material food (Man. B. 96). *Paṭikkūlaṃ manasikārento*, fixing the mind on the impurity of the body (Dh. 111). *Paṭikkūlabhāvanā*, meditation on the corruption of the body (Man. B. 30). The doubling of the k is interesting, comp. *abbhikkanta* = *abhikkanta*, *jūtassara*, *anuddayā*, *upakkilesa*, *sakkupeyya*, *sassirika*, etc.

**PATIKRIYĀ** (*f.*), Giving medicine; counteracting, remedying [प्रतिक्रिया]. Ab. 330; Att. 22, 194.

**PATIKULAM**, Husband's family or house [पति + कुल]. Dh. 239.

**PATIKUTṬHO** (*p.p.*), Miserable, vile [प्रतिकुष्ठ]. *Hino p. caṇḍālasaḍḍo*.

**PAṬILABHATI**, To obtain, receive; to regain [प्रतिपन्न]. *Puttaṃ p.*, to beget a son (Alw. I. xlv). *Sampattiṃ p.*, to obtain glory (Dh. 99). *Jhānaṃ p.*, to succeed in exercising ecstatic meditation (Dh. 182). *Pītiṃ p.*, to receive joy, to become joyful (Dh. 126, so *saṃvegaṃ*, Ten J. 121). *Saññaṃ p.*, to recover consciousness (Jāt. 67). *Andhā cakkhūni paṭilabbhimsu*, the blind regained their sight (Jāt. 51). P.p.p. *paṭiladdho*. *Sammādiṭṭhiyā paṭiladdhakkhaṇo*, right moment at which true views are obtained (Dh. 397). Dh. 134. Caus. *paṭilābhetī*, to cause to be obtained (Dh. 95).

**PAṬILĀBHO**, Obtaining, attainment, acquisition [प्रतिपन्न]. *Manussapaṭilābho* (Dh. 33), or *manussattapaṭilābho* (B. Lot. 305), obtaining birth as a human being, and *purisattapaṭilābho*, obtaining birth as a man; this is a great object, as only men become Buddhas, not women, or devas. *Putta-paṭilābho*, getting sons. *Paññāya p.*, attainment of wisdom (Dh. 59).

**PAṬILADDHO**, see *Paṭilabhati*.

**PAṬILEKHANAM**, A letter sent in reply [प्रति + लेखन].

**PAṬILOMO** (*adj.*), Contrary, reverse, in reverse order [प्रतिबोम]. Ab. 1164; E. Mon. 261. Adv. *paṭilomaṃ*, backwards.

**PAṬIMĀ** (*f.*), Counterpart, representation, figure, image, picture [प्रतिमा]. Ab. 529. *Paṭimāgharaṃ*, the hall in a Buddhist temple which contains the colossal statue of Buddha (Att. 132). *Indapaṭimā*, a statue of Indra (Dh. 194). Mah. 221. *Appaṭimo*, matchless (Att. 192). *Suvaṇṇapaṭimā*, a golden image (Jāt. 9).

**PAṬIMAGGO**, "A confronting road" [प्रति + मार्ग]. Ab. 192. Comp. *Paṭipatho*.

**PATIMANDITO** (*p.p.*), Adorned, decorated [प्रतिमण्डित]. Dh. 94, 311, 391; Alw. I. v; Jāt. 8, 57.

**PATIMĀNETI** (*caus.*), To revere [प्रतिमान्वयति]. Jāt. 1.

**PATIMANTETI**, To discuss in argument, to reply to, refute [प्रतिमन्त्र]. Alw. I. lxix.

**PAṬIMĀSETI** (*caus.*), To explore, search [caus.

प्रति + मुञ्च]. Imperat. *paṭimāse*, an abbreviation of *paṭimāsayā* (Dh. 68).

PATIMOCETI, see *Paṭimuñcati*.

PĀTIMOKKHAM, This is the name given to a collection of the various sikkhāpadas or precepts contained in the Vinaya, beginning with the four Pārājikas and ending with the seventy-five Sekhiyadhammas. These precepts are solemnly read twice a month in every monastery (see *Upasatha*), and individual priests are invited to make confession, if they have broken any of the precepts read out. Pātimokkha may be described as the criminal code of the priests. The origin of the term is exceedingly obscure. The usual Sanskrit equivalent is प्रतिमोक्ष, a word which defies analysis; but as it was obviously invented après-coup by the Northern Buddhists as a slavish rendering into Sanskrit of the original Pali pātimokkha, we may very safely disregard it. Spiegel quotes the following gloss from Samantapāsādikā, *pātimokkhan ti atimokkham paṭippamokkham atiseṭṭham ati-uttamaṃ* (Ras. 86). Here the word is wrongly referred to प्रति + मुञ्च, on the analogy of mokkha, "principal" = मौख, and pāmokkha, "eminent" = प्रमुख + य. Minayeff in his preface to his edition of P. quotes this etymology without correcting it or offering any suggestions of his own. Subhūti quotes the foll. from a Tīkā, *yo taṃ pāti (!) rakkhati taṃ mokkheti moceti apāyikādidukkhehi tasmā pātimokkhan ti vuccati*. Here, in spite of the ludicrous travesty of its first half, the word is, I think rightly, referred to the root मोक्ष. I am inclined to look on *pātimokkham* as equivalent to a possible p.f.p. pratimokshya, from मोक्ष with प्रति, and meaning "that which should be binding." This is quite an appropriate name for a collection of precepts, or criminal code, whereas the title "tending to bliss," appears to me singularly unsuited to such a code. For the lengthened a comp. *pāṭibhogā, pākāṣa, pāṭikaṅkha, pāvācana*. There can be no doubt that this name was given to the precepts by Gautama himself, though of course he did not designate by it the book as we have it at the present day. The Sinhalese MSS. always write *pāt-*, and the Burmese always *pāṭ-* (see e.g. B. Lot. 437, 434; Pāt. 1, etc.), and Minayeff using Burmese MSS. has adopted the latter reading, which however is unquestionably a Burmese error. *Pātimokkha-*

*saṃvarasīlam* (Pāt. 65) means "moral practice according to the precepts," i.e. keeping the whole pātimokkha or canonical law (see *Catusaṃvarasīlam*). It is also called *pātimokkhe saṃvaro*, restraint according to the precepts (Dh. 67, here *pātimokkhe* is the loc. of the noun, comp. v. 183, and Max Müller's note). E. Mon. 8, 31. Yātr. quotes Vis. M. as saying *pātimokkhan ti sikkhāpadaṣṭam*, P. is the moral law contained in the precepts. The Pātimokkha has two divisions, *bhikkhupātimokkham* and *bhikkhunīpātimokkham* criminal code for the monks and criminal code for the nuns.

PATIMOKKHO, A sort of remedy, explained as *khārādāni datvā tadanurūpe khaṇe gate tesam apāyanam*.

PATIMUKHO (adj.), Opposite, at hand, present [प्रतिमुख]. Dh. 134.

PATIMUKKO (p.p.p. next), Fastened, tied; clothed, accoutred [प्रतिमुक्त]. Ab. 378. *Paṣāddhanam sise paṭimukkam*, a parure worn upon the head, lit. fastened on the head (Dh. 237, 247). *Suvappakhīle paṭimukko*, fixed in a golden pillar (Mah. 172).

PATIMUÑCATI, To put on, fasten, bind [प्रतिमुञ्च]. With two acc. *Sisacelaṃ baletthassa sāsisaṃ paṭimuñciya*, have tied the turban of the peon round his own head (Mah. 219). *Gaṇṭhikam p.*, to tie a knot (Dh. 372). Caus. *paṭimoceti*. *Cetiye paṭimocetvā nānāratānakañcukam*, having caused a jewelled covering to be fastened upon the cetiya (Mah. 213).

PATIMVARĀ (f.), A woman who chooses her husband [पतिवरा]. Ab. 235.

PATINANDATI, To express gratification, to welcome [प्रतिनन्द].

PATINIDHI (m.), Image, likeness [प्रतिनिधि]. Ab. 529.

PATINISSAGGO, Forsaking, getting rid of [प्रति + निस् + गर्ज]. Alw. I. 107; Dh. 16, 278, 311; Pāt. 5, 28, 95.

PATINISSAJJETI (caus.), To forsake, renounce [प्रति + निस् + सर्वयति]. Pāt. 5, 17, 95.

PATINISSATTHO (p.p.p.), Forsaken; (active) having forsaken [प्रति + निस् + सुष्ट]. Pāt. 17.

PATINIVATTATI, To turn back again, to return [प्रतिनिवृत्त]. Dh. 122, 172.

PATINIVEDETI (caus.), To bring back news, announce [caus. प्रति + नि + विद्]. With gen. of the person informed (Mah. 84).



**PAṬIÑÑĀ** (f.), Agreement, promise, vow [प्रतिज्ञा].

Ab. 171. *Paṭiññam karoti*, to make a vow (Dh. 118). *Paṭiññam dadāti* or *deti*, to give a promise, to promise (Mah. 58, 206). *Paṭiññam moceti*, to redeem one's promise (Dh. 119). *Paṭiññam gaṇhāti* to obtain a person's consent, to make him promise (Dh. 81, 141, 164; Das. 3; Alw. I. 97).

**PAṬIÑÑĀTO** (p.p. *paṭiññāti*), Asserted; admitted, acknowledged; promised [प्रतिज्ञात]. At Mah. 32 it is used actively, *jānāmīti paṭiññāte there*, the therā having asserted "I do know." Vij. writes that *paṭiññātakarāṇam* (see *Adhikarāsamatho*) is "that method of procedure by which the offender is made to admit his offence, and upon such admission duly punished."

**PAṬIPĀBHATĀM**, A present or gift in return [प्रति + प्राभूत]. Mah. 69.

**PAṬIPADĀ** (f.), Ingress, access, way, step, course, progress, practice, conduct; the first day of a lunar fortnight, especially that of the moon's increase [प्रतिपद, प्रतिपदा]. *Dukkhanirodhagāminī paṭipadā*, the steps or way or practice leading to the cessation of suffering, i.e. *ariya aṭṭhaṅgikamaggo* (B. Lot. 480, see *Ariyasaccaṃ*). *Taṃ dhammaṃ sutvā tadanucchavikaṃ paṭipadam pūretrū*, having heard this doctrine and fulfilled the duties or course of action consonant therewith (Dh. 277, comp. 427). *Appamādapāṭipadam paṭipajji*, walked in the path of diligence (Dh. 194). *Candopamapaṭipaddya pasamsito*, "I was commended for my progress (in grace) like the progress of the moon" (Br. J. S. A.). *Paṭipadāññam*, "knowledge of what is necessary to be done in order to attain felicity" (E. Mon. 193). The four *paṭipadās*, or modes of conduct when an exertion has to be made, are *akkhamā paṭipadā*, *khamā p. damā p. samā p.*, want of endurance, endurance, self-control, equanimity. Here the forms *damā*, *samā*, are by attraction for *damo*, *samo*. Subh. quotes the foll. gloss, *padhānakarapukāle sīdānī na khamatī na sahaṭīti akkhamā, khamatī sahaṭīti khamā*, *indriyānaṃ damānaṃ damā, uppannaṃ kāmavitakkaṃ nādhivūsetīti ādinā nayena vitakkasamanāṃ upasamanāṃ samā*. There are also four other *paṭipadās*, *dukkhā paṭipadā dandhābhīñā*, *dukkhā p. khippābhīñā*, *sukhā p. dandhābhīñā*, *sukhā p. khippābhīñā*, which seems to mean "painful practice resulting in knowledge slowly acquired, painful practice resulting in know-

ledge quickly acquired, pleasant practice resulting in knowledge slowly acquired, pleasant practice resulting in knowledge quickly acquired. Subh. quotes, *hetubhūtā paṭipadā dukkhā phalabhūtā abhiññā pi dandhavasena pamādavāsena mūhavasena sijjhati sū dukkhā paṭipadā dandhābhīñā. Tathā hetubhūtā p. dukkhā phalabhūtā abhiññā sīghavasena sundaravasena sijjhati sū dukkhā p. khippābhīñā*, and so on. Other four *paṭipadās* are the four methods adopted for the attainment of the *paṭis sotāpanna* and *sakadāgāminī*; they are *chandaḍhipateyyaṃ*, *viriyāḍhipateyyaṃ*, *cittāḍhipateyyaṃ*, and *vīmaṃsāḍhipateyyaṃ* (see *Puggalo*).

**PAṬIPADAM** (adv.), Step by step, in due order [प्रतिपदम्]. Mah. 259.

**PAṬIPĀDANAM**, Imparting, giving, informing, declaring [प्रतिपादन]. Ab. 964.

**PAṬIPĀDETI**, see *Paṭipajjati*.

**PAṬIPĀDO**, "That which supports the bedstead" [प्रति + पाद]. Ab. 309.

**PĀṬIPADO** (adj.), Belonging to the first day of the lunar fortnight [प्रतिपद + अ]. Alw. I. xcv. *Kattike sukkapakkhassa dīne pāṭipade*, in the month K. on the first day of the moon-lit fortnight (Mah. 214). *Maggusirasukkapakkhe dīne pāṭipade*, in the moonlit fortnight of the month M., on the first day of the fortnight (Mah. 116). *Pāṭipadadivase*, on the first day of the fortnight (Pāt. 91).

**PAṬIPAJJATI**, To enter upon, walk upon; to follow, embrace; regulate one's life, live, act, practise; enter upon, obtain [प्रतिपद]. *Etan hi (maggaṃ) tumhe paṭipajjatha*, walk ye in this way (Dh. 48). *Yathāvinayaṃ paṭipajjati*, walks according to the Vinaya or Discipline. *Tath' eva paṭipajjisun*, regulated their lives accordingly (Mah. 73). *Kaluhānaṃ vūpasamāya paṭipajjanti*, act or take steps for the cessation of strifes (Dh. 110). *Katham Maghamāpuvo paṭipajji*, how did the youth Magha act? (Dh. 186). *Kantāradhānamaggaṃ paṭipajjeyya*, should be walking on a long and difficult road (Sām. Sutta). *Brahmāyu brāhmaṇo paccapādi dhammassūndhammaṃ*, the brahmin Brahmāyu practised the lesser duties for the attainment of the higher state (Brahmāyu S.). *Pitū accayena kulasantakam mahāddhanaṃ paṭipajjitvā*, having at his father's death come in for a large family property (Dh.

131). *Paṭipajjāhi nam*, take possession of it (Dh. 80). *Bhikkhūṇā bhikkhūṇānattāya paṭipajjītabbā*, the priest should be subjected to penance (Pāt. 6). *Sabba-issariyaṃ paṭipajji*, attained every prosperity (Das. 24). P.p.p. *paṭipanno*. *Etam hi (maggaṃ) tumhe paṭipannā*, for if ye walk in this path (Dh. 49). *Addhānamaggapaṭipanno*, walking on the high road. *Ujupaṭipanno*, walking uprightly (Alw. I. 77). *Sambādhapaṭipanno*, fallen into distress (Gog. Ev. 28). *Parahitāya paṭipanno*, acting for the good of others. *Supaṭipanno*, well conducted, walking righteously, pious (Alw. I. 77). Caus. *paṭipādeti*, to impart, give to. *Tam ev' atthaṃ paṭipādeti*, "conveying the same sense" (Att. cxxx). *Puttadārake nāttaṃ paṭipādetvā*, having committed my wife and children to the care of my kinsmen (Ras. 31). Ras. 38; Dh. 88.

**PAṬIPĀKATIKA** (*adj.*), Restored or set right again [प्रति + प्राकृतिक]. Ten J. 111.

**PAṬIPAKKHATTAṂ**, Opposition [next + त्व].

**PAṬIPAKKHO**, An opponent, enemy; hostility [प्रतिपक्ष]. Ab. 345; Dh. 277. *Paṭipakkhabhūto*, hostile (Dh. 122).

**PAṬIPANĀMETI**, To bend down again [caus. प्रति + प्र + नम्]. Dh. 246.

**PAṬIPANNO**, see *Paṭipajjati*.

**PAṬIPATHO**, "A confronting road" [प्रति + पथ].

Ab. 192. *Paṭipathe āgacchanta*, coming along the road from the opposite direction (Jāt. 70). *Gantvā paṭipatham*, going to meet them (Mah. 82).

**PATIPĀṬI** (*f.*), Order, succession [प्रति + पाटी].

Ab. 429. Abl. *paṭipāṭiyā*, in order, in succession, successively. *Paṭipāṭiyā paṇṇasālā katvā*, having built huts in a row (F. Jāt. 2). *Paṭipāṭiyā pitu dassetvā*, having shown them to his father one after the other (F. Jāt. 9). *Katipayānaṃ therānaṃ paṭipāṭiyā acchindi asinā ssaṃ*, with his sword decapitated several theras in succession (Mah. 39). *Aṭṭhaṃsu paṭipāṭiyā*, stood in a row (Mah. 103). *Vilokiya thitā sammā dhītaro paṭipāṭiyā*, gazing on his daughters as they stood duly ranged (viz. according to their seniority) in a row (Mah. lxxxviii). Dh. 308, 420. The Sanskrit is परिपाटी (F. Jāt. 22).

**PAṬIPATTI** (*f.*), Conduct, practice, performance, occupation; religious duties or practice, moral conduct; attainment, acquisition; knowledge, ascertainment [प्रतिपत्ति]. Ab. 944. *Nesaṃ tāya*

*paṭipattiyā*, by this conduct of theirs (Dh. 110). *Māturi sammāpaṭipatti*, dutiful conduct towards a mother (Dh. 408). *Samaṇapaṭipattim pūressāmi*, I will fulfil the duties of a Ḍamaṇa (Dh. 80). *Paṭipattiparāyano*, devoted to religious duties (Alw. I. xiii). *Imaṃ paṭipattim pūrento*, fulfilling these religious duties (Alw. I. 73). *Pariyattipaṭipatti*, the code of moral practice contained in the entire scriptures (Mah. 124).

**PAṬIPĪLANAM**, Pressing, pinching [प्रतिपीडन]. Pāt. 94.

**PAṬIPPASSADDHI** (*f.*), Subsidence, calming, quieting down [प्रति + प्रशब्धि]. Dh. 151; Ten J. 48; Ras. 85. See *Samucchedo*.

**PAṬIPPASSAMBHANAM**, Subsidence (from next).

**PAṬIPPASSAMBHATI**, To be calmed, quieted, to subside, come to an end [प्रति + प्र + शब्].

*Ābādhō paṭippassambhi*, the disease abated or passed away (Dh. 434). *Verūṇi paṭippassambhanti*, strifes are hushed (Dh. 102). *Abhisāṅkhāro paṭippassambhi*, the desire subsided (Alw. I. 92). P.p.p. *paṭippassaddho*.

**PAṬIPUCCHĀ** (*f.*), Question in return [प्रति + पृच्छा]. Man. B. 473.

**PAṬIPUCCHANAM**, Questioning in return [प्रति-प्रश्न + नम्]. Pāt. 69.

**PAṬIPUCCHATI**, To inquire, to question; to put a question in turn [प्रतिप्रश्न]. *Satthāraṃ paṭipucchiṃsu*, asked the Teacher (Dh. 177).

**PAṬIPUCCHITĀ** (*m.*), One who inquires [प्रति-प्रश्न + तृ]. Dh. 246.

**PAṬIPUGGALO**, A person equal to another, a rival [प्रति + पुद्गल]. *Appaṭipuggalo*, without a rival (Dh. 314).

**PAṬIPŪJETI**, To honour in return [प्रति + पूज]. Alw. N. 120.

**PAṬIRĀJĀ** (*m.*), Hostile king, royal adversary [प्रतिराज]. Dh. 159.

**PAṬIRAM**, A shore, bank [प्रतीर]. Ab. 664.

**PAṬIRAVO**, Echo [प्रतिरव]. Ab. 118.

**PATIRŪPAKO** (*adj.*), Resembling, counterfeiting [प्रतिरूपक].

*Mātu patirūpako*, resembling his mother (Ten J. 54). *Mittapatirūpako*, bearing the semblance of a friend, a false friend. *Paṇḍita-patirūpako*, a sham scholar. *Sakkapatirūpako*, some one who looked like Indra (Dh. 185). *Putta-patirūpakam disvā*, seeing a counterfeit son, i.e. seeing one who though really his son he did not know to be his son (Dh. 95).

PATIRŪPAM, A counterfeit [प्रतिरूप]. Alw. I. 63.

PATIRŪPO (*adj.*), Suitable, fit, proper, right, good [प्रतिरूप]. Ab. 715. *Patirūpadesaṃvāso*, living in a suitable or favoured land, viz. a land that possesses spiritual advantages (Kh. 5). *Patirūpo saḥayo*, a desirable companion (Dh. 407). *Patirūpaṃ*, what is proper or right (Dh. 29).

PATISALLĀNAM, Solitude, retirement for the purpose of meditation, seclusion, privacy [प्रति-संलयन]. Sen. K. 518. *Patissallāpārāmo*, delighting in solitude (Dh. 366; Alw. I. 93). Comp. next.

PATISALLĪNO (*p.p.*), Secluded, retired, abstracted, plunged in meditation [प्रति + सम् + लीन]. Ten J. 112; Alw. I. 92, 93; Gog. Ev. 6. Of the *ṣ* in *patissallāna* there can be no doubt, and I find *patissallīna* in my excellent MS. of Visuddhi Magga. It would almost seem to be a compensation for the dental *t* of the preposition.

PATISĀMANAM, Putting away (from *paṭisaṃmeti*). *Dhaṇḍapaṭisaṃmanapaṭṭhānaṃ*, place to lock things up in.

PATISAMBHIDĀ (*f.*), Discrimination, analysis. After much study I have come to the conclusion that this compound is, as at first sight it would naturally appear to be, a derivative of the root भिद् with प्रतिसम्, the whole containing the idea of "breaking up in detail, distinction, discrimination, analysis;" comp. भिदा "separation, distinction," प्रभिन्न "distinct," etc. There are four *Paṭisambhīdās* or analytical sciences, being four divisions of the supernatural knowledge of the Arhat, viz. *atthapaṭisambhīdā*, *dharmapaṭisambhīdā*, *niruttipaṭisambhīdā*, *paṭibhānapaṭisambhīdā*. Sāṅkhyārtha Prakāśa (a modern Sinhalese work) explains these to mean respectively "knowledge of the meaning, knowledge of the text (*pāṭi*), knowledge of the origin of the words, and fourthly certain or determinate knowledge, together with the accurate discrimination of the first three, artha, dharma, and nirukti." At Lot. 839 Burnouf translates from Jinālaṅkāra (a modern Pali work) a fuller account, which probably gives to the four terms a more comprehensive signification than they originally possessed. It includes under *attha* everything sprung from a cause, Kamma and its consequence, Nirvāṇa, and the sense or true meaning of the word of Buddha as opposed to its form. Under *dhamma* it includes "the cause which destroys the results of Kamma, the Ariya-

magga, the word of Buddha, virtue and vice, and the five elements." *Nirutti* is described as the explanation of what is obscure in *attha* and *dhamma*, and as resulting from the perfection of interpretation. The explanation of *paṭibhāna*, as translated by Burnouf, is somewhat obscure, "knowledge of the three sciences possessed by one who, making science the object of his mind, has in view the triple science (*tiṭṭhā*, see Lot. 372):" the omission by Burnouf of the Pali text is much to be regretted, but the passage appears somewhat to bear out the statement of Sāṅkhyārtha P. that *Paṭibhāna* includes the discrimination of the other three *paṭisambhīdās*. See also the comment at Dh. 414, which speaks of a wisdom which includes the three first *paṭisambhīdās* and the *śīlakkhandhas*, etc. (*atthadhammaniruttipaṭisambhīdānaṃ śīlakkhandhādānaṃ ca pariggāhikā paṇṇā*), referring probably to *paṭibhāna*. Clough in his Sinh. Dict. has the foll. article, "*Paṭisambhīdāya* (*paṭi* before *sambhīdāya* discrimination), universal knowledge, ability to explain terms respecting all subjects of art or science:" and under "*Sivupilisimbiyā*," (the Sinhalese equivalent of *catupaṭisambhīdā*), he says, "the four attainments peculiar to the highest order of Rahats, viz. a knowledge of ethics, of *dharma* or religious doctrines, of the grammatical comments and expositions of the *dharma*, and a supernatural discrimination." At Mah. xxvii Turnour renders the word "the four gifts of sanctification," at Mah. 32 "sacerdotal sanctity," and at Mah. 42 "the four sacerdotal qualifications." Hardy has the foll., "*Caturvidha-pratisambhīdā*; or four Modes of Perfect Understanding: the wisdom that enables the priest to understand aright the four following sections of knowledge: 1. Artha, the meaning of any matter in its separate divisions: 2. Dharma, the doctrines of Buddha: 3. Nirutti, the power of the Buddhas to perceive all truth intuitively, without study, and without the teaching of another: 4. Pratibhāna, the power of the Rahats to know the roots and properties of things" (he adds some curious details, which see).—The North Buddhist equivalent of *paṭisambhīdā* is *pratisamvid* (*f.*), which fact is duly adverted to by Burnouf, but no explanation of it suggested; I venture therefore to offer an explanation of my own. The roots *pratisamVID* and *pratisamBHID* do not

occur at all in classical Sanskrit. In Pali we have from *pratisamBHID* the isolated derivative *paṭisambhiddā*, but from *pratisamVID* the foll. important derivatives of frequent occurrence in the oldest texts, *paṭisamvidito* "having informed," *paṭisamvedeti* "to feel, experience," *paṭisamvedin* "feeling, enjoying." In North Buddhist Sanskrit we have from *pratisamVID* the fem. noun *pratisamvid* (used as the equivalent of *paṭisambhiddā*), and the adjectives *pratisamvedaka* "informing," and *pratisamvedin* "enjoying." Now my own view, is that the North Buddhist Sanskrit texts are founded on *older Pali texts* (the texts in fact of Southern Buddhism), of which they are in some cases in great part *literal translations*.<sup>1</sup> I suppose then that the North Buddhist translators, being fully familiar with the derivatives of *pratisamVID* in the Pali texts before them, and meeting with the isolated form *paṭisambhiddā* used in a sense which implied discriminate knowledge, jumped to the conclusion that it was also traceable to *pratisamVID*, and coined, to represent it, a fem. noun *pratisamvid*, correctly formed according to well-known analogy. I have elsewhere pointed out several other of these North Buddhist adaptations, some of which are very curious and interesting (see art. *Opapātiko*, *Pātimokkham* and Notes on *Dhammapada* in *Journ. Roy. As. Soc.* 1871). The question may possibly be raised as to whether *paṭisambhiddā* can be a dialectic variety of *pratisamvid*. The existence of forms like *paṭisamvedeti* and *paṭisamvidito* is perhaps not of itself necessarily fatal to such a theory; but I may observe that there is in Pali, I think, only one instance of a Sanskrit *mā* passing into (not *mbh* but) *mb*, viz. *sambāhana* = *samvāhana*. In one case a Pali *bh* represents a Sanskrit *ṣ*, *niṭṭhubhati* being the equivalent of *nishthiv*, but the example in no way affects the present argument, onomatopoetic roots like *shthiv* being very unstable in their form, comp. Pali *papphāsa* with *pupphusa*, and the Pali *KHIP*, "to sneeze," with *KSHU*, *KSHIV*, *KSHIB*, *KSHEV*. Lastly, the regular Pali expression for

having attained the four *paṭisambhiddās* is *paḍhinnapaṭisambhido* (Alw. I. xxix; Mah. xxvi, 32, 42), where the root *भिद्* is repeated (I think *paḍhinnā* is here used participially, and not adjectively, the compound meaning "one by whom the analytical knowledges are discriminated," as in such compounds as *parivutthaparivāso*).—I have met once with an adj. *paṭisambhido* "having the *paṭisambhiddās*." At Alw. I. cvii we have *paṭisambhidappatto*, having attained the *paṭisambhiddās* (quoted from an aṭṭh.).

**PAṬISĀMETI** (*caus.*), To set in order, put away [*caus. प्रति + षम्*]. Alw. I. 73. *Sace kiñci pamuttam hoti tam Anandathero paṭisāmeti*, if anything is left behind Ananda puts it away safe (Dh. 247). *Imam kukiṃ paṭisāmessāmi*, where can I put this necklace away? (Ras. 32). *Katabhattakiccā pattactōvaram paṭisāmeati*, having ended their meal, they put away their bowls and robes.

**PAṬISAMHARATI**, To draw back; to fold; to change [*प्रति + ह*]. Dh. 143 (line 13).

**PAṬISAMMAJJATI**, To sweep over again [*प्रति + सम् + ज्*].

**PAṬISAMMODANAM**, Friendly greeting in return [*प्रति + sammodana*]. Dh. 318.

**PAṬISAMO** (*adj.*), Equal to [*प्रतिसम*]. Jāt. 93.

**PAṬISAMVEDETI**, and **-VEDIYATI** (*caus.*), To feel, experience, enjoy, perceive [*caus. प्रति + सम् + विद्*]. *Sukham p.*, to feel bliss or comfort (Jāt. 79). *Añño karoti añño paṭisamvediyati*, one does the action and another experiences (the result, Gog. Ev. 38). P.pr. *paṭisamvediyamāno* (Jāt. 80).

**PAṬISAMVEDĪ** (*adj.*), Experiencing, feeling, enjoying [*प्रतिसंवेदिन्*]. *Rasapaṭisamvedī*, enjoying the taste (Brahmayā S.).

**PAṬISAMVIDITO** (*p.p.p.*), Having informed [*प्रति + सम् + विदित*]. *Pubbe appaṭisamvidito* appears to mean "without first giving warning" (Pāt. 18, 20); comp. *na kho me tam patirūpaṃ so 'haṃ pubbe appaṭisamvidito samaṇassa Gotamassa dasanāya upasaṅkameyyam*, where I think *app-* means "without a previous warning or invitation."

**PAṬISAMYUTTO**, and **-SAÑÑUTTO** (*p.p.p.*), Connected with [*प्रति + सम् + युक्त*]. *Catusacca-paṭisamyutta dhammakathā*, a sermon about the four Truths (Ras. 26, comp. Alw. N. 23). *Khandhā-dipaṭisamyuttaṃ pañham*, questions about the khandhas, etc. (Dh. 259). B. Lot. 332; Dh. 285. *Paṭisaññutto* at F. Jāt. 19.

<sup>1</sup> Burnouf in his *Lotus* has given numerous instances of parallel passages (see pp. 860 and foll.) from North and South Buddhist texts. No one can doubt that one set are translations of the other, and I have difficulty in understanding how any one can believe the Pali to be a translation of the Sanskrit.

**PAṬISAÑCIKKHATI**, To agree with oneself, to consider, revolve a matter in the mind [प्रति + सम् + चञ्]. Gog. Ev. 6. *Iti paṭisañcikkhatī sambādhō gharavāso* (Sām. S. A.).

**PAṬISANDAHATI**, To be re-born, to renew one's existence in another world, to transmigrate [प्रति-सञ्चा]. Gog. Ev. 42, 44.

**PAṬISANDHI** (m.), Entering the womb in a new existence, conception, re-birth, transmigration [प्रतिमंदि]. *Paṭisandhikkhaṇe*, at the moment of conception (Jāt. 54). *Tusitabhavanato cavitvā mātukucchismiṃ paṭisandhiṃ gaṇhi*, vanishing from the Tusita heaven he received a new existence in the womb of an earthly mother (Alw. I. 77, of the Bodhisattva). *Sattānaṃ cutipaṭisandhi*, death and re-birth of beings (Dh. 433). *Paṭisandhivinnāṇaṃ*, consciousness which leads to re-birth (Man. B. 432, see *Paṭiccasamuppādo*).

**PAṬISANDHIKO** (adj.), At the end of a compound as a substitute for last: *appaṭisandhiko* (adj.), that cannot be reunited (Ten J. 87, of a cleft rock); *gaṇhitapaṭisandhiko* (adj.), having obtained conception (Jāt. 51).

**PAṬISAÑKHĀNĀM**, Reflection, contemplation [प्रतिसञ्चा + न]. B. Lot. 649.

**PAṬISAÑKHARAṆĀM**, Restoration, repairs (from *paṭisañkharoti*). Mah. 12, 207; Dh. 370.

**PAṬISAÑKHĀRAṆĀM**, Causing to be repaired (from *paṭisañkhāreti*). Dh. 333.

**PAṬISAÑKHĀRO**, Restoration, repair (from last). Mah. 12, 225.

**PAṬISAÑKHAROTI**, To restore, repair, mend [प्रतिसंस्कु]. Aor. *paṭisañkhari* (Mah. 221, 232). Ger. *paṭisañkhariya* (Mah. 228). Caus. *paṭisañkhāreti* (Mah. 232), *paṭisañkhārāpeti*.

**PAṬISAÑKHĀTI**, To reflect, meditate [प्रतिसञ्चा]. Gerund *paṭisañkhāya* (Cl. Gr. 16, the final *ya* elided for euphony: *paṭisañkhāyāti pacca-vekkhitvā*, Subh.).

**PAṬISAÑKHATO** (p.p. *paṭisañkharoti*), Restored, repaired [प्रति + सम् + कृत].

**PAṬISAÑNUTTO**, see *Paṭisaṃyutto*.

**PAṬISANTHARATI**, To be favourably disposed to, to be interested in [प्रति + सम् + स्तु].

**PAṬISANTHĀRO**, Friendly greeting, welcome, kindness, affection, friendliness [प्रति + संसार]. *Paṭisanthāravutti* (adj.), affectionate, friendly, kind (Dh. 67). *Tumhākaṃ paṭisanthāravasen' amhehi kārīte vihāre dema tumhākaṃ*, in return

for your kindness we give you the monasteries built by us (Mah. 207). *Paṭisanthāraṃ karoti*, to receive or treat with kindness, to give a kind greeting to a friend on meeting him (Ras. 32). *Satthāraṃ n' eva abhivoddetvā na paṭisanthāraṃ katvā*, neither saluting the Teacher nor expressing any pleasure at seeing him (Dh. 98). *Therena saddhiṃ madhurapaṭisanthāraṃ katvā*, having held sweet converse with the therā (Dh. 122). *Katapaṭisanthāro*, having received kindly (Dh. 85; Ten J. 108). *Raññā katapaṭisanthārena . . puṭṭho*, being asked by the king after the usual greeting . . (Dh. 231).

**PAṬISARAṆĀM**, Refuge, help, defence, protector [प्रति + शरण]. Dh. 172, 308; Gog. Ev. 32.

**PAṬISĀRĀṆIYO**, I believe this to be a p.f.p. from the caus. of प्रतिस्मृ, comp. *sārāṇīya*, at Dh. 263 we have *paṭisārāṇīya*. *Paṭisārāṇīyakammaṃ*, or *paṭisārāṇīyaṃ kammaṃ*, is the name of one of the priestly punishments (Dh. 263, and Mah. 16). Vj. says, "It is the fourth of the Saṅghakammās, and is an act of censure whereby a priest who has offended a layman without cause is compelled to ask and obtain his forgiveness."

**PAṬISĀRĪ** (adj.), Trusting in, leaning on [प्रति-सारिन्]. *Khattiyo seṭṭho jāne tasmīṃ ye gottapaṭisārino*, the Kshatriya is best in the estimation of those people who attach importance to lineage (Alw. I. xxxiii). The change of construction is curious, but is not without analogies. Subh. quotes the aṭṭhakathā on the passage thus, *ye gottapaṭisārino ti ye jandā tasmīṃ gottāṃ paṭisaranti ahaṃ Gotamo ahaṃ Kassapo ti*.

**PAṬISĀSANĀM**, A message in return or reply [प्रतिशसन]. Dh. 235.

**PAṬISATTU** (m.), An enemy [प्रतिशत्रु]. Ten J. 29.

**PAṬISĀYANIYO** (p.f.p.), To be tasted or partaken of or enjoyed [प्रति + खादनीय]. *Gilānaṃ bhikkhūnaṃ paṭisāyaniyāni bhesajjāni*, "medicaments fit for the use of sick priests" (Gog. Pāt. 10). Pāt. 81 says, *paṭisāyaniyānīti paṭisāyitabbāni paribhūṇjitabbāni*. For the form comp. *sāyati*, *sāyito*.

**PAṬISEDHANĀM**, Preventing, stopping [प्रति-वैधन].

**PAṬISEDHETI** (caus.), To keep or ward off; to prohibit, prevent, restrain [प्रतिवैधयति]. Mah. 17.

**PAṬISEDHO**, Prohibition [प्रतिवैध].

**PAṬISEVANĀM**, Practising (from next). Pāt. 95.

PATISEVATI, To receive; to practise [प्रति + सेव्].

Dh. 12. *Methunam dhammam p.*, to practise fornication (Kamm. 9, 10).

PATISIBBATI, To sew, embroider [प्रति + सिव्].  
Ab. 315.

PATISIDDHO (p.p.), Forbidden [प्रतिषिद्ध].  
Pát. 85.

PATISOTAM (adv.), Against the stream [प्रति-  
स्रोतस्]. *Paṭisotagámī* (adj.), going against the  
stream, uphill work, difficult (Gog. Ev. 6).

PATISSĀ (f.), Amenability, assent, obedience (?).  
A form *patissa* appears necessary to account for  
the compound *sappatissa* and *appatissa*. From  
this foll. passage sent to me by Subhúti, it appears  
that it is a feminine; *garuṭṭhānīyesu gāraṇasā-  
rajjādivasena patissanā patissā sappatissavapaṭi-  
patti, saha patissayūti sappatisso*. He refers it to  
root श्री, and says it is equivalent to *pratiṣṭhā*.  
I feel entirely in doubt about the word.

PATISSATO (p.p.), Recollecting, thoughtful  
[प्रति + स्मृत्]. Dh. 26. Also occurs in Dhamma-  
cariya S.

PATISSĀVĪ (adj.), Assenting, ready, willing [प्रति  
+ आविष्]. In Sām. P.S. the good servant is  
said to be *kiṅkārapaṭissāvī*, which the comment  
explains as follows, *kiṁ karomi kiṁ karomīti evaṁ  
kiṅkāram eva paṭisunanto vicaratīti kiṅkārapa-  
ṭissāvī*.

PATISSAVO, Assent, promise [प्रतिश्रव]. Ab. 171.

PATISSAYO, A house, dwelling, asylum [प्रति-  
श्रय]. Ab. 206.

PATISUNĀTI, To assent, promise [प्रतिश्रु]. *Sā-  
dhūti paṭisunīvā*, consenting with the words "it  
is well" (Dh. 231, 324; Pát. 107; Ten J. 43;  
Alw. I. 73). Vij. quotes, *yathā sacco hoti evaṁ  
na karoti vassāvāsam paṭisunīvā na gacchati*,  
"... having consented to take up his residence in  
the rainy season he does not go." Aor. *paccasso*  
(B. Lot. 351), *paṭisunī* (Dh. 324). Ger. *paṭissutvā*,  
*paṭisunīvā*.

PATISUNĀ (f.), A widow [पति + शून्य]. Ab. 235.

PATITITHO, A landing place on the opposite  
bank of a river [प्रति + तीर्थ]. Jāt. 17.

PATITO (p.p. *patati*), Fallen; fallen in battle,  
slain; gone, got rid of [पतित]. *Dekapititaṭṭhāne*,  
in the spot where his body fell (in battle, Mah.  
155). *Rakkhaggaṭito*, fallen from the top of  
a tree. *Ōpaṭo patito saro*, an arrow shot from a  
bow (Dh. 57).

PATĪTO, PATITO, and PAṬITO (p.p. *pacceti*),  
Known, established, true; famous; pleased, de-  
lighted [प्रतीत]. Ab. 724, 935; Dh. 13; Mah. 6.  
*Appatito*, displeased (Pát. 4, 5). *Suppatito*, over-  
joyed (Mah. 173). *Patitā assa kammudā*, pleased  
with his exploit (Mah. 45). *Patitarūpo*, delighted.  
The form *patito* is also given in Clough's Dict.

PĀTITO, see *Pūteti*.

PATITṬHĀ (f.), Fixity, strength, resting place,  
stay, help, home, asylum [प्रतिष्ठा]. Ab. 1130.  
*Paṭitṭham labhati*, to get footing, gain terra firma.  
*Alabhaneyyapaṭitṭho* (adj.), in which a firm footing  
cannot be obtained. *Tvaṁ me mahatī paṭitṭhā  
ahosi*, thou hast been to me a mighty refuge (Ten  
J. 120). *Attano kusalam paṭitṭham karohi*, make  
thine own merit thy salvation (Dh. 368). Arhat-  
ship is called the *paṭitṭhā*, "refuge, terra firma,  
haven" in the ocean of Saṁsāra or continued  
existence (Dh. 182). *Paramapaṭitṭhābhāvo*, highest  
state of security, i.e. Arhatship (E. Mon. 263).

PATITṬHAHATI, see *Paṭitṭhāti*.

PATITṬHĀNAM, Fixing, establishment [प्रति-  
ष्ठान]. *Sāsana p. paccantesu*, establishment of  
religion in foreign countries (Mah. 71). *Dhātup.*,  
enshrinement of a relic (Mah. 107). *Mahāvihā-  
rap.*, the setting up or building of the M. (Mah.  
206, comp. 170).

PATITṬHĀPAKO, One who establishes (from *pa-  
titṭhāpeti*).

PATITṬHĀPANAM, Fixing, setting up [प्रतिष्ठा-  
पन]. *Mahābodhip.*, the planting of the great Bo  
tree (Mah. 123).

PATITṬHĀPITĀTĀ (f.), Fact of having been  
established [प्रतिष्ठापित + ता]. Mah. 65.

PATITṬHĀTI, and PATITṬHAHATI, To stand  
fast or firmly, to be established, to fix oneself, to  
be set up, to stay, to be [प्रतिष्ठा]. *Nabhasi ṭṭhitā  
paṭitṭhantu*, poised in the air may they remain  
steady (Mah. 108). With loc. *Sirasmiṁ me pa-  
titṭhātu*, may it settle or fix itself on my head  
(Mah. 106). *Rajje p.*, to succeed to the kingdom,  
lit. to be established in the sovereignty (Ten J. 54).  
*Vihārānaṁ paṇḍasatāṁ tasmīṁ dese paṭitṭhahi*,  
five hundred monasteries were set up in that land  
(Mah. 74). *Bhāriyāya kucchiyaṁ gabbho pa-  
titṭhāsi*, a child was conceived in the womb of his  
wife (Dh. 78). *Arahatte p.*, to be established in  
Arhatship, viz. attain Arhatship (Mah. 173, comp.  
Dh. 99, 231). *Saraṇesu ca silesu ca paṭitṭhāsi*,



stood fast in the three refuges and the duties of the moral law (B. Lot 436). *Sīle patitthāya dinnaddanā mahapphalā hoti*, when a man stands fast in moral practice almsgiving has a great reward, lit. having stood fast (F. Jāt. 53). *Hemamālikacetiye patitthahantiyo* (p. pr. pl. fem.) *dhātā*, the relics which are being enshrined in the H. dagoba (Mah. 108). *Patitthissati sāsanaṃ*, religion will be established (Mah. 98). Aor. *patitthāsi* (Ten J. 54), *patitthahi* (Mah. 80, 81, 173, Dh. 123, pl. *patitthahum*). Fut. *patitthissati* (Mah. 47, 86, 98). Inf. *patitthātum* (Dh. 160). Ger. *patitthāya* (Dh. 435), *patitthahitvā* (Dh. 123). P.p.p. *patitthito*. *Saddhā patitthitā*, firmly grounded faith (Dh. 59). *Mahāpaṭhavi udake patitthitā*, the great earth rests on water (Gog. Ev. 20). *Kuṭumbikassa 'pitusoko apagato puttasoko patitthito*, the landholder's grief for his father ceased, while grief for his son set in (Das. 31). *Mahiyāṅganathāpo 'yam eso evam patitthito*, thus this M. dagoba was completed (Mah. 4). *Patitthitāya tassā dhātuyā cetiye*, when this relic was enshrined in the dagoba (Mah. 108). *Indanile patitthitā*, set in a sapphire (Mah. 179). *Sā gabbhassa patitthitabhāvaṃ űatvā*, she finding she was with child (Das. 22, here *gabbha* means "foetus"). Comp. *Pañcapatitthitam*.—Caus. *patitthāpeti*, to establish, set up, re-establish, fix, plant. *Saraṇesu ca sīlesu patitthāpesi*, establish them in the three refuges and the duties of the moral law (Mah. 6). *Parikāṇāṃ kulāṃ patitthāpessāmi*, I will set up again my fallen family (F. Jāt. 9). *Rajje patitthāpetum*, to re-establish him in his kingdom, restore him to his throne (Ras. 19, 25). *Pabbajjāṃ nāsetvā gihibhāve patitthāpetum*, having cancelled his ordination to restore him to 'he lay state (Subh.). *Ath' assā thero parisamajje parisuddhabhāvaṃ patitthāpesi*, then the thera in the midst of the congregation established her innocence (Dh. 328). *Sayaṃ Tathāgataṃ patte patitthāpesi*, himself put them into Buddha's bowl (Dh. 132). P.pr. ātm. *patitthāpayamāno* (Dh. 78). P.p.p. *patitthāpito*. *Pitarā oparajje patitthāpito*, appointed by his father to the vice-royalty (Dh. 416). *Patitthāpitamattikaṃ sāsanaṃ*, a sealed letter, lit. one to which the clay has been affixed (Dh. 89, 99).

**PATITTHITATTAM**, Fact of being established [पतिष्ठित + लृ]. Mah. 86.

**PAṬIVACANAM**, Answer, rejoinder [प्रतिवचन]. Dh. 232, 243.

**PAṬIVADATI**, To answer, retort [प्रतिवद्]. Dh. 24; Das. 31.

**PAṬIVĀDO**, Retort, recrimination [प्रतिवाद]. Dh. 100, 398.

**PAṬIVĀKYAM**, Reply [प्रतिवाक्य]. Ab. 114.

**PAṬIVĀṆAM**, Opposition, resistance [प्रति + वाञ्].

**PAṬIVĀṆĪ** (adj.), Resisting [next + ण].

**PAṬIVASATI**, To live, dwell [प्रतिवस]. With loc. *Rājagahe p.*, is living at R. (Dh. 121; Alw. I. lxix).

**PAṬIVĀTAM** (adv.), Against the wind [प्रतिवातम्]. Dh. 10, 23.

**PAṬIVATTĀ** (m.), One who answers or contradicts [प्रति + वृत्त]. B. Lot. 396.

**PAṬIVATTAM**, see *Pattam*.

**PAṬIVATTETI**, To roll something against, knock, strike [caus. प्रतिवृत्त].

**PAṬIVATTIYO** (p.f.p.), That can be subverted (from प्रतिवृत्त).

**PAṬIVEDETI** (caus.), To make known, announce, assist [प्रतिवेदयति]. *Upāsakattaṃ paṭivedesi*, announced that he would be a lay disciple of Buddha (Dh. 435).

**PAṬIVEDHO**, Penetration, comprehension, attainment [प्रति + वेध]. Ab. 778. *Maggapaṭivedho*, attainment of or entrance into the Paths (Dh. 123; E. Mon. 427; comp. Mah. 124). Dh. 134; Ten J. 119.

**PAṬIVLBHATTO**, Distributed with partiality or favour [p.p.p. प्रतिविभज्].

**PAṬIVIDDHO** (p.p.p. *paṭivijjhati*), Penetrated, acquired [प्रति + विद्]. Dh. 281; Ten J. 120.

**PAṬIVIDITO** (p.p.p.), Known, ascertained [प्रति + विदित].

**PAṬIVIJJHANAM**, Penetration, comprehension (from next). Dh. 127.

**PAṬIVIJJHATI**, To cleave, split; to penetrate, comprehend, acquire, master, learn [प्रतिविज्]. *Sabbāññātāṇṇaṃ p.*, to attain omniscience (Dh. 118, 320; Alw. I. 77). *Saccāni p.*, to penetrate or realize the Four Truths (Dh. 383). *Silaṃ paṭivijjhi*, split open a rock (Dh. 279). Fut. *paṭivijjhissati* (Dh. 123). P.f.p. *paṭivijjhitaṭṭho* (Dh. 259).

**PAṬIVILAGGITO** (p.p.p.), Stuck, entangled [p.p.p. लग् with प्रतिवि]. Jāt. 20.



**PATIVIMSO**, Portion. Ab. 485; Mah. 62. प्रत्यंश (= प्रति + अंश), *paṭiyaṃsa*, *paṭivaṃsa*, and by attraction *paṭivimsa*; oomp. *divaḍḍha tivaṅgika*.  
**PATIVINETI**, To repress, subdue [प्रति + वि + नी]. Dh. 186.  
**PATIVINODANAM**, Removal (from next).  
**PATIVINODETI** (*caus.*), To remove, dismiss, dispel [प्रति + वि + नुद]. Mah. 199.  
**PATIVIRATI** (*f.*), Abstinence from [प्रतिविरति].  
**PATIVIRATO** (*p.p.p.*), Abstaining from [प्रति + वि + रत].  
**PATIVIRUDDHO** (*p.p.p.*), Opposed, hostile [प्रति + वि + रुद्ध].  
**PATIVISSAKO** (*adj.*), Neighbouring [प्रतिवेश, or प्रतिवेशमन्, or प्रतिवेश + क]. Dh. 242, 268.  
**PATİYĀDETI**, To prepare, make ready, provide [प्रतिधातयति]. *Uphodakam paṭiyādeti*, gets hot water ready (Dh. 106). Of preparing a road for the passage of an embassy by clearing jungle, etc. (Alw. I. 79). Mah. 16. P.p.p. *paṭiyāddito*. *Paṭiyādditaṃ vaṭṭaṃ*, arranged, prescribed or customary ceremonies (Mah. 198). *Sabbo sakkāro paṭiyāddito*, every due attention has been prepared (Dh. 244, 263). *Caus. paṭiyāddpeti*, to cause to be made ready or prepared (Dh. 98, Mah. 26).  
**PATİYATTO** (*p.p.p.*), Prepared, made ready; dressed [प्रति + यत्त]. *Attand paṭiyattena khajjabhojjena*, with food prepared by himself (Mah. 25). *Alaṅkatapaṭiyattasariro mātugāmo*, a woman with her person adorned and dressed up (Ten J. 46, comp. Dh. 79, 309, 352). *Alaṅkatapaṭiyatto*, in glorious array (Jāt. 12). Mah. 170; Pāt. 89.  
**PĀṬIYEKKO**, see *Pāṭiekkō*.  
**PATO**, and **PATAM**, Cloth; a cloth or garment [पट]. Ab. 290; Alw. I. xxi.  
**PĀTO**, Falling, fall; a cast, throw; discharge [पात]. *Majjhimaṃsa purisaṃsa leḍḍupāto*, distance a clod can be thrown by an ordinary man (Pāt. 66). *Asanipāto*, thunderbolt. *Vāripāto*, in pour or out-pour of water, body of water introduced into a reservoir or lake.  
**PĀTO**, and before a vowel sometimes **PĀTAR** (*adv.*), At dawn, early, to-morrow morning [प्रातर]. Ab. 1152; Das. 6. *Pāto 'va*, or *pāto yeva*, just at dawn, in the early morning (Alw. I. 76; Ten J. 51, 118; Mah. 138). *Pāto 'va gantvā passissāma*, we'll go and see him the first thing to-morrow morning (Dh. 88).

**PATODAKAM**, Poking or tickling [from *caus. प्रतुद*]. Pāt. 15, 90.  
**PATODO**, A goad [प्रतोद]. Ab. 448; Mah. 167; Dh. 199. *Rathapatodo*, a chariot goad, viz. a goad such as a charioteer uses (Mah. 68).  
**PATOLO**, A species of cucumber, *Trichosanthes Dioca* [पटोल]. Ab. 595.  
**PATTABBO**, and **-BBAKO** (*p.f.p. pāpūṇāti*), Attainable [प्राप्तव्य]. Mah. 20.  
**PATTACĪVARAM**, Bowlandrobe [पात्र + चीवर]. Mah. 4; Dh. 105, 237.  
**PATTADHAMMO** (*adj.*), One who has obtained or mastered the Truth [प्राप्त + धर्मे].  
**PATTAGĀHO** (*adj.*), Holding a bowl [पात्र + ग्राह]. Sen. K. 468.  
**PATTAKALLAM**, Timeliness, seasonableness [प्राप्तकाल + य]. *Yadi saṅghassa pattakallam*, if the Assembly or Chapter is ready, lit. "if there is seasonableness to the Assembly" (Kamm. 29; Pāt. 1, 2).  
**PATTAKĀLO**, Right moment, seasonable time [प्राप्तकाल]. Att. 207.  
**PATṬAKO**, A cloth [पटुक]. Mah. 22.  
**PATTAM**, A wing; a leaf or petal [पत्र]. Ab. 543, 627, 936; Dh. 71, 191. *Pattapakkaḍḍhara*, bearing leaves and fruit (Mah. 204). *Phala-pattāni*, fruit and leaves (Mah. 108). *Macchika-pattam*, a fish's scale (see *Sakadūgāmi*).  
**PATṬANAM**, A port, seaport [पटुन]. *Paṭṭana-gāmo*, a seaport town or village (F. Jāt. 3, *paṭṭa-naggāmo* at Mah. 51). Mah. 46, 55, 110, 123.  
**PATTANGAM**, Red sandal [पत्राङ्ग]. Ab. 301.  
**PATTĀNĪKAM**, Infantry [पत्ति + अनीक]. Ab. 383.  
**PATTAPINDIKANGAM**, This is the sixth Dhu-taṅga precept, and enjoins "eating from one vessel only" (E. Mon. 99). Clough says in his Sinh. Dict., "an ordinance of the Buddhist priesthood which enjoins the eating out of one dish only." See B. Int. 308. Sansk. पात्र + पिण्ड + अङ्क.  
**PATTAPŪRO**, A bowlful [पात्र + पूर]. Pāt. 14.  
**PATTAPUTAM**, A small basket made of leaves [पत्र + पुट]. Dh. 268.  
**PATTAYĀNO**, A bird [पत्र + यान]. Ab. 625; Alw. N. 105.  
**PATTEYYO** (*adj.*), Obtainable [प्राप्त + एव]. Sen. K. 476.  
**PATTHANĀ** (*f.*), Desire, request, prayer, aspiration,

hope, resolve [प्रार्थना]. Ab. 426. *Patthanaṇi pattheti*, to put up a prayer (Dh. 252). *Patthanaṇi labhati*, to obtain one's desire (Ten J. 113). *Patthanaṇi karoti*, to pray. With dat. *Aggaśāvakaḥāvāya patthanaṇi karimsu*, prayed for the post of chief disciple (Dh. 130). With *iti* (Dh. 78, 134).

**PATTHĀNĀM**, Setting out, departure, march of an army or assailant; origin, cause [प्रस्थान]. Ab. 395, 1122. *Patthānappakaraṇaṁ*, "Book of Causes," name of the last book of the Abhidhamma. This work I have examined; it is of great extent and consists of a string of metaphysical sentences or propositions, of which the following is an average specimen, *nahetudhammaṇi paṭicca hetudhammo uppajjati nahetupaccayā vicikicchāsahagato uddhaccasahagato khandhe paṭicca vicikicchāsahagato uddhaccasahagato moho*, which I venture to translate as follows, "from a thing which is not a cause a thing which is a cause takes its rise, springing from a non-cause: out of the Skandhas which are based on doubt and pride arises Ignorance based on doubt and pride."

**PATTHAPETI** (*caus.*), To set going, set on foot, establish, furnish, provide [प्रस्थापयति]. *Tassa Dhammiko ti vohāraṇaṁ patthapesi*, provided for him the appellation Dhammika (Att. 195, comp. 200). *Bhikkhūnaṁ bhattaṇaṁ patthapesi*, provided food (maintenance) for the priests (B. Lot. 436). *Ārakhaṇaṁ patthāpetvāna*, having provided defence (Mah. 241). *Sālaṇaṁ patthapesuṇa*, provided or instituted the hall (Dh. 188). *Vipassanaṇaṁ p.*, to enter on or acquire, lit. to set going, supernatural insight (Dh. 255). Aor. 3rd pl. *patthapayimsu*.

**PATTHARATI**, To spread, strew; to overspread, pervade [प्र + स्तृ]. *Jālaṇaṁ p.*, to spread a net (Dh. 94). *Celaṇaṁ p.*, to lay a cloth down (Dh. 324). *Ayam pi kathā sakalaṁ jambudīpaṇaṁ patthari*, and this report spread over the whole of India (Dh. 299, comp. 353).

**PATTHARO**, A flat surface [प्रस्तर], *Silāpattharo*, a slab rock (Att. 210).

**PATTHATO** (*p.p.p. pattharati*), Spread, stretched [प्रस्तृत]. *Upari lohajālaṇaṁ patthataṇaṁ*, above was spread an iron network (Dh. 219). Dh. 338.

**PATTHĀVANĀ** (*f.*), A dramatic prologue [प्रस्तावना]. Att. 198.

**PATTHĀYA** (*ger.*), Setting out from, beginning from, since, after, from [ger. प्रस्था]. This is a

gerund used adverbially like *āgamma drabbha, nissāya*, etc. With abl. *Tato patthāya*, from that time, thenceforward (Das. 3; Ten J. 37; F. Jāt. 3, 6, 19; Dh. 157). *Iti p.*, from this time forth, henceforth (Ras. 30). *Pavittakālati p.*, from the time of entering (Alw. I. 74). *Ādito p. vācetaṇaṁ*, to read it from the beginning (Alw. I. 80). *Pādanīyato p. oloketi*, looking out from between their feet (Dh. 314). As the second part of a comp. *Ajjapattāya*, from this day forth (Alw. I. 74). *Kaddapattāya*, since when?

**PATTHETI**, To wish for, aspire to, pray for [प्रार्थ]. *Sampattiṇi patthayamāna mayā saddhiṇa āgacchantu*, let those who want to get on in the world come with me (Dh. 157). *Patthesi mokkhaṇaṁ*, prayed for salvation (Mah. 25). *Patthehi mama puttataṇaṁ*, pray to become my son (Mah. 132). Dh. 131, 278, 343, 411. P.f.p. *patthiyo*, that ought to be desired or prayed for (Dh. 96). P.p.p. *patthito*. *Patthitapatthanaṁ*, a prayer offered (Dh. 251). *Patthitapatthano* (adj.), one by whom a prayer is put up (Dh. 236). Ten J. 50.

**PATTHIVO**, A king [पार्थिव]. Ab. 333.

**PATTHO**, A weight and measure of capacity = four Kuḍubas; a table-land on the top of a mountain [प्रस्थ]. Ab. 482, 607, 1044. *Patthodanaṇaṁ*, a prastha of rice (Dh. 165).

**PATTHO** (adj.), Secluded, solitary [प्रास्त]. Dh. 34, 80, 346.

**PATTI** (*m.*), A foot soldier; going, walking [पत्ति]. Ab. 359, 377, 1012. *Pattihī anānako*, not deficient in infantry (Mah. 155).

**PATTI** (*f.*), Obtaining, acquisition, attainment, gain, advantage [प्राप्ति]. Ab. 1012. *Rajjapatti*, accession to the throne (Mah. 127). *Arahattapatti*, attainment of Arhatship (Mah. 13; Dh. 278). *Yogakkhemassa pattiya*, for the attainment of the highest bliss (Ten J. 30). Patti in the sense of "the highest gain" is used to designate Arhatship (Kh. 8), and perhaps also Nirvāṇa, e.g. see Mah. 20, *pattapattābbakā*, which I think means "to whom Nirvāṇa was attainable." Patti is sometimes used for the merit, gain, advantage or prospective reward of a good action, and this merit may be transferred by supererogation to another by an exercise of the will. The foll. are instances of this use of the word: *Ahaṇa te ito pattiṇaṁ dammi*, I make over to you the merit obtained by this action (of obtaining food for the Paccekabuddha, Dh.

161. *Imasmim me piṇḍapāte sāmīdā patti dinnā*, the reward of (lit. in) this almsgiving has been made over by me to my master (Ditto). *Mayhaṃ mātupitunnam imasmim bhāṇe pattiṃ dammi*, I transfer to my parents the merit contained in this act of preaching (Dh. 402). *Sāmaṇerena dinnapattiṃ anumodāmi tūta*, my son, I am thankfully enjoying the reward of the merit made over to me by you when a novice (Dh. 402). *Ita tesam petānaṃ dībhannapānaṃ sampajjātūti pattiṃ adāsi*, he made over to them his own merit, saying, from this good work of mine (viz. the *mahādāna*) may celestial food and drink fall to the lot of these pretas (Dh. 130). Subh. informs me that *patti-anuppaddānaṃ* (see *Puñño*) means this gift or transference of merit to another. He says it is also called *pattidānaṃ*; and quotes from a comment, *attanā katvā iminā dānādānaṃ mayā upacitaṃ puññaṃ ahaṃ tumhākaṃ dammi tunhe anumodantu itī matassa vā jīvanatassa vā yassaci puññadānaṃ*, it is the transference to any one, living or dead, of merit wrought by oneself, saying, "I give to you the merit laid up or acquired by me by this act of almsgiving, etc., may you reap the benefit of it."

**PATTĪ** (m.), An arrow [पत्तिन्]. Ab. 388.

**PATTIKĀ** (f.), A slip, tablet; a bandage, ribbo. [पट्टिका]. Of a strip of palm leaf (Alw. I. 103). Kh. 26; Pāt. 91. *Pattikamoṇḍaka*, evidently means a mattress to sleep on, as opposed to a couch with legs (Jāt. 91).

**PATTIKO** (adj.), Going on foot [पत्तिक]. Dh. 231.

**PATTIPATTO** (adj.), Having obtained the highest gain [प्राप्ति + प्राप्त]. Kh. 8. See *Patti*.

**PATTO** (p.p.p. *pāpuṇāti*), Obtained, reached; having reached [प्राप्त]. Ab. 753, 936. *Pattabalo*, having obtained an army, lit. by whom a force has been obtained (Mah. 210). *Patto sambodhiṃ*, having attained Buddhahood (Mah. 2). *Patto 'smi vā jattam*, I have obtained sovereignty (Ras. 16). *Arahattam Mahinda so patto*, this M. attained Arhatship (Mah. 37). *Tattha patto*, arrived there (Mah. 24). *Mukhappattam eva bhāṇati*, he says whatever comes into his head. *Jīvitakkhayaṃ patto* has met with his death (F. Jāt. 18). *Ratikkhaye patte*, when dawn has come (Jāt. 19). *Sukhappatto*, happy, lit. having come to happiness (Dh. 402). *Somanassapatto*, joyful (Ras. 24). *Thāmapatto*, strengthened, established (Jāt. 7).

**PATTO**, A bowl, especially a Buddhist monk's

begging-bowl or alms-bowl [पात्र]. Ab. 439, 443, 457, 936. *Pattacāraṃ*, bowl and robe (Dh. 82).

**PATTO**, A strip, slip, riband, tablet, plate, slab; a cloth, bandage, turban [पट्ट]. *Suvaṇṇapatto*, a gold plate or tablet to write upon (Das. 24; Jāt. 9; Ten J. 51; Mah. 162; Alw. I. 76; Dh. 417<sup>1</sup>). *Lohapatto* or *lohamayo patto*, a brass plate (Mah. 142, 169). *Silāpatto*, a stone slab used as a garden scat (F. Jāt. 48, it is probably in this connection that *patto* is said in the Sansk. dictionaries to mean "chair"). *Sisaṃ dukūlapattena vethayitvā*, having wrapped his head with a turban of fine cloth (Mah. 139). *Uṇhīsapatto*, turban cloth (Att. 198).

**PATTODAKAM**, Water to wash a bowl with [पात्र + उदक]. Pātrasodhanajala (Subh.).

**PATTUM**, see *Pāpuṇāti*.

**PATTUNNAṀ**, Wove silk cloth [पत्तोरण]. Ab. 291; Jāt. 43.

**PAṬU** (adj.), Sharp; skilful; sensible, wise; healthy [पटु]. Ab. 721, 926. *Apāṭu*, unskilful (Ab. 892). With loc. *Paṭu hoti mahāmuniṇo vacane*, is versed in the word of the great sage (Alw. I. ix).

**PĀTU**, and before a vowel **PĀTUR** (adv.), Evidently, manifestly [प्रादुस्]. Ab. 1200. For its use in composition with भू and छ, see next articles.

**PĀTUBHAVATI**, To become visible or manifest, to appear, to arise, to spring into existence [प्रादुर्भू]. *Gihiliṅgaṃ antaradhāyī pabbajitāṅgaṃ pāturalosi*, the characteristics of a layman (e.g. long hair, white robes) disappeared, and the characteristics of a monk (e.g. shaven head, yellow robes, the begging bowl) manifested themselves in their stead (Ten J. 120). Fut. *patubhavissati* (Jāt. 63). *Avaggaho pāturalosi*, a drought arose (Att. 209). Imperat. *pātubhavatu* (Ten J. 19). Aor. *pāturalosi* (Dh. 204, Gog. Ev. 8), pl. *pāturalhesuṃ*. Also aor. *pātubhavi* (Dh. 206, 207). Ger. *pātubhavitvā* (Att. 204). P.p.p. *pātubhāto*, manifested, sprung into existence, arisen (Dh. 207).

**PĀTUBHĀVO**, Skill [पटु + भाव].

**PĀTUBHĀVO**, Appearance, manifestation, apparition, arising [प्रादुर्भाव]. Gog. Ev. 15, 20.

**PATUJJA** (ger.), Having struck off [ger. प्रतुद्]. Ras. 7.

**PĀTUKARAṆAM**, Production, manifestation [प्रादुष्करण]. Dh. 307.

<sup>1</sup> One of these is in the India Office, a long strip or ribbon of solid gold, written upon, and rolled up like a Jewish scroll.

PĀTUKAROTI, To produce, manifest [पादुक].

*Kapañ ca dosañ ca appaccayañ ca p.*, exhibits wrath and hate and discontent.

PĀTUM, see *Pivati*.

PĀTUR, see *Pātu*.

PATVĀ, see *Pāpavāti*.

PĀVĀ (*f.*), A city of the Mallas, near Rājagaha [पावा]. B. Lot. 486.

PĀVACANAM, The word of Buddha, the holy Scriptures [प्रवचन]. Ab. 878. *Kassapasammā-sambuddhassa pāvacaṇaṃ* the discourse or word of the supreme Buddha Kassapa (Alw. I. cxxiv). *Pāvacaṇaṇṇasāṇi*, the path to the scriptures. *Attha-satthukaṇi pāvacaṇaṇi ti maññamāna*, imagining that the blessed word of our Master is a thing of the past (Br. J. S. A.). *Yo ātumaṇaṃ sayam eva pūva itī pīli dissati ettha pana pa-saddo upasārgo dighaṇi kutvā vutto, pāvadati pāvacaṇaṇi ti dāsi viya* (Yātr, quoting Saddanīti).

PĀVADATI, To speak out, express [प्रवद]. *Pūtiṇi pāvadanto*, giving expression to his joy (Dh. 97). Aor. *pāvadi* (Dh. 96).

PAVADDHATI, To grow, increase [प्रवृद्ध]. Dh. 60, 63; Alw. N. 36. P.p.p. *pavuddho*, grown, large (Ab. 1009; Kh. 27).

PAVĀDĪ (*m.*), A disputant [प्रवादिन]. Mah. 250.

PAVĀDO, Disputation, litigious language, defamation [प्रवाद]. Ab. 1055.

PAVAHANAM, A ship's boat [प्रवहण]. Ab. 668.

PAVĀHETI (*caus.*), To cause to be carried by a stream [*caus.* प्रवह]. *Nerañjarāya nadiyā suvaṇṇapātīm pavāhetvā*, having made the golden bowl float on the river N. (Dh. 118). Jāt. 24 (to wash away).

PAVĀHO, Current, stream; course or stream of action, occupation [प्रवाह]. Ab. 768, 961; Att. 210.

PAVAJJATI, To be played or sounded (of music) [from प्रवद]. Mah. 116. *Pavajjayimsu* at Jāt. 64.

PĀVAKI (*m.*), An epithet of Skanda or Kārttikeya [पवकि]. Sen. K. 388.

PĀVAKO, Fire [पावक]. Ab. 33; Dh. 13, 25.

PAVAKKHATI (*fut.*), He will tell, declare, recite [fut. प्रवच]. Mah. 1; Ten J. 119.

PAVĀLO, and -LĀM, A sprout or germ [प्रवाल]. Ab. 907.

PAVĀLO, and -LĀM, Coral [प्रवाल]. Ab. 490, 491, 907; Dh. 236; Mah. 179, 211. *Pavālapādukaṃ phalīkamhi patitthitam*, a pair of slippers carved

out of coral set on a crystal pedestal (Mah. 164).

*Pavālamayo*, made of coral (Alw. I. 79; Mah. 179).

PAVANAM, Side of a mountain, declivity, height [प्रवण]. Jāt. 28 (Subh. suggests it may be *upavanam*, Himavanta is meant). Comp. *पोष*.

PAVANAM, PĀVANAM, Purification; winnowing of grain [पवन, पावन]. Ab. 773; Sen. K. 525.

PAVANO, Air, wind [पवन]. Ab. 37.

PAVĀRANĀ (*f.*), Invitation; prohibition; name of a certain festival [प्रवारण]. Ab. 1005. *Punapavāraṇā*, renewed invitation, *niccapavāraṇā*, permanent or standing invitation (Pāt. 15). *Pavāraṇaṃ pavāreti*, to make an offer, proffer an invitation. *Pavāraṇā* is the name given to the festival held at the termination of the Buddhist *vassa* or Lent (Dh. 84; Mah. 39). It was inaugurated by a saṅghakamma (Pāt. xl, 73). It was an occasion for giving presents to the priests (Mah. 123, 212), and for religious processions (Mah. 241). It appears only to last one day (Pāt. 27; Mah. 241).

PAVĀRETI (*caus.*), To cause to choose, to give a person his choice, to invite, to offer; to join in the *pavāraṇā* festival [प्रवारयति]. *Bhesajjaṃ karissāmi pavāresi*, offered to prescribe for them, lit. offered saying, I will make medicine for you (Dh. 81). *Na nu vejjen' amhā pavāritā*, did not the doctor offer us his services? lit. were we not invited by the doctor? (Dh. 82). *Nimantitā vā pavāritā vā*, asked or invited (to take food, Pāt. 108). With instr. of the thing offered, *Bahūhi cīvarehi pavāreyya*, should offer him a number of robes (Pāt. 8, 78). *Puna pi maṃ vadeyyāthāti pavāretabhaṃ eva*, he ought even to invite criticism, saying, Tell me (if I do wrong) again (Dh. 271). *Atthārasasu bhāsasu katurabhāsāya kathemi iti pavāresi*, he gave them their choice saying, In which of the eighteen languages shall I speak (Alw. I. cvii). *Vuttharasso pavāretvā*, having passed through Lent, and celebrated the Pavāraṇā (Dh. 119; Mah. 104; Jāt 29, line 6).

PAVARO (*adj.*), Chief, best, noble, excellent [प्रवर]. Ab. 694; Dh. 74; Mah. 4.

PAVĀRO, Woollen cloth [प्रवार]. Pāt. 87.

PĀVĀRO, A cloak or mantle [पावार]. Ab. 262.

PAVĀSĪ (*adj.*), Living abroad or away from home, absent [प्रवासिन]. Dh. 39.

PAVĀSO, Absence from home, foreign residence [प्रवास]. Pāt. 82.

PAVASSATI, To rain [प्रवृत्]. Aor. *pāvassi* (Dh. 233; Mah. 68, 230), *pavassittha* (Mah. 119, 254).  
*Pavassa deva*, rain on, oh cloud (Dhaniya S.).

PAVĀTI, To diffuse a scent [प्रवा]. *Sabbā disā sappuriso pavāti*, the righteous man breathes fragrance on every-side (Dh. 10).

PAVĀTAM, A draught of air, breeze [प्रवात].

PAVATTĀ (m), One who informs, points out [प्रवृत्]. Dh. 14.

PAVATTANAKO (adj), Bringing about, producing, promoting [प्रवर्तन + क]. Dh. 208.

PAVATTANAM, Behaviour, conduct, procedure [प्रवर्तन]. Att. 194.

PAVATTATI, To arise, begin, take place; to start, set out; to roll or flow onwards; to become, be, exist; to go on, to proceed, to be kept up [प्रवृत्].  
*Mahānadi pavatti*, a great river arose, or was set going (F. Jāt. 5). *Mayi asante 'jia lohitanadi pavattissatha*, but for my presence this day a river of blood would have been set flowing (Dh. 352).  
*Akkhhi assini pavattimsu*, the tears began to flow from her eyes (Dh. 329). *Khīradhārā pavattimsu*, streams of milk began to flow (Jāt. 68). *Jayādo pavattatha*, a shout of victory arose, or was set up (Mah. 156). *Unname udakam raṭṭam yathā ninnam pavattati*, as water rained on a height flows down to the valley (Kh. 12). *Celukkhepasahassāni pavattimsu samantato*, thousands of wavings of cloths went on on all sides (Mah. 113). *Sattāhuṃ pavattati tam chanaṃ*, that festival is kept up, or goes on, for a week (Mah. 49). *Dvādasā vassāni pavattisanti*, twelve years will pass (Das. 2). *Devatthi anekāhi piṇḍa nekā pavatti*, "innumerable offerings were kept up by innumerable devas" (Mah. 116). *Sīhalatṭhakuthā . . Sīhaleṣu pavattati*, the Sinhalese commentary is extant among the Sinhalese (Mah. 251). *Kasikammaṃ na ppavattati*, the ploughing does not get on, or no ploughing goes on (F. Jāt. 9). *Avicchinno pavattatu*, let it continue unimpaird (Att. 216). *Bhūṣā vedanā pavattimsu*, severe pains set in (Dh. 279). *Idāni pavattamānaṃ kammaṃ*, merit now going on. viz. now being accumulated (Kh. 28). *Sādhukārasahassāni pavattimsu*, thousands of cheers arose, or went on (Dh. 256). *Dibbāni saṅgītāni pavattanti*, celestial hymns arise. P.p.p. *pavatto*.

PAVATTATI, To revolve, whirl round [प्रवृत्]. Jāt. 26.

PAVATTETI (caus. last), To cause to arise, or to flow onwards, or to proceed, to set going, set on foot, establish, produce, make, originate, begin [प्रवर्तयति]. *Mahoggaṃ pavattetvā*, producing a great flood (F. Jāt. 3). *Lohitanadim p.*, set flowing a river of blood (Dh. 224, 361). *Mahāddāma p.*, to set abundant almsgiving going, to carry on almsgiving on a great scale, to keep open house for the priesthood (Mah. 133, 214; Dh. 136). *Pītārāma pavattesi janassa*, provided breakfast for the people (Mah. 117). *Vinichayaṃ pavattesi*, "re-established the administration of justice" (Mah. lxxxvii). *Mettam p.*, to keep up friendly feelings (Dh. 172). *Devamānusa sādhuṃ pavattesuṃ*, angels and men raised a shout of sādhū (Mah. 100). *Dhammacakkaṃ p.*, to set on foot the supremacy of the Truth, to inaugurate the reign of Law (Dh. 119). *Dibbasāṅgātāni pavattayimsu*, set up celestial chants (Jāt. 70). *Tattha pavattayi nijakkīyakammaṃ*, thereby he regulated, lit. kept going his actions (Att. 192). *Āmbhīraṃ mātikaṃ pavattesi*, made or ran a deep channel (L. de Zoysa). *Mahāādaṃ p.*, set up a great shout (Jāt. 17). *Celukkhepāddāni pavattetvā*, keeping up wavings of cloth and other manifestations of delight (Jāt. 54).

PAVATTETI (caus. pavattati), To throw back, to turn aside, to set rolling, to roll [प्रवर्तयति]. *Tesaṃ pādamūle pavattento roditvā*, throwing himself at their feet and weeping (Dh. 85, 88, 142; one would expect the ātmane, and in one instance I have met with *pavattayamāno* in this phrase: it is possible that I ought to render it "rolling himself"). *Dabbasambhāraṃ patantam hatthipittṭhiyaṃ bhāhāni paharitoṇa Nandamitto pavattayi*, N. pushing with his arms the mass of masonry which was tottering over the elephant's back turned it aside, or as Turnour says "hurled it inwards" (Mah. 153). *Aparāparaṃ pavattentassa*, though I wander up and down, lit. turn backwards and forwards (Dh. 86).

PAVATTI (f), Flow onwards; goings on, affairs, occurrence, incident, proceeding; news, tidings; practice, conduct; beginning, setting on foot, establishment; being, existence [प्रवृत्ति]. Ab. 113, 768, 1053. *Nagarassa pavattim pucchitvā* having questioned them on the affairs of the city (Alw. I. 73). *Tam pavattim nivedayuni*, related the matter (Mah. 41, 205). *Rājā tam pavattim sutvā*, the

king having heard of this incident (Dh. 187). *Tam pavattim disvā*, having witnessed this incident (Jāt. 66). *Yāva tassā pavattim na supāma*, as long as we hear no news of her (Dh. 157). *Anurādha-pure kā pavatti*, what's going on at A.? or what's the news at A.? (Att. 214). *Sāsanaṣṣu pavattim karoti*, to effect the establishment of his religion (Mah. 88). Sām. S.A. explains *vijita* as *dṛṣṭa-pattideso*, regions in which the royal authority exists. *Appavatti*, not going on, cessation, non-existence, annihilation (this is one of the epithets of Nirvāṇa). *Taṇhārajju sutthuhatā chinā ap-pavattikathā*, the thread of Desire is thoroughly destroyed, cut off, reduced to nothing (Par. A.).

**PAVATTITO** (p.p.p. *pavatteti*), Set going, established, made [प्रवर्तित]. *Pavattitāni assāni*, tears set flowing (Dh. 336). *Mayā pavattitaṃ dhammacakkam anupavattento*, establishing after my example (or under me, as my vicegerent) the Supremacy of the Faith first established by me (Dh. 134). *Tattha tattha Bhagavatā pavattitā pakinnakadesaṃ*, miscellaneous discourses delivered here and there by Buddha (Vij.). *Aṭṭhānariyavohādravasena yā pavattitā vācā*, speech uttered in accordance with the eight unworthy practices (Ab. 122). *Mahārāṇaṃ mahāddānaṃ pavattitaṃ*, "a sumptuous alms-offering had been kept up" (Mah. 196).

**PAVATTO** (p.p.p. *pavattati*), Starting, proceeding, setting out, begun, set on foot; kept going, kept up, going on, being, existing; settled, fixed [प्रवृत्त]. *Pavattavaradhammacakko*, by whom the glorious Reign of Law was established or begun (Dh. 119). *Satataṃ pavattakāyikacetāsikaviriyaṃ*, by whom bodily and mental vigour is constantly kept up (Dh. 180). *Evamvidhe vasse pavatte pi*, even while such a torrent of rain was going on (Att. 211). *Parammukhā pavatto*, starting or proceeding in the opposite direction (Att. 194). *Evam assā puttanaṭṭasattānaṃ vasaṇa pavattāni visādhikāni cattāri satāni aṭṭha ca paṇasakassāni ahesuṃ*, thus her family consisted of 8420 souls proceeding from her, or by descent from her, as sons and grandsons (Dh. 246). *Mahāsammatavaṃsamhi asambhinne pavattasāñjāto*, born by descent in the unbroken line of M. (Mah. 9). *Evampavatto*, so being, of such a nature or description. *Idaṃ no viriyena pavattam*, we owe this to our energy, lit. this exists or is done by our energy

(Sām. S.A.). *Pavattaphalabhojano*, "an inveterate vegetarian" (Vij. lit. one who keeps fruit-food going). With loc. *Cīvarādisu pavattasineho*, affections set on dress and other vanities (Dh. 410).

**PAVĀYATI**, To be wafted abroad (of a perfume) [प्रवा]. Jāt. 18.

**PAVECCHATI**, To give (Subh.) *Chaḷabhiññā p.*, gives them the six Abhiññās (Jāt. 28).

**PAVEDETI** (caus.), To make known, tell, utter [प्रवेदयति]. Dh. 28. *Tuṭṭhiṃ p.*, to express one's joy (Dh. 99). P.p.p. *pavedito* (Dh. 15, 50).

**PAVEDHATI**, To tremble [प्रव्यथ]. Dh. 315; Att. 205, 219. P.pr. *pavedhamāno* (Jāt. 26, 59).

**PAVEKKHATI**, see *Pavisati*.

**PAVENI** (f.), A long braid of hair; a coloured woollen cloth used for a saddle or housings; series, succession line; tradition, custom, usage [प्रवेणि]. Ab. 258, 1053. *Paveṇirajjaṃ*, kingdom handed down from father to son, ancestral throne (Dh. 212; Ten J. 30). *Nijassissappaveṇi*, "successive generations of his pupils." *Anukkamāgataṃ paveṇiṃ avindento*, without subverting customs handed down from generation to generation (Pāt. 30). *Amhākaṃ paveṇiyā* (instr.), in accordance with our custom or tradition (Dh. 349). *Porāṇakapaveṇiyā*, according to ancient usage. *Paveṇipotthakaṃ*, "Book of Precedents" (Alw. I. 99, comp. 112). *Paveṇidhammo*, hereditary nature, constitutional qualities (Ten J. 39).

**PAVESANAM**, Entrance [प्रवेशन]. Dh. 139; F. Jāt. 2.

**PAVESETI**, see *Pavisati*.

**PAVESO**, Entrance [प्रवेश]. Pāt. 66; Mah. 28, 153, 240.

**PĀVEYYAKO** (adj.), Belonging to Pāvā [पावा + एय + क]. B. Lot. 486.

**PAVIDHĀTUṀ** (inf.), To place, appoint [inf. प्रविधा]. Mah. lxxxix.

**PAVICAYO**, Investigation [प्रविचय].

**PAVIJJHATI**, To throw down [प्रव्यथ], P.p.p. *pavidho* (Dh. 144).

**PAVĪNO** (adj.), Clever, skilful [प्रवीण]. Ab. 720.

**PAVĪRO**, Heroic; best [प्रवीर].

**PAVISANAM**, Entrance (from next). Dh. 315.

**PAVISATI**, To enter (with acc) [प्रविश]. Aor. *pāvisi* (Dh. 81, 84; Mah. 153, pl. *pāvisuṃ*, 151), *pāvisi* (Dh. 84, 324). Fut. *pavekkhati* (Mah. 153). Inf. *pavisituṃ* (F. Jāt. 12). Ger. *pavissa* (Dh. 23), *pavisitvā* (F. Jāt. 12; Mah. 135). P.p.p. *paviṭṭho*,

having entered (with acc., Das. 45; Dh. 67; F. Jât. 57; Alw. I. 74). Caus. *paveseti*, *pavesāpeti*, to cause to enter, to introduce, insert (Dh. 359; Ten J. 114). *Satthāraṃ anto pavesetvā*, having brought the Teacher into the house (Dh. 324). *Udakaṃ pavesetvā*, having dragged him under the water (Dh. 304). *Ummaggena jalaṃ tattha pavesesi*, by means of an aqueduct admitted water into them (Mah. 222). *Mahābodhiṃ uttarena dvārena pavesiya*, having introduced the Bo tree into the city by the north gate (Mah. 118). With two acc. *Puraṇi therāṃ pavesayi*, introduced the thera into the city (Mah. 82).

PAVISSILESO, Separation [प्रविशेष]. Ab. 765.

For the doubled s comp. *vissajjeti*, *okkassa*, *niggaṇhāti*, *sakkuneyya*, *sassirika*, *upakkilesa*, etc.

PAVITTHO, see *Pavisati*.

PAVITTO (adj.), Pure [पवित्र]. Ab. 442, 698.

PAVIVEKO, Retirement, solitude, seclusion [from प्र + वि + विच्]. Das. 38; Dh. 37; Mah. 121; B. Lot. 461. *Pavivekakkhamo assamo*, a hermitage fitted for solitude (Jât. 8).

PAVIVITTO (p.p.p.), Separated, detached, retired, secluded [प्रविविक्त]. Dh. 594.

PAVO, Purification, winnowing grain [पव]. Ab. 773.

PAVUCCATI (pass.), To be spoken of, to be called or termed [pass. प्रवच]. Pres. 3rd pl. *pavuccare* (Mah. 120). *Muni tena pavuccati*, the muni is (so) named on that account (Dh. 47). With *iti*: *Navanītamattikā ē esā-sukhumattā pavuccati*, it is called "Butter-clay" from its fineness (Mah. 169, comp. Dh. 46).

PAVUDDHO, see *Pavaddhati*.

PĀVUSO, The rainy season; a sort of fish [प्रावृष]. Ab. 80, 671.

PĀVUSSAKO (adj.), Belonging to the rainy season [प्रावृष + क]. Jât. 98.

PAVUTTO (p.p.p.), Spoken to, told [प्र + उक्त]. Ras. 35.

PĀYAKO (adj.), One who drinks [पायक]. *Khīrapāyuko dārako*, a suckling (Dh. 224). Dh. 272.

PĀYAM, = *pi ayaṇ*.

PAYĀMO, Length [प्रयाम]. Att. 210.

PĀYĀSO, Rice boiled in milk, milk-rice, rice porridge [पायस]. Ab. 418; Dh. 178, 269; Mah. 135; Jât. 50, 68. The form *pāyasa* I have only met with at Mah. 196, 220, where we have *madhupāyasa*, metri causa.

PAYĀTI, To go, proceed, advance [प्रया]. Aor.

*pāyāsi* (Dh. 162, 194, 335), pl. *pāyimsu* (Ten J. 54; Dh. 352).

PAYATO (p.p.p.), Pure [प्रयत्]. Ab. 442.

PAYĀTO (p.p.p. *payāti*), Gone, departed [प्रयात]. Mah. 126.

PĀYETI, see *Pivati*.

PĀYĪ (adj.), Drinking [पायिन्]. At the end of a compound, *majjapāyī*, one who drinks intoxicating liquor.

PAYIRUDĀHA (perf.), To utter [परि + उद् + आह = अह]. Pl. *Payirudāhaṃsu* (Jât. 27). Anomalous gerund *payirudāhiṭṭā* (ditto).

PAYIRUPĀSATI, To sit beside, attend on, associate with, serve, honour [पर्युपास]. Dh. 12, 101, 272; B. Lot. 717.

PAYO, and PAYAM, Water; milk [पयस्]. Ab. 500, 661, 1063.

PĀYO (adj.), Drinking [पाय]. Only at the end of a compound: *sindhupāyo*, drinking the river (Sen. K. 532).

PĀYO, Abundance [प्राय]. *Sulilappāyo*, having abundance of water (Ab. 187).

PĀYO (adv.), Abundantly [प्रायस्]. Ab. 1153.

PAYODHARO, A cloud; a woman's breast [पयोधर]. Ab. 270, 1042.

PAYODO, A cloud [पयोद्]. Att. 210.

PAYOGO, Practise, use, usage; means, instrumentality; motive, occasion, object [प्रयोग]. Pat. 90. *Sabbappayogehi*, by every means, in every way (Mah. 242). *Payoge sati*, when there is use or occasion for it, when occasion requires (Sen. K. 202).

PAYOJANAM, Appointment, command, direction, advantage, use, need; object, aim [प्रयोजन]. Ab. 1037. *Kim payojanam*, what is the use or meaning of? (with instr. Sen. K. 478).

PAYOJETI (caus. *payujjati*), To perform, practise, conduct, carry on; to instigate, cause, direct, command; to employ, suborn, hire [प्रयोजयति]. *Kammaṇ* or *kammante p.*, to carry on or conduct business. *Naccagītavadditāni payojayimsu*, performed dances, songs, music, etc. (Jât. 61). *Va-pijjāṇ p.*, to carry on trade (Alw. xlv). *Kāṇa-kunīkhañjadditāṇ vajjāṇ payojetvā dassanakkilā*, a sport consisting in showing up the defects of the maimed by imitating them, lit. by practising the defects (Br. J.S.A.). *Mahābalehi saddhiṃ payojetvā*, dealing, viz. measuring himself with the strong (Ten J. 13). *Tathāgatassa vadhūya purise*



*payajetvā*, having employed or hired men to slay the Buddha (Dh. 143, 299). *Karontāṃ payojayati*, instigates the doer, causes him to act (Sen. K. 433). *Hantūṃ dūrake payojayam*, ordered to put the boys to death (Mah. 59). *Ubhosū passesu bulukāyāṃ payajesi*, posted a force on each side (Dh. 158). P.p.p. *payojito*. *Payojitaṃ palobhanāṃ*, allurement practised or employed (Dh. 164).  
**PĀYU** (m.), The anus [पयु]. Ab. 274.  
**PAYUÑJATI**, To yoke, harness; to employ, appoint; to practise, behave [प्रयुज्]. Kh. 14. P.p.p. *payutto*. *Ubhosū passesu payuttā*, posted on both sides (Dh. 158). *Payuttapurisā*, people employed or instigated, hired agents (Dh. 220; Ras. 39). Caus. *payojeti*.  
**PAYUTTAKO** (adj.), Employed, hired, suborned [प्रयुक्त + क]. Dh. 221.  
**PAYYAKO**, Paternal great-grandfather [प्र + आर्यक]. Ab. 248; Jāt. 2.  
**PAYYESANĀ** (f.), Search [पर्येषणा].  
**PE**, see *Peyyālan*.  
**PECOA** (ger.), Having departed, after death, in the next world or existence, hereafter [प्रेत्य]. Ab. 1148; Dh. 24, 54.  
**PEKHĀ**, and **PEKKHĀ** (f.), Wish, desire, expectation [प्रेक्षा]. *Puññapekho*, wishing for merit, with a view to obtaining merit (Dh. 20). *Upasampadāpekho*, wishing for or expecting ordination (Kamm. 5). *Pekkhā* may mean a stage-play, theatricals (Br. J.S.).  
**PEKHĪ** (adj.), Desiring, looking for, awaiting [प्रेक्षिन्]. Fem. *Pabbajjapekhinī*, awaiting ordination (Mah. 110).  
**PEKHUNĀM**, A wing. Ab. 627. I derive this form as follows, pakshman, pakshyam, pekhunām. For the e comp. Prakrit dekkh- with Pali dakkh-, the Pali seyyā with çayyā, etc. Comp. *pakhumāṃ*.  
**PEKKHĀ**, see *Pekkhā*.  
**PEKKHATI**, To look at, behold, observe, watch with expectation; to look out for, expect [प्रेक्ष्]. *Pekkhantī* (fem.) *theriy' āgamāṃ*, looking for the therī's arrival (Mah. 110). *Jayabhūminī pekkanto*, seeking or trying to reach the field of victory (Mah. 156). P.pr. also *pekkhamāno* (Mah. 8). P.pr. gen. pl. masc. *pekkhataṃ* (Das. 35). Ger. *pekkhiya* (Mah. 36). Caus. *pekkhāpeti*, to cause to be looked for, to have a search made for (Mah. 161).  
**PELĀ** (f.), A basket [पेला]. Ab. 524; Alw. I. 79.

At Mah. 225 the Ind. Off. MS. has *mahāpeḷāṇ ca vassehi*, the meaning is not clear.  
**PELAKO**, A hare. Ab. 617.  
**PELAVO** (adj.), Delicate, tender [पेलव]. Ab. 707.  
**PEMAM**, Love, affection, kindness; joy, pleasure [प्रेमन्]. Ab. 173; Dh. 38; Mah. 24.  
**PEMANIYO** (adj.), Affectionate [प्रेमन् + त्या]. *Pemanīyā vācā*, affectionate language.  
**PESAKĀRO**, A weaver [पेशस् + कार]. Ab. 507; Mah. 115.  
**PESALO** (adj.), Beautiful, delightful, amiable; skilful [पेशल]. Ab. 693, 721, 1070.  
**PESANĀM**, Sending, despatching; message, despatch [प्रेषण]. *Amhe parakulāṃ pesanattāya posenti*, they nurture us to send us into other families, viz. to get us married (Dh. 234). *Pesanādhrikā* (f.), a slave-girl employed to carry messages or go on errands (Dh. 177, 178).  
**PESETI** (caus.), To send [प्रेषयति]. Aor. *peseti*, (Alw. I. 74; F. Jāt. 6), *apesayi* (Mah. 17, 153), *pesayittha* (Mah. 260). Pass. *pesiyati*.  
**PESĪ** (f.), A piece of flesh or meat [पेशी]. *Manisapesī* (Ten J. 37).  
**PESIKĀ** (f.), Rind, shell [पेशिका]. *Pelupesikā*, a bit of bamboo (Pāt. 80).  
**PESAM**, Servitude [प्रेष]. Alw. N. 105.  
**PESIKO**, A servant [प्रेष + इक]. Alw. N. 105.  
**PESSO**, A messenger, servant, slave, hireling, menial [प्रेष]. Ab. 514. *Pessā*, a female slave. *Parapessābhāvo*, condition of being a slave to others (of a slave girl, Dh. 178).  
**PESUNĀM**, and **PESUNEYYAM**, Backbiting, slander, evil-speaking [पिशुन्य and पिशुन + एय]. Pāt. 12; Dh. 186, 189.  
**PETAKO**, A basket [पेटक]. Ab. 524.  
**PETO** (p.p.p.), Dead, departed [प्रेत]. Ab. 405; Das. 37. Masc. *peto*, a Preta, the manes or spirit of a dead person, a departed relative (Ab. 935; Kh. 11). Fem. *petī*, a female peta (Pāt. 69). *Peto kālakato*, dead and gone (Dh. 96). Hardy says, "The Pretas inhabit the Lokāntarika Naraka. In appearance they are extremely attenuated, like a dry leaf. There are some Pretas that haunt the places near which they had formerly lived as men; they are also found in the suburbs of cities, and in places where four ways meet" (Man. B. 58). The realm of Petas (*pettivisayo*, *petaloko*, Dh. 129) is one of the apāyas or states of punishment, and a Peta is a being condemned to suffering for a

certain period as a punishment for sins committed when a man. Many deceased relatives are Petas, and it is a highly meritorious act to place food and drink outside the house for the Petas to partake of when they revisit their former homes (Kh. 11; Man. B. 59). There are four kinds of Petas, which according to Subhūti are *khuppipāsi*, *nijjhāmatāṇhiko*, *utūpajīvī*, *paṇsupisācako*. The two first wander about the world of men (Man. B. 58). Hardy mentions Kālakafjakas and Vantāsikas (Man. B. 49, 438). *Petakkiccam karoti*, to perform the duties due to deceased kinsmen, such as setting food and drink for them (Dh. 206). *Petavatthu*, "Preta Stories," is the name of one of the books of the Khuddaka Nikāya (E. Mon. 169). It is to be observed that the Petas answer to both the पितृ's and प्रेत's of Hinduism. Compare *Pettirisayo*.

PETTEYYATĀ (f.), Paternity [next + ता]. Dh. 59 (but the commentator says it means dutiful conduct to a father, p. 408).

PETTEYYO (adj.), Paternal [पितृ + एय]. Masc. *petteyyo*, a paternal uncle (*pitū bhātā*).

PETTIKO, and PETTIYO (adj.), Paternal, ancestral [पितृक, and पितृय]. Dh. 137. *Pettikam dhanam*, property inherited from the father.

PETTIVISAYO, The Preta realm or world. See *Gati*. Dh. 129; Alw. i. cvii. The second part of the compound is विषय, the first is a derivative of पितृ, probably पितृय. See *Peto*.

PEYYĀLĀM, This word answers to our Etcetera, or to the dotted line used when words are intentionally omitted. The etymology is exceedingly doubtful. Burnouf (Lot. 388) hesitatingly resolves it into *pe-alām*, *pe* being taken as an abbreviation of *pārve*; but this fails to account for the long ā. Subh. quotes from a grammatical work, *peyyam alām peyyālam*, *pāpanam peyyam*, *alām ti yuttam*, which, though it guides us as to the meaning, fails to supply an etymology. D'Alw. says that *peyyālam* (not as he reads it *peyyāla*) means "Insert, in the sense of Fill up the gap" (Alw. I. 93). I am disposed to think that *peyyālam* means "to be supplied, or filled up, or read in full." Assuming the latter part of the word to be *alām*, the remainder *peyya* will probably have to be sought for among the derivatives of पूर, पू or प्रा, e.g. पूर्य, or we might perhaps suppose a p.f.p. प्रेय from प्रा. Another suggestion I venture to offer

is that the word represents प्रायस् or प्राय + अल (for the *e* comp. *jeyyo* = *jāyas*, *seyyā* = *ṣayyā*).<sup>1</sup> I have found in a MS. of Śārattha Jālinī in the Bodleian the following curious passage, in which *peyya* is referred to पा "to preserve":

*Ādyantumattam dassetvā majjhe pana adīpanam Majjhepeyyālakam nāma, ito sesesu ayaṃ nayo. Ādyantamajjhepeyyālam sabbapeyyālakam tathā Peyyālan tu catubbidham, tam viññāhi pakāsitam. Pātum alam ti peyyālam vitthūretum alam 'thavā Peyyālassa vacanatto vedittabbo vibhāvind.*

Which I interpret thus, "Exhibiting the beginning and the end of the sentence while in the middle there is a suppression is called *majjhepeyyāla*, and the same principle applies in the other cases. *Peyyāla* is of four sorts, *ādipeyyāla*, *antapeyyāla*, *majjhepeyyāla* and *sabbapeyyāla* (omission respectively of the beginning, of the end, of the middle, and of the entire passage), this has been declared by the learned. *Peyyāla* means able to preserve, or able to give in full, thus is the meaning of the word *peyyāla* to be understood by the wise man." In a quotation at p. 383 of the Lotus *peyyāla* seems singularly enough to be used to designate the unabbreviated passage itself, so *yeva purimapeyyālena vitthūretabbo*, "this passage is to be expanded or supplied in full by the aid of the previous unabbreviated reading," but whether this is what is really meant cannot be determined without a knowledge of the context, the quotation being too brief.—As we shorten "etcetera" to "etc.," so *peyyālam* is usually shortened to *pe*, and in Burmese MSS. even to the letter *p* or *l* (Alw. I. 93), comp Śārattha Jālinā : *Tesu majjhāmi peyyāle po vā lo vā ṭhapīyati, Tam tam disvā 'ca viññeyyam peyyālam pi sudhīmatā.*

"One of these, the middle *peyyāla* is represented by *p* or *l*, and a *peyyāla* is to be understood by the wise man when he meets with either of these symbols." The symbol *pe* is substituted in MSS. either for words which have occurred just before, or for words so well known that it is not thought necessary to give them in full. An instance occurs at Dh. 286, *attadantassa pe tathārupassa jantuno*,

<sup>1</sup> Since writing the above, I find that Kern explains *peyyāla* by प्रायस् with a termination अल (Jaartelling Zuid Buddh.). I am pleased to meet with this confirmation of my suggestion.

where *pe* stands for the words *posassa niccāṇ sañ-  
ñatacārino n' eva devo na gandhabbo na Māro  
saha Brahmudā jitaṇ apajitaṇ kayirā*, as will be  
seen by referring to the text (p. 19, vv. 104, 105).

PEYYAVAJJAM, Kind-wordedness, kindness of  
language (abstract noun formed from *piyavāda*),  
PEYYO, see *Pivati*.

PEYYO (*adj.*), Beloved, dear [प्रेयस्].

PHAGGAVO, A sort of pot herb (Ab. 598; F. Jāt.  
6, 29). Evidently a derivative of फल.

PHAGGUNO, The month Phālguna [फाल्गुण].  
Ab. 76. *Phagguni* (*f*), name of two lunar  
mansions, distinguished as *pubbaphagguni* and  
*uttaraphagguni* (Ab. 59).

PHALAKAM, and -KO, A board, slab; a shield  
[फलक]. Ab. 392, 1107. *Phalake nisīdi*, sat  
down on a bench (Ten J. 98, comp. 20). *Phalake  
nipanno*, floating on a plank (of a shipwrecked  
sailor, F. Jāt. 4, comp. Dh. 325). *Pāsānaphala-  
kaṇ*, a stone slab or seat (Dh. 107, 189; Mah.  
132). *Khaggaphalakāṇ*, sword and shield (Mah.  
154). *Ālambanaphalakāṇ*, a bench to rest on  
(Jāt. 8). *Sopānaphalake*, staircase landing,  
“perron” (Ten J. 12).

PHALAM, A certain measure or weight [फल].  
Ab. 480, 481, 823.

PHALAM, Fruit, a fruit, grain, crop, produce; re-  
sult, consequence; reward, profit, advantage; a  
testicle [फल]. Ab. 273, 546, 951; F. Jāt. 6.  
*Sippaphalaṇ*, produce of industry. *Saddhamma-  
savane phalaṇ*, my delight or reward is in listen-  
ing to the Truth (Ras. 28). *Puññakammassa  
phalaṇ*, reward of good works (Mah. 199). *Pha-  
laṇ sukataḍḍakutānaṇ*, the fruit or result of good  
and bad deeds (Ten J. 116). *Ñatvāna abhiseka-  
phalaṇ*, knowing that her coronation would be  
the result of the journey (Mah. 55). *Tassa sīlassa  
phalena*, as the reward of that devotion (Dh. 193,  
comp. 161). *Phala* is used as a technical religious  
term, each of the four paths (see *Maggo*) being  
subdivided into the path and its *phala* or fruition.  
Vijesinha writes to me as follows, “Between the  
*maggaṭṭha* and the *phalaṭṭha* there is scarcely any  
difference but of priority. First the yogin prac-  
tises the *anulomañāṇa*, by which he attenuates and  
finally expels passion. Directly he has done this  
he is supposed to have a particular bent given to  
his mind called *gotrabhūñāṇa*. As soon as he has  
attained this all his thoughts hang on Nirvāṇa,

and he becomes a *Sotāpattimaggaṭṭha*, and in-  
stantly receives two or three *phalacittāni* (*dve tīṇi  
phalacittāni uppajjanti*).” At Dh. 180 is the foll.  
passage bearing on this subject, *dve phusāṇā ṇāpa-  
phusāṇā vipākaphusāṇā ca, tattha cattāro maggā  
ṇāpaphusāṇā nāma cattāri phalāni vipākaphusāṇā  
adhippetā*, “there are two attainments, the attain-  
ment of knowledge and the attainment of the re-  
sult; by attainment of knowledge is meant the  
four Paths, by the attainment of the result is  
meant the four Fruitions.” I think it worth  
noting that a Sinhalese gloss in my possession  
states that the difference between the Magga and  
Phala is that in the former the process of destruc-  
tion of passion is going on, while in the latter it is  
consummated: thus the *Sotāpattimaggaṭṭha* is  
accomplishing the annihilation of *diṭṭhī*, *vicikicchā*  
and *sīlabbataparāmaṇsa*, while the *Sotāpattipha-  
laṭṭha* has accomplished it. The *sotāpattiphalā*  
is sometimes called *paṭhamāṇ phalaṇ* (Mah. 83),  
or *phalaṇ ādikāṇ* (Mah. 72). At Dh. 175 the  
*sakadāgāmiphala* is called *dutiyaphalaṇ*, and the  
*anāgāmiphala* is called *tatiyaphalaṇ*. *Arahatta-  
phala* or *Arhatship* is called *ariyaphalaṇ* (Dh.  
180), or *aggaphalaṇ* (Mah. 102). *Maggaphalaṇi*  
is a dvandva compound meaning “the paths and  
the fruitions” (Dh. 316; Ten J. 31; Das. 21).  
*Maggaphalaṇ* appears to be sometimes a dvandva  
(Dh. 109; Mah. 74), and sometimes a tappurisa,  
“fruition of the Paths” (Dh. 198; Att. 195).  
*Āgataphalo*, one who has attained the fruition of  
the Paths (Mah. 80).

PHĀLANAM, Splitting, bursting (from *phāleti*).  
Ten J. 29.

PIĀLĀPETI (*caus. fr.* फल), To cause to be split  
or torn. Pāt. 108.

PHALĀPHALAM, and (*pl.*) -LĀNI, Wild fruits,  
berries [फल + फल with lengthened *a*]. *Phalā-  
phalaṭṭhāya gacchati*, to go in search of wild  
fruits (Dh. 132, 155). F. Jāt. 4; Dh. 215; Das.  
3). It probably meant originally various kinds of  
fruits, but is used in the acquired sense of wild  
fruits, e.g. *ekaṇ rukkhāṇ dṛuyha phalāphalaṇ  
ganhāti*, climbing a tree he gathers the wild fruits  
or berries (Das. 26).

PHALĀRĀMO, Fruit garden, orchard [फल + आ-  
राम]. Pāt. 79.

PHALATI, To split asunder (*intrans.*), break open,  
burst; to bear fruit [फल]. *Sattadhā me phale*

*muddhá*, my head would split into seven pieces (Gog. Ev. 29; Ját. 54). Aor. *phali*, *apphali* (Ten J. 94). *Hadayaṃ phali*, his heart burst or broke (Ten J. 10, 11, 89). *Phalanti vindā pupphaṃ*, bear fruit without having flowered (Ab. 540). *Devadundubhiyo ca phalimsu*, and the thunders of heaven broke forth (Par. S.). P.p.p. *phullo*.  
**PHALAVĀ** (*adj.*), Bearing fruit [फलवत्]. Ab. 541.  
**PHĀLETI** (*caus. phalati*), To split, cut, sever, break open [फलयति]. *Paṇṇaṃ p.*, to tear up a letter (Alw. I. 102). *Haṭṭhaṃ p.*, to cut the hand (Dh. 396). *Khureṇa p.*, divide with a razor. *Sāligabbhaṃ phāletvā*, having split open the germ of a grain of rice (Dh. 126). *Phālesi udaraṃ bhogino*, ripped open the belly of the snake (Mah. 243). *Phāletvā matthakaṃ*, having split open his head (Mah. 245). *Kaṭṭhāni ph.*, to cleave wood (for fuel). Also used transitively; *Hadayaṃ pi tesāṃ phāleyya*, and their hearts would break (Das. 4). *Muddhā me sattadhā phāleyya*, my head would split into seven pieces (Dh. 87, 140).  
**PHALĪ** (*adj.*), Bearing fruit [फलिन]. Ab. 541.  
**PHALIKO**, and -**KĀ** (*f.*). Crystal, quartz [स्फटिक]. Att. xiv, 193; Mah. 182, 241. *Phalikā* occurs at Mah. 169, 175, where the context shows it to mean crystal. *Phalikamayo*, made of crystal (Alw. I. 78). *Phalikaguhā*, the Crystal Cave in Himavanta (Ten J. 9).  
**PHALINO** (*adj.*), Bearing fruit [फलिन]. Ab. 541.  
**PHALITO** (*adj.*), Bearing fruit or crop, fruitful; broken; grey, grey-haired [फलित, and पलित]. *Phalitabhūmibhāgo*, fruitful piece of ground (Att. 210). *Phalitā rukkhā*, trees covered with fruit (Ját. 18). *Hadayena phaliteṇa kāmā katvā*, dying of a broken heart (Dh. 109, comp. Att. 218, Ját. 65). *Hadayaṃ phalitaṃ dvidhā*, his heart broke in two (Mah. 247). *Phalitaṃ siro*, a grey head (Dh. 46). *Phalitasiro*, grey-headed (Dh. 315). *Aphalitatesatī*, absence of grey hairs (B. Lot. 606). Neut. *phalitaṃ*, grey hair (Ab. 251). *Sīsē ekaṃ pi phalitaṃ nāma nāhosi*, there was not a single grey hair on her head (Dh. 246). In late texts sometimes written *palita* when meaning grey, e.g. Ját. 79, but this is merely a recurrence to the Sanskrit.  
**PHALLATI**, To bear fruit [फल, comp. *pharati* = स्फुरति]. Dh. 30, 332; Sen K. 490.  
**PHĀLO**, A ploughshare [फाल]. Ab. 448; Dh. 237.  
**PHALU** (*m.*), A knot or joint in a reed [पल].

**PHANDANO** (*adj.*), Palpitating, trembling, agitated, unsteady [सन्दन]. Dh. 7; Sen. K. 525.  
**PHANDATI**, To throb, palpitate, tremble, struggle [सन्द]. Das. 36; Ten J. 115. P.p.p. *phandito*.  
**PHANĪ** (*m.*), A snake [फणिन]. Ab. 653.  
**PHANIJAKO**, The plant *Samīraṇa* [फणिज्जक]. Ab. 579 (the same spelling in Br. J.S.A.).  
**PHANINDO**, A hooded snake, cobra di capella [फणिन्द्र]. Mah. 243.  
**PHĀNITAM**, The inspissated juice of the sugar cane, raw sugar, molasses [फणित]. Ab. 462. Pát. 10, 81; Ten J. 110; Dh. 434; Mah. 197, 212.  
**PHANO**, The hood of a snake, especially of a cobra [फण]. Dh. 224; Mah. 243, 255. *Phaṇaṃ katvā*, said of a peacock at Ten J. 114, appears to mean "spreading its tail."  
**PHARAṆAM**, Pervading [स्फरण, स्फुरण]. Man. B. 410. *Pharaṇapīti*, pervading or thrilling joy. For *pharaṇatā* see *Samādhi*.  
**PHARASU** (*m.*), A hatchet, axe [परशु]. Ab. 393; F. Ját. 2; Dh. 364.  
**PHARATI**, To flash, shine forth; to thrill or dart through, to pervade; to diffuse, send forth, emit [स्फुर, see *Phallati*]. *Cakkavālasahassesu appamāṇo obhāso phari*, in 1000 worlds illimitable splendour shone forth (Ját. 51). *Itthisaddo . . purisānaṃ sakalasārtrāṃ pharitvā*, woman's voice thrilling through men's whole frame (Dh. 85). *Assa sarīraṃ pharamāṇā pañcavaṇṇapīti*, a five-fold joy pervading his whole body (Dh. 290; Alw. I. 97). *Yathā pana agandhakapuppamaṃ yo naṃ dhāreti tassa sarīre gandhaṃ na pharati*, as a scentless flower does not diffuse any odour upon the person of the wearer (Dh. 230). *Obhāsaṃ pharitvā*, sending forth a radiant image of himself (it is added, "so that he appeared to be sitting at Kassapa's side," Dh. 183, comp. 385). Of water taken as drink diffusing itself through the body (Ját. 24).  
**PHĀRUSAKAM**, Name of one of Indra's groves [पारुषक, comp. पारुष]. Ab. 23.  
**PHARUSO** (*adj.*), Harsh, unkind, fierce, savage; rough, rugged; severe, cruel [परुष]. Ab. 961. *Asso pharuso*, a savage horse (Ten J. 43). Of a tyrannical king (Dh. 149). *Vedanā pharusā*, cruel suffering (Dh. 25). Neut. *pharusāṇa*, harsh, unkind language (Ab. 125). *Mā 'voea pharusāṇa kuṇoi*, speak not harshly to any man (Dh. 24). Ten J. 41.

PHASSANAM, Contact [स्पर्शन]. Das. 34.

PHASSETI, see *Phusati*.

PHASSITO, This is I suppose a derivative of स्पर्श, perhaps स्पर्श + इत, hardly I think the p.p.p. from स्पर्शयति. At Dh. 232, 340, we have *suphassita*, as an epithet of the lips, apparently meaning "soft, delicate." Subh. tells me that *Sādhupassitaṃ* at Mah. 124 should be *sādhuphassitaṃ*, and quotes from the commentary *sādhuphassitan ti suphassitan, dopiṇḍ upari pidhānaṃ suphassitākkārena ṭhapetvā*. Turnour translates it vaguely "superb," probably referring it to इत्थं.

PHASSO, Touch, contact [स्पर्श]. Ab. 149. *Phassa-sampanno*, (of a blanket) soft (Alw. I. 75). *Phasso* or Contact is one of the terms of the Buddhist philosophy (see *Āhāro*, B. Int. 500; Man. B. 409, 499). Gogerly says there are seven, "receiving impressions from external objects by the eye, ear, nose, tongue, body, mind, and lastly knowledge or mental consciousness (*manovijñānadhātusamphasso*). There are six Phassakāya's, *cakkhusamphasso*, *sotas*, *ghānas*, *jihvās*, *kāyas*, *manos*. (Sang. S.).

PHĀSU (adj.), Envidable, agreeable, pleasant, easy, comfortable (Ab. 88, see note stating it to be an adjective). *Phāsugamanāṃ*, easy or pleasant journey (Mah. 16). *Phāsuvihāro*, comfort, ease, well-being. *Dvinnāṃ aggasāvakkānaṃ phāsunihāraṃ pucchito*, questioned as to the welfare of the two chief disciples (Dh. 114). *Bhikkhūnaṃ phāsuvihārāya*, for the comfort or pleasant living of the priests. *Saphāsuvihārattāya*, for his own comfort (Dh. 105) *Na me tayā saddhiṃ kathā vā nisajjā vā phāsu hoti*, talking or sitting with you is not pleasant to me (Pāt. 15). Neut. *phāsu*, comfort, ease, convenience (Ab. 88). *Bhikkhūnaṃ phāsukāraṇaṃ*, for the accommodation or comfort of the nuns (Mah. 123). Adv. *phāsu*, and *phāsuṇ*, pleasantly, comfortably. *Phāsu viharati* and *phāsuṇ viharati*, to live pleasantly or comfortably (Par. S. 6). The Northern Buddhists render *phāsuvihāra* by *sukhasparṇavihāratā* (B. Lot. 426). The fact is that meeting with the Pali word *phāsu*, and unable to make anything of it, they took as its equivalent what they conceived to be the word most nearly approaching it in form. That *phāsu* is not *sparṇa* is obvious, first because *phāsu* is an ādj., secondly because *sparṇa* does not mean "pleasure"

or "ease," thirdly because we already have in *phassa* the true equivalent of *sparṇa*. Any one of these three objections standing alone would be inconclusive, but taken together they are irresistible. I feel little doubt that *phāsu* is the Sanskrit स्पर्हा (*spārha*). *Spa* would become *pha*, and the *r* would be dropped: this would leave *phāha*, which being very difficult to pronounce, would easily glide into *phāsa*, the *s* being supplied from the recollection of the lost initial *s*. In one other instance, *golisa* = *goliha*, a Pali *s* corresponds to a Sansk. *h*. For the change of the final *a* to *u* we have a parallel in words like *sabbāññu* = *sarvajña*, and *vedagu* = *vedaga*. See also *Phāsuko*.

PHĀSUKĀ (f.), A rib [पार्शुका or पशुका]. Ab. 278. Of the side rafters or ribs of a hut (Dh. 28).

PHĀSUKO (adj.), Pleasurable, agreeable, comfortable [*phāsu* + क]. *Phāsukaṃ vassāvāsaṃ vasi*, passed a pleasant season of retirement (Dh. 105). *Phāsukaṃ ṭhānaṃ*, *phāsukaṭṭhānaṃ*, a pleasant spot (Mah. 151; Ten J. 112; F. Jāt. 3; Dh. 232). *Nivāso phāsuko*, pleasant residence (Mah. 84). *Uyyānaṃ phāsukaṃ*, delightful garden (Mah. 85). *Nivāsaphāsuko* (adj.), pleasant to live in (Nid. 9).

PHĀSULIKĀ (f.), A rib (Ab. 278). For *phāsulikā*, = पार्शुका + इक with consonant dissimilation, as in *kipillaka*, *vimamsā*.

PHĀTI (f.), Increase, growth [स्क्राति]. Ab. 760.

PHEGGU (adj.), Empty, vain, poor [फल्गु]. Ab. 698.

Fem. *pheggū*, the opposite-leaved fig-tree (Ab. 572).

PHENILO, The soap plant, *Sapindus Detergens* [फेनिल]. Ab. 555.

PHENO, Foam, froth [फेन]. Dh. 9.

PHĪTO (p.p.), Prosperous [स्कीत]. Mah. 200; Att. 205.

PHOTO, A swelling, boil, tumour [स्फोट]. Ab. 324, 1048; Jāt. 7.

PHOTṬHABBAṀ, see *Phusati*.

PHULINGAṀ, A spark [स्फुलिङ्ग]. Ab. 35.

PHULLITO (p.p.), Blossoming [p.p. फुल]. Ras. 21, 32.

PHULLO (p.p. *phalati*), Expanded, blown (of a flower); split, broken [फुल]. Ab. 542; Ras. 25; Ten J. 1. See *Khaṇḍaphullo*.

PHUSANĀ (f.), Touching, attaining [स्पर्श + अन्]. Dh. 180 (see *Phalanā*).

PHUSATI, To touch; to reach [स्पर्श]. Dh. 5, 48. *Kumbhī phusiya pāṇinā*, patting the elephant's temples with his hand (Mah. 152). *Paṭṭidāṇḍ*

*phuseyyu' tam*, retribution would overtake thee (Dh. 24 *Phusanti nibbānaṃ*, attain Nirvāṇa (Dh. 5, comp. 254, 273). Ger. *phussa*, *phusiya*, *phusitvā* (Mah. 243; Dh. 254). P.f.p. neut. *phoṭṭhabbāṃ*, touch, contact (Ab. 149, see *Āyatanāṃ*, it is a synonym of *phusso*). P.p.p. *phuṭṭho*, touched, reached, affected. *Sukkena phuṭṭhā. athavā dukkena*, touched (or reached) by joy or sorrow (Dh. 15, comp. Kh. 6). Caus. *phasseti*, to touch, attain (Dhammika S.).

PHUSITO, = पुषित (Fausboll).

PHUSSITO (adj.), Flowered, blossoming (Kh. 9).

Either represents पुष्पित (but see *pupphita*), or is formed from a possible pres. *phussati* = पुष्यति.

PHUSSO, Name of a Nakkhatta; name of a month; name of a Buddha [पुष्य]. Ab. 58, 76; Mah. 2. *Phussarāgo*, a topaz (Ab. 489). *Phussaratho*, a carriage (Ab. 372).

PHUṬANĀM, Tearing, bursting [स्फुटन]. Ab. 759.

PHUṬO (adj.), Thrilled, pervaded. *Sakalasatram pṭiyā phuṭaṃ*, his whole frame was thrilled (pervaded) with joy (Jāt. 33). In meaning this word seems to be rather the equivalent of स्फुरित than स्फुट. It is used as the p.p.p. of *pharati*, which is certainly स्फूर्. Comp. *paripphuṭo*, *anuparipphuṭo*, *apphuṭo*.

PHUṬṬHO, see *Phusati*.

PI, see *Api*.

PIBATI, see *Pivatī*.

PICCHILĀ (f.), The silk-cotton tree, Bombax Heptophyllum [पिच्छिला]. Ab. 565.

PICU (m.), Cotton [पिचु]. Ab. 494.

PICULO, The Tamarisk tree [पिचुल]. Ab. 561.

PIDAHANĀM, and PIDHĀNĀM, Covering, closing, fencing; sheath; a lid, cover [पिधान]. Ab. 50, 811, 1170; Mah. 179; Dh. 345. *Dvārapidahanāṃ*, shutting the door, closing the gates (Dh. 279).

PIDAHATI, To cover; to shut, close; to guard [पिधा]. *Mukhaṃ p.*, to shut the mouth, close the jaws (F. Jāt. 12). *Mukhaṃ pidhāya khaggena*, guarding his face with his sword (Mah. 156). *Dvāraṃ pidhāya*, having shut the door (of a room, Alw. I. 102, 76; of the gate of a cow-pen, Dh. 238). A form *pidaheti* also occurs, comp. *nidheti*, *paridaheti*. *Indanīlathūpena pidahehi*, enshrined them in a sapphire shrine (Mah. 4). P.p.p. *pihito* (Dh. 238). *Pihita-apāyadvāro*, for whom the gates of hell are closed, viz. who cannot again be born in one of the four states of punishment

(Dh. 342; Dh. 111). Caus. *pidahāpeti* (B. Lot. 657; Dh. 116, 238).

PIDHĀNĀM, see *Pidahanam*.

PIHĀ (f.), Desire, envy [सुहा]. Ab. 163.

PIHAKĀM, The spleen [सिह + क]. Kh. 3.

PIHETI, To desire; to envy [सुह]. Dh. 38. With dat. *Āññesaṃ pihayaṃ*, envying others' 66, 17, 33, 343).

PIHITO, see *Pidahati*.

PIKO, The Indian cuckoo [पिक]. Ab. 633.

PILĀ (f.), Pain, suffering; wrong, injury [पीडा]. Ab. 1095; Dh. 308. *Nakkhattapīḍā*, occultation (Dh. 156).

PILAKĀ (f.), A boil, pustule, pimple [पिडका]. Ab. 324; Pāt. 93.

PILAKKHO, The wave-leaved fig-tree, Ficus Infectoria [पल्लव]. Ab. 559.

PILANĀM, Pressing or weighing on; oppression [पीडन]. Mah. 153.

PILANDHANĀM, Wearing or putting on an ornament; ornament, parure (from next). Ab. 283; Mah. 258. *Pilandhanamuddikā*, wearing-seal, viz. seal-ring (Dh. 157). Dh. 93. *Kaṭṭisuttan ti yaṃ kiñci kaṭṭipilandhanam*, k. means any sort of ornamental waistband.

PILANDHATI, To put on or wear (an ornament), to deck oneself [पिनहु]. *Hantvā yakkhapatiṃ rājā pilandh' assa pilandhanam*, having slain the yakkha chief, the monarch decked himself with his (the chief's) ornaments (Mah. 50). Of a gold necklace (Dh. 234). *Rājamuddikāṃ niharitvā attano aṅguliyaṃ pilandhi*, taking off the king's seal-ring put it on her own finger (Dh. 154). *Āḍharapaṇi pilandhanto*, putting on his ornaments (Ras. 32). For the form comp. *onandhati*. Caus. *pilandhāpeti* (Jāt. 50; Att. 220).

PILAVO, A kind of duck [पल्लव]. Ab. 626.

PILĒTI, To press, crush, weigh upon; to vex, to oppress, ravage, harass, hurt [पीड]. Dh. 204, 420. *Ubbho dante pilāyitvā*, pressing heavily on the elephant's two tusks (Mah. 151). *Pabbataṃ pilētva*, compressing or squeezing a mountain (F. Jāt. 58). *Apīḍento nare*, without oppression or tyranny (Mah. 174). *Sīho pīḍeti te raṭṭhaṃ*, a lion is ravaging your kingdom (Mah. 45). P.p.p. *pīḍito*. *Balipīḍito*, oppressed with taxes (Das. 21). *Tena dukkhena pīḍito*, overwhelmed by this misfortune (Mah. 244, 248). Pass. p.pr. *pīḍiyamāno* (Jāt. 25).

LLAKO, A child, or the young of an animal. Ab. 251. Comp. Hindi *pilla*.

LOTIKĀ (f.), A cloth, bandage [लोते + इका]. Dh. 158, 275, 339. *Telapilotikā*, oil-cloths, viz. cloths or rags dipped in oil (Dh. 175).

ILU (m.), The tree *Careya Arhorea* [पीलु]. Ab. 564.

ILUVATI, To float [लु]. See *Plavati*.

IMSĀPETI (caus.), To cause to be ground, or bruised, or crushed [caus. पिष्]. Mah. 175 (line 2).

INANĀM, Satisfaction (fr. *piṇeti*). Ab. 759.

INĀSO, Cold in the head, catarrh [पीनस]. Ab. 324. The Pali form is an interesting confirmation of the conjectural etymology of the Sanskrit *pīnasa* as equivalent to *api-nāsā*.

INDACĀRIKO (adj.), Going about in search of alms [पिण्ड + चारिन् + क]. *Piṇḍacārikabhikkhu*, a Buddhist monk going his rounds for alms (Dh. 268; Jāt. 21). *Piṇḍacārikavattān*, duties of a monk while going about in search of alms (Dh. 335; Mah. 24).

PINḌAKO, Incense, myrrh [पिण्डक]. Ab. 302.

PINḌANĀM, Rolling together, forming into a lump [पिण्डन]. Ab. 1017.

PINḌAPĀTIKO, One who keeps the *Piṇḍapātikaṅga* [पिण्डपातिक]. *Piṇḍapātikāṅgaṃ* is one of the Dhutaṅga ordinances. The priest who undertakes to keep it must obtain food only by going in person to the houses of the faithful and receiving it by having it placed in his bowl. He may therefore not receive *salākabhatta*, *saṅghabhatta*, etc. (see E. Mon. 97). B. Int. 306.

PINḌAPĀTO, Food received in the alms-bowl of a Buddhist monk [पिण्डपात]. B. Int. 306; Dh. 274. I find in Vis. Magga: *bhikkhūsaṅkhātānaṃ pana amisaṇḍānaṃ pāto piṇḍapāto, parehi dinnānaṃ piṇḍānaṃ patte nipatanti vuttān hoti*, from which it is clear that *piṇḍapāta* is a restrictive term specifying that particular sort of alms which consists in the food being placed or thrown into the bowl of a monk while on his rounds. Thus *salākabhatta* would be alms, but not *piṇḍapāta* alms. *Sayam piṇḍapātān ādāya*, having themselves gone and begged alms (Dh. 84). *Antamase piṇḍapātāmatam pi*, even if it be merely food thrown into his alms-bowl (Pāt. 11). *Piṇḍapātapajikkanto*, having returned from seeking alms, viz. from the daily pilgrimage to beg food

in the village (Dh. 183, 222, 359). Vij. observes to me that *pacchābhattān piṇḍapātāpajikkanto* (see Dh. 175) is a *ὑστερον προτερον*, as it means "having returned from his rounds, and then made his meal (on the food obtained on his rounds)." The monks go on their rounds in the early morning, and must not eat after noon.

PINḌETI, To roll into a lump; to assemble [पिण्ड]. Mah. 232. P.p.p. *piṇḍito*, massive, thick; counted, added (Ab. 1073).

PINḌĪ (f.), A lump, mass [पिण्डी]. *Gomayapiṇḍī*, a lump of cowdung. *Ambapiṇḍī*, a bunch of mangoes (F. Jāt. 54; Alw. N. 51). *Nahāniya-piṇḍī*, a ball of fragrant soap used in bathing.

PINḌIKĀ (f.), The nave of a wheel [पिण्डिका]. Ab. 374.

PINḌIYĀLOPO, Morsels of food, broken meat [पिण्डी + आलोप]. Kamm. 8.

PINḌO, A lump, ball, mass; uniting, putting together; a lump of food, morsel; food; food given in alms; sustenance, livelihood; the body [पिण्ड]. Ab. 1017; Dh. 54. *Bhattapiṇḍam*, lump or portion of boiled rice (Mah. 136). *Mattikāpiṇḍo*, *pamsupinḍo*, lump or heap of earth (Mah. 144, 176). *Sajjhupinḍo*, a lump or mass of silver (Mah. 167). *Akkharapiṇḍo*, massing or collocation of syllables (Dh. 414). *Piṇḍagapandā*, addition. *Piṇḍadānam*, alms offering (Mah. 203). A Buddhist monk going on his rounds is said *piṇḍāya carati*, to go about for alms (Ten J. 118). He is not allowed to ask, but must stand silent at the door of a house till food is offered him. *Sāvattim piṇḍāya pavisitvā*, having entered S. for alms (Dh. 94, 81). *Sāvattiyān piṇḍāya caritvā*, having gone his rounds in Sāvattī (Das. 11).

PINḌETI (caus.), To gratify, cheer, regale, please [प्रीणयति]. Att. 210. P.p.p. *piṇḍito*. *Piṇḍindriyo*, having his senses refreshed (Mah. 247). Mah. 112, 114; Att. 206.

PINḌALO (adj.), Reddish yellow, brown, tawny [पिण्डल]. Ab. 98, 361 (the brown elephant). *Piṇḍalamakkhikā*, a gadfly (Ab. 645).

PINḌO (adj.), Brown, tawny [पिण्ड]. Ab. 98.

PINḌJAM, A feather of a peacock's tail; a peacock's tail or train; a wing [पिण्ड]. Ab. 635, 1085; Dh. 237; Mah. 249.

PINḌJARO (adj.), Yellow, tawny [पिण्डर]. Att. 191.

PINO (p.p.p.), Fat, bulky [पीन]. Ab. 701.

PIPĀSĀ (f.), Thirst [पिपासा]. Ab. 467.



PIPĀSITO (p.p.p. *pivāsati*), Thirsty [पिपासित]. Dh. 202; Att. 8, 205; Ras. 29.

PIPPHALAṀ, Scissors, shears. Ab. 527, 909.

PIPPHALĪ (f.), The wave-leaved fig-tree; long pepper [पिप्पली]. Ab. 559, 583.

PIPPHALO, The Sacred fig-tree, *Ficus Religiosa* [पिप्पल]. Ab. 909.

PISĀCO, A class of demons, a goblin, sprite [पिशाच]. Ab. 13. Comp. *pāmsupisācako*, "mud-sprite," a sort of peta.

PISANGO (adj.), Brown, tawny [पिशङ्ग]. Ab. 98.

PISITAM, Flesh [पिशित]. Ab. 280.

PISSA, *Pi'ssa* = *pi assa* (from *ayam*).

PISUNO (adj.), Backbiting, calumnious, malicious [पिशुन]. *Pisund vācā*, backbiting, slander. Anomalous adj. *pisundāvāco*, slanderous. *Pisuno*, a tale-bearer, informer, traitor (Ab. 737).

PITĀ (m), A father; a name of the Hindu Brahma [पितृ]. Ab. 15, 243, 1118: Acc. *pitaram* (F. Jāt. 9; Dh. 52). Instr. *piturā* (F. Jāt. 10). Gen. and dat. *pitv* (F. Jāt. 9; Ten J. 54), *pitussa* (Cl. Gr. 143, *pitussa sadiso*). Loc. *pitari* (Kh. 13; Das. 1). Plur. *pitaro*, father and mother, parents (Ab. 249, that it is not the Sansk. dual पितरौ is seen from Dh. 153, where we have *pitunna* (gen. pl.) *accayaena*, on the death of his parents). Gen. and dat. pl. *pitunnaṃ* (Mah. 51). Loc. *pitāsu*, *pitusu*. The bases used in composition are *piti-* and *pitv-*. *Pitiputtamaraṇaṃ*, death of parents and children (Das. 10). *Pitigottaṃ*, father's family (Dh. 218). *Pitipakkhato*, on the father's side (Dh. 78). *Pitugāto*, parricide (Kh. 27). *Pituttāne*, in place of a father (Das. 3). *Pitusoko*, grief for the loss of a father (Das. 1). *Pitusantakaṃ*, father's property (Jāt. 2). *Pitupittamahā*, parents and grandparents (Jāt. 2).

PIṬAKATTAYAM, The Three Baskets or Treasuries, a name of the Buddhist Scriptures [पिटक + त्रय]. *Piṭakattayadhārī*, versed in the Buddhist Scriptures (Mah. 19). *Piṭakattayapāli*, the text of the Scriptures as opposed to the commentaries (Mah. 207).

PIṬAKO, see *Tipiṭakam*.

PIṬAKO (adj.), Yellow [पीतक]. Ab. 99.

PIṬAMAHO, A grandfather; a name of the Hindu Brahma [पितामह]. Ab. 15, 247, 1118; Dh. 194; Das. 30.

PIṬANAKO, The hog-plum, *Spondias Mangifera* [पीतनक]. Ab. 554.

PIṬANAM, Yellow orpiment [पीतन]. Ab. 493.

PITARĀ, PITARO, see *Pitā*.

PIṬASĀLO, The tree *Terminalia Tomentosa* [पीतशाल]. Ab. 563.

PIṬHAKAM, A chair, stool [पीठक]. Mah. 82.

PIṬHAM, A chair, stool, bench; the counter of a shop [पीठ]. Ab. 311, 970; Mah. 82; Alw. I. cvii.

PIṬHARO, A pot or pan [पिटर]. Ab. 456.

PIṬHASAPPĪ (m.), A cripple [पीठसर्पिन्]. Ab. 319; Dh. 159; Mah. 245.

PIṬHIKĀ (f.), A bench, stool; a platform, framework [पीठिका]. Ab. 311, 823, 970.

PITHĪYATI, This word I have only met with at Dh. v. 173. I believe Fausboll to be right in making it equivalent to अपि + स्तोर्यते. Subh. tells me it means "is covered," "is hindered."

PITI-, see *Pitā*.

PĪTI (f.), Drinking [पीति]. Ab. 1129. *Dhammapīti*, draught of the Truth (Dh. 37).

PĪTI (f.), Joy, delight [प्रीति]. Ab. 87, 1129. *Pītimayaṃ vacanam*, a joyous expression. *Pīti-janano*, causing joy, gladdening. *Pītibhakkho*, feasting on joy (Dh. 36). *Pītipāmajjāṃ*, joy and gladness (Dh. 67). There are five sorts of *pīti* (*pañcaviḍḍhā* or *pañcavaṇṇā pīti*), *khuddakā pīti*, *khavikā pīti*, *okkantikā pīti*, *ubbega pīti*, *pharaṇa pīti*, slight joy, momentary joy, joy that comes like a sudden shock (comment says "like a wave breaking upon the shore"), transporting joy (comment says "that will make you leap into the air"), and all-pervading joy (Vij.).

PĪTĪ (adj.), Drinking [पीतिन्]. *Dhammapīti*, one who drinks in the Truth (Dh. 15).

PITITO (adv.), On the father's side [पितृतत्]. *Pitito asuddho*, base-born on the father's side (Alw. I. xlv).

PĪTO (adj.), Yellow [पीन]. Ab. 97, 1008; Mah. 22.

PĪTO (p.p.p. *pivati*), Drunk, swallowed [पीत]. Ab. 1008; Ras. 29.

PĪTO (p.p.p.), Delighted [प्रीत]. Ab. 752, 1008.

PITṬAM, Bile, the bilious humour [पित्त]. Ab. 281; Kh. 18.

PITṬHAKO, A cake made of flour, a meal [पिट्ठक]. Ab. 463.

PITṬHAM, see *Piṭṭho*.

PITṬHAM, and PITṬHĪ (f.), The back; the hinder part; the surface, top [पृष्ठ]. Ab. 270; Ten J. 112; Mah. 235. Loc. *piṭṭhe*, at the back of, behind, on the top of, upon. *Ekasmim gum-*

*ūpīṭṭhe khipitvā*, throwing the body behind a bush (Dh. 299). *Vālukapīṭṭhe nipajji*, lay down on the sand (Dh. 192). *Kalalapīṭṭhe*, on the mud (Ten J. 36). *Pīṭṭhaṃ* is little used, the fem. form *pīṭṭhi* usually representing *pīṣṭha*. *Haṭṭhipīṭṭhi*, elephant's back (Dh. 157). *Assapīṭṭhi*, and *assapīṭṭhaṃ*, horseback (Jāt. 63). *Diṭṭhā pīṭṭhi ti verino*, we have seen the enemy's back, viz. we have seen the last of the enemy (Mah. 260). *Bhikkhunnaṃ pīṭṭhipasse*, behind the nuns (Dh. 315). *Pīṭṭhimamsiko* (adj.), backbiting. *Vāripīṭṭhi*, surface of the water (Mah. 72). *Pādapīṭṭhi*, back or upper surface of the foot (Dh. 237, 340). *Pīṭṭhiyaṃ* like *pīṭṭhe* may be used prepositionally: *Therassa āsanapīṭṭhiyaṃ ṭhito*, standing behind the therā's chair (Pāt. xvi). *Pīṭṭhi* appears to have the Vedic meaning of "the vault of heaven," for I find in Br. J. S. A. *akkharikā vuccati dhāse vā pīṭṭhiyaṃ vā akkharajānanakīḍā*, "akkharikā means the game of recognizing letters in the air or firmament."

**PITṬHIKĀ** (f.), Grits, porridge [पिट्टिका]. Dh. 122.

**PITṬHITO** (adv.), From the back; from behind, behind [pīṭṭhi + तस्, Sansk. पृष्ठतस्]. With gen. *Gadrabhassa pīṭṭhito bhandukaṃ otāretvā*, having taken down the merchandise from the ass's back (F. Jāt. 14). *Pīṭṭhito ento*, advancing from behind (Mah. 134). *Attano p.*, behind himself (Mah. 153). Sometimes repeated: *Bhagavato pīṭṭhito pīṭṭhito hoti*, is standing behind Buddha (Par. 8.). *Yannānūhaṃ imaṃ bhikkhuṃ p. p. anubandheyyaṃ*, let me now follow this priest, in his footsteps (Dh. 122; B. Lot. 324).

**PITṬHO** (p.p.), Ground, crushed [पिट्ट]. Ab. 1075. Neut. *pīṭṭhaṃ*, flour, meal.

**PITTIKO** (adj.), Bilious [पित्तिक]. Sen. K. 391.

**PITU**, **PITUNNAṃ**, see *Pitā*.

**PITUCCHĀ** (f.), Father's sister, aunt [पितृचक्षु].

Ab. 248. *Pitucchādhitā* (f.), cousin (Dh. 118; Mah. 45).

**PITVĀ**, see *Pivati*.

**PĪVARO** (adj.), Fat, bulky [पीवर]. Ab. 701.

**PIVĀSATI**, To be thirsty [पिपासति]. Sen. K. 434, 436. See *Pipāsito*.

**PIVATI**, and **PIBATI**, To drink, imbibe, swallow, drink in, enjoy, feast upon [पा]. Pres. *pivāti* (Dh. 159). Imperat. 2nd pers. *piva* (Mah. 48). Opt. *piveyya* (Att. 202). Aor. *pivi*, *apivi* (F. Jāt.

46; Mah. 45). Fut. *pivissati* (Mah. 246). P.pr. *pivam* (Dh. 37), *pivanto* (Dh. 272; Ten J. 112; Mah. 244). Ger. *pītvā* (Dh. 37), *pivitrā* (Dh. 357; Mah. 41, 261; Ras. 22). Inf. *pātum* (Sen. K. 434; Mah. 133). *Pātukāmo*, desirous of drinking (Dh. 219). Pass. *pīyati* (Sen. K. 459). P.p.p. *pīto*. P.f.p. *peyyo*, drinkable (Sen. K. 477). Caus. *pāyati*, to cause to drink, to give to drink, to suckle. With two acc. *Pāyetvā 'matapūnaṃ so saḥassapurise*, having given to drink to a thousand persons a draught of ambrosia (viz. of doctrine or Truth, there is a play on the word *amata*, which also means Nirvāpa, Mah. 98, comp. 74, 100). There is another form of the caus. *pāyati* which appears to be peculiar to Pali. I have met with it four times, *aṭṭhārasabrahmakotiyo amataṃ pāy-anto* (Dh. 119); *pāyanti* (f.), a nursing mother (Pāt. 109); *dārake pāyanti*, they suckle children; and *puttāhītaro pāyamānā*, suckling sons and daughters. P.p.p. caus. *pāyito* (Dh. 1008). Kaccāyana gives also the forms *pibati*, *pibatu*, etc. (Sen. K. 447).

**PIYADASSĪ** (m.), Name of one of the twenty-four Buddhas [प्रियदर्शिन].

**PIYAKO**, A kind of spotted deer; *Nuclea Cadamba*; *Terminalia Tomentosa* [प्रियक]. Ab. 561, 563, 620.

**PIYĀLO**, The Piyal tree, *Buchanania Latifolia* [प्रियाल]. Ab. 536.

**PIYAMVADO** (adj.), Speaking kindly [प्रियवद्]. Jāt. 51.

**PIYANGU** (f.), Panick seed; a medicinal plant, *Piyangu* [प्रियङ्गु]. Ab. 452, 571, 1055.

**PĪYATI**, see *Pivati*.

**PIYAVĀDĪ**, (adj.), Speaking kindly, affable [प्रियवादिन].

**PIYĀYATI**, To be fond of, to be devoted to, honour [formed from प्रिय]. Dh. 249; Mah. 200; Ten J. 37.

**PIYO**, An oar. Ab. 668; Mah. 120.

**PIYO** (adj.), Dear, beloved; agreeable, pleasant; kind, loving [प्रिय]. Ab. 697; Dh. 24; Kh. 14. *Taṃ vacanaṃ piyaṃ*, this delightful news (Mah. 166). *Rañño piyo ahoṣi*, he was dear to the king (F. Jāt. 9; Das. 39). *Piyadassano* (adj.), good-looking, handsome (Mah. 247). *Piyarūpo*, (adj.), pleasant, nice. *Piyakathā*, friendly conversation (Dh. 222). *Piyabhariyā*, beloved wife (Ten J. 114). *Sāsanappiyo*, pious (Mah. 227). *Janahi-*

*tappiyo*, having at heart the good of his people (Mah. 166). *Devānaṃ piyo*, dear to the gods (Mah. 68, 71). Masc. *piyo*, a beloved person, friend (Dh. 33), a husband (Ab. 240, 973). Fem. *piyā*, a wife (Ab. 973). Neut. *piyaṃ*, pleasure; love. *Piyāppiyaṃ*, what is pleasant and what is unpleasant (Dh. 38 = *priya* + *apriya*). *Piyā-pāyo pāpako*, the loss of what we love is evil (Dh. 38).

PIYŪSAM, Ambrosia [पीयूष]. Ab. 25.

PLAṂGAMO, and PLAṂGO, A monkey [लवङ्गम, लवङ्ग]. Ab. 613, 614.

PLAVATI, To float; to soar; to spring; to vibrate, hover [प्लु]. Dh. 59, 409. See also *Piluvati*. Caus. *plaveti*, to buoy up (Att. 210). *Ldpāni sīdanti sīdā plavanti*, gourds sink and stones swim.

PLAVO, A raft, float [प्लव]. Ab. 665. Comp. *Pilavo*.

PO (*adj.*), Guarding, ruling [प]. Only as the last part of a compound, e.g. see *Mahāpo*, *Bhūmipo*, *Bhūtapo*, *Nirayapo*, etc.

POKKHARAM, A lotus, Nelumbium Speciosum or Nymphaea Nelumbo; the tip of an elephant's trunk; water; the body; the head of a drum [पुष्कर]. Ab. 365, 685, 827; Dh. 60, 71. *Pokkharavassan*, shower of rain (Jāt. 88).

POKKHARAṆĪ (*f.*), A lotus-pond, tank, reservoir [पुष्करिणी]. Ab. 23, 677; Dh. 219. For the form comp. *gharaṇī* = *gṛhaṇī*.

POKKHARASĀTAKO, Name of a bird [पुष्कर-साद + क]. Ab. 626.

POKKHARATĀ (*f.*), Beauty [पुष्कर + ता]. Dh. 47; Ras. 72; B. Lot. 407; Jāt. 2.

POKKHARO, The body of a lute [पुष्कर]. Ab. 138; Dh. 172.

POŃKHĀNUPOŃKHAM (*adv.*), Shot after shot. Subh. says that *poṇkha* is the feather part of an arrow (comp. *puṇkha*), and the arrows were discharged so fast that the head of an arrow followed close on the feathered part of the previous one. The compound consists of पुङ्ख + अनु + पुङ्ख, apparently with *vpidbhi* (Par. S. A.).

POŃO (*adj.*), Sloping [प्रवण]. *Tappoṇo* (*adj.*), inclining or recurring thereto (Vij.).

PONOBHAVIKO (*adj.*), Connected with re-birth in another existence [पौनर्भविक].

PORĀŃO, and PORĀŃAKO (*adj.*), Ancient, primeval, former [पौराण, and पौराण + क]. Masc. pl. *porāṇā*, the ancients, men of former times (Dh. 87; Mah. 1, 172, ancient authorities or writers).

*Porāṇarūjanīyatam*, established by former kings (Mah. 213). *Porāṇāni iṇamūlāni*, the original capital. *Porāṇakapaṇḍitā*, wise men of old (F. Jāt. 52; Das. 1; Dh. 109, 214). *Porāṇaka-uyyānapālo*, the former or original gardener (F. Jāt. 6). PORISAM, Manliness; the height of a man with his arms extended over his head [पौरिष]. Ab. 269, 885.

PORISO, and POSO, A human being, a man, a person [पौरिष]. Ab. 227. *Uttamaporiso*, an excellent man (Dh. 18). Dh. 19, 23, 169 (*dasakammakarehi porisehi*). *Posa* is a curtailed form of *porisa*, the intermediate step being *possa*.

PORO (*adj.*), Belonging to a town; urbane, polite [पौर]. *Vācā porī*, courteous language (B. Lot. 464, *yā sū vācā . . . pemaṇiyā hadayaṅgamā porī*, Br. J. S. A. observes *nagaravāsino hi yuttakathā honti*). Masc. *poro*, a townsman, citizen. *Porā jānapaddā ca*, or *porājānapaddā*, townsmen and country people (Mah. 170; Sen. K. 421).

POROHICCAM, The office of a Purohita [पौरोहित्य]. Alw. N. 105. *Purohiccām* at Mah. 69.

POROHITO, A purohita priest [पौरोहित]. Dh. 416.

POSAKO (*adj.*), Nourishing [पोषक]. B. Lot. 410.

POSANAM, Nourishing [पोषण]. Dh. 236.

POSATI, To feed, nourish, support, cherish, bring up [पुष्]. Fut. *posissati* (Dh. 183). P. pr. pass. *posiyamāno* (Dh. 401). P.f.p. *posiyo*, *positabbo* (Mah. 57). P.p.p. *puṭṭho* (Ab. 747, 1076; Dh. 58). *Manasā puṭṭho*, fed by his mind, i.e. one to whom his own devout thoughts are food (Dh. 39). Caus. *poseti* (with same meanings, Mah. 52; Dh. 258; Das. 3, 25). P.p.p. *posito* (Ab. 746).

POSĀVANAM, Supporting, cherishing (Dh. 162, 163). This form points to an older *posāpana*, from a possible causative *posāpeti* from पुष्. It is peculiarly interesting as exhibiting the first beginnings of a change which has become universal in the Sinhalese language. Thus in Sinhalese we have *yanavā* = *yāti* and *yava-narā* = *yāpe-ti*, *karanavā* = *karoti* and *karava-navā* = *kārāpe-ti*, *ganavā* = *gaṇhāti* and *ganva-navā* = *gaṇhāpe-ti*. The grammars content themselves with laying down the rule that the causative is formed by adding *va* to the root, but the true origin of the *va* is in causatives like *kārapay*. The softening of *p* to *v* is very common in Sinhalese, and not uncommon in Pali, e.g. Pali *pūva* = *pūp*, *kavi* =

कपि, *dveḷa* = आपोड, etc. A derivative of this noun, *posāvanikam* "sustenance, food," occurs at Ten J. 26. At Ten J. 101 we have *posāvuniyo* = *posāvana* + इय (*posavaniyavyaggho*, a tame tiger, lit. "fit to be cherished"). Fausholl adds that he has met with *posāvuniyako*, which is the last with affix क.

POŠO, see *Poriso*.

POTAGALO, the grass *Saccharum Spontaneum* [पोटगल]. Ab. 601. At Ab. 1125 the form *poṭakilo* is given.

POTAKO, The young of any animal [पोतक]. Ab. 251. *Sīhapotāko*, a lion's cub (Ten J. 41). *Sindhavapotako*, a colt (Ras. 38). *Hainsapotako*, a gosling (F. Jāt. 16). Fem. *potikā* (Dh. 409).

POTHANAM, Beating (from next). Ab. 1124. *Haṭṭhapothanam*, clapping the hands (Subh.).

POTHETI (*caus.*), To strike, beat [पोथयति]. *Atṭhīni bhañjantā pothetvā*, having beaten him, breaking his bones, viz. so soundly as to break his bones (F. Jāt. 13). *Pothetvā paldpetha*, drive them away with blows (Dh. 239). *Tajjetvā pothetvā*, scolding and beating (Dh. 271). *Pothetvā uggahetabbam hoti*, has to be learnt with blows (Alw. I. cviii). *Pothāpeti*, to cause to be beaten (Dh. 239).

POTHETI, To speak many languages [denom. from *puthu*]. *Puthubhāsāyaṁ kathetīti attho* (Sadda Nīti).

POTHEI (*caus.*), To crack, snap; to knock, to throw [खोटयति]. *Jīyaṁ pothetvā*, having twanged his bow (Dh. 172, 220). *Bhūmim pothento*, striking the ground (Mah. 245, with a stick; Ind. Off. MS. reads *poth-*). *Anguliyo p.*, to snap the fingers as a token of pleasure (Alw. I. 75). *Bhūmiyaṁ p.*, to dash to the ground (Dh. 115). Comp. *appoṭheti*, to snap the fingers, *pappoṭheti*, to knock.

POTHILO, A proper name (Dh. 384).

POTHUJJANIKO, and PUTHUJJANIKO (*adj.*), Belonging to an unconverted person [*puthujjana* + इक]. *Puthujjanikā iddhi*, supernatural power such as an unconverted man can attain, viz. of a low order, opposed to the perfect *iddhi* of an Arhat (Dh. 142. comp. Exodus vii. 12).

POTIKĀ, see *Potako*.

POTO, the young of an animal; a boat, ship [पोत]. Ab. 668, 1118. *Dijapoto*, a young bird (Mah. 128). *Potandho*, a sailor (Ab. 667).

POTTHAKĀRO, A modeller in clay [पुस्त + कार]. Jāt. 71.

POTTHAKO, and -KAM, A manuscript, a book; working in clay, modelling, etc.; cloth made of *makaci* fibre (Sanseveria Zeylanica) [पुस्तक]. Ab. 1006. Das. 24; Mah. 195, 207, 252. The well-known palm-leaf manuscripts are called *potthaka*.

POTTHALIKĀ (*f.*), A doll or puppet. Ab. 523. This form proves that पुत्तलिका is derived from पुस्त and not पुच.

POTTHAM, Plastering, working in clay, modelling [पुस्त]. Ab. 523. *Pottharūpaṁ*, a modelled figure (Mah. 212). Comp. *Potthakāro*.

POTTHAPĀDO, Name of a month [प्रोष्ठपाद]. Ab. 75.

PUBBĀCARIYO, Ancient teacher, scholar of previous times [पूर्व + आचार्य]. Alw. I. xl; Kh. 21.

PUBBADDHO, Upper part [पूर्वार्ध]. B. Lot. 569.

PUBBAJO (*adj.*), Older, elder [पूर्वज]. Ab. 254.

PUBBAKO, Former, accompanied by [पूर्वक]. Adv. *pubbakam*, formerly, before (Mah. 165). Generally at the end of compounds: *Haṭṭhacariyapubbako bhikkhu*, a monk who was formerly an elephant-trainer (Dh. 400). *Somanassapubbakā patthanā*, a joyful prayer (Att. 215).

PUBBAṄGAMO (*adj.*), Going before, preceding, prior; leading, chief [पूर्वङ्गम]. Ab. 379. *Pubbaṅgamā bhinnavāda*, the first seceders (Alw. I. 64). *Ko etesaṁ pubbaṅgamo* who is their leader or chief? (Dh. 90). *Manopubbaṅgamo*, having Manas for its chief part (Dh. 1). *Bhagarato sabbaṁ kāyakammaṁ ṇānapubbaṅgamaṁ*, Buddha's every action is directed by wisdom (B. Lot. 649). *Thūpapubbaṅgamo*, preceded by the stūpa (Mah. 109, 123). *Matipubbaṅgamō*, one in whom thought precedes action, circumspect (F. Jāt. 51). An invitation is defined as *sakkārapubbaṅgamaniyojanaṁ*, an injunction accompanied by hospitality (Ab. 427).

PUBBAṆHO, Forenoon, morning [पूर्वाह्न]. *Pubbaṇhe*, *pubbaṇhasamaye*, and *pubbaṇhasamayam*, in the morning (Mah. 139).

PUBBAṆAM, A name given to the seven Dhaṁmas, rice, etc. [पूर्व + अन्न]. Ab. 450; Pāt. 71, 72, 87.

PUBBANTO, Beginning; the east [पूर्वान्त]. Ras. 38.

PUBBĀPARO (*adj.*), First and last, preceding and following, successive, mutual [पूर्वापर]. Ab. 74, 125; Dh. 63; Alw. I. 106.

PUBBAVUTTAO (*adj.*), Before mentioned [पूर्व + उक्त + क]. Mah. 5.

PUBBO, Pus, matter [पूय]. Ab. 325, 950; Kh. 18; Dh. 316 (line 1).

PUBBO (*adj.*), Fore, first, foremost; eastern; earlier, former, preceding; ancient, customary; at the end of a compound sometimes means "preceded by, attended by, accompanied by" [पूर्व]. Ab. 715, 950. *Pubbajāti*, a former birth or existence (Mah. 200). *Pubbabuddhā*, former Buddhas, Buddhas previous to Gotama Buddha (Dh. 94). *Pubbakarapaṇaṃ*, preliminary act (Pāt. 1). *Pubbadevo*, an Asura (Ab. 14). *Pubbabhāge* (loc.), in the first instance, first (Dh. 400). *Pubbadukkhiṇo*, south-eastern (Mah. 166). *Pubbakammaṇaṃ*, deed done in a former existence (Dh. 300; Mah. 178). *Pubbaseso*, the eastern mountain behind which the sun rises (Ab. 606). *Pubbavideho*, name of one of the four continents (see *Mahādīpo*). *Pubbapakkho*, first fortnight of a month (Mah. 239). *Pubbani-mittam*, a prognostic (Jāt. 48, 51). *Mayam pi tumhākaṃ pubbasadisā bhavissāna*, we also will be towards you as before (Dh. 105). *Pubbabhūtopa-kārikā* (f.), who had formerly been his benefactor (Mah. 220). *Pubbupakāri* (m.), formerly his benefactor (Mah. 206). *Dinnapubbo*, given before (F. Jāt. 56). *Adissa diṭṭhapubbaṃ theram*, met with the therā whom he had seen before (Mah. 204; Dh. 122, see *Diṭṭhapubbo*). *Natthāti vacanam pi tena na sutapubbaṃ*, the word *natthi* had never been heard by him before (Dh. 139). *Pubbe assutapubbo*, not before heard in former times (Gog. Ev. 6). *Adiṭṭha-asuta-acintitapubbo*, that has never been seen, heard or thought of before (Dh. 301). *Matipubbo*, one who thinks before he speaks (*kathanena matipubbo*, F. Jāt. 50). *Parā-pubbo ji-dhātu*, the root *Ji* preceded by *parā*. Loc. *pubbe* (adv.), at first, previously, formerly, in a previous existence. *Pubbe anupattīti vatvā idāni āpattīti vadati*, having first said it was no sin he now says it is a sin (Dh. 103). *Pubbe kira*, in former days, they say (Alw. I. 99). *Jambudīpas-miṃ kira pubbe mahānidāgho ahoṣi*, we are told that in India there was once upon a time a great drought (Ras. 29). *Pubbe . . pacchā*, formerly . . afterwards (Dh. 31). *Pubbe vuttam*, previously mentioned (Mah. 258). *Pubbe ca katapuñnatū*, and good deeds done in a former existence (Kh. 5). *Pubbe akatapāpakammā* (pl.), some who had not committed sin in former births (Dh. 224). With abl. *Kālakiriyato pubbe*, before death (Dh.

138). *Tato pubbe*, previously to this (Ten J. 42). *Pubbe* is often the first part of a compound: *Pubbe verā*, one who was an enemy in a former existence (Mah. 246). *Pubbekataṃ*, deeds done in a former existence (Kh. 12; Das. 25). *Pubbekataṃ puñ-ṇam*, good works done in former existences. *Pubbenivāso*, past habitations or lives, former states of existence (Dh. 75). *Pubbenivāsāṇāṇaṃ*, the faculty possessed by an Arhat of knowing all about his own and others' former states of existence (E. Mon. 284; B. Int. 295; Dh. 118, see *Abhiññā*). It is also called *pubbenivāsānussatiñāṇam*, the knowledge which consists in the recollection (*anussati*) of former existences (B. Lot. 794), and *pubbenivāsānugataṃ ñāṇam*, knowledge concerning former existence (B. Lot. 821).

PUBBUTTARO (*adj.*), North-eastern [पूर्वोत्तर]. Mah. 166.

PUBBUTTHĀYĪ (*adj.*), This is an epithet of a faithful servant, and means, according to the comment, either getting up in the morning earlier than his master, or rising up from his seat when he sees his master approach [पूर्व + उत्थायिन्]. Of the two meanings given above I prefer the former, comp. at Ab. 65 *sūrasodayato pubbutthito*, "arisen previous to the sunrise."

PUCCHĀ (*f.*), Questioning, a question [पृच्छा]. Ab. 115; Mah. 19.

PUCCHAKO (*adj.*), Asking [पृच्छक]. *Anattha-pucchako*, asking silly questions (Dh. 286).

PUCCHANAM, Asking, inquiring [पृच्छन्]. Ab. 1186; Mah. 194.

PUCCHATI, To ask; to question; to ask for; to ask about [प्रच्छ]. *Paṇham p.*, to ask a question. *Brahmajālaṃ pucchanto*, asking about the B. (Br. J. S. A.). *Nidānaṃ tassa pucchiya*, having inquired the cause of his malady (Mah. 244). *Bhāriyāya ca puttānaṃ ca ārogaḥhāvaṃ pucchi*, asked after the good health of his wife and children (Dh. 206). *Amatīdhigamaṃ pucchi*, asked whether he had attained amata (Dh. 123). *Balaṃ phūsuvihāraṃ p.*, to ask after a person's strength and comfort, to inquire whether he is strong and well (B. Lot. 427). With two acc. *Bhagavantam pañhaṃ pucchati* (Alw. I. 106). *Dhammaṃ sāmaṇeraṃ apucchi*, questioned the S. about the Law (Mah. 25, comp. Kamm. 7). *Thero taṃ kumārakaṃ pucchi mātaraṃ*, the priest begged the child of his mother (Mah. 24). With *iti*:

*Rājā katthāti pucchitvā*, the king having asked, Where? (Mah. 12). With acc. and *iti*: *Kin te dukkhan ti taṃ pucchi*, asked him, What ails you? (F. Jāt. 12, 17; Mah. 157, 248). Aor. also *apu chatha* and *pucchittha* (Mah. 36, 248). P.pr. pass. *Punappunam pucchiyamāno pi*, though repeatedly questioned (Dh. 82, comp. 399). P.f.p. *Evam paṇho pucchitabbo*, the question must be asked thus (B. Lot. 514). P.p.p. *puṭṭho, pucchito* (Alw. I. 106; Ten J. 53). *Tvaṃ uyyānapālo ti puṭṭho*, being asked, Are you the gardener? (Jāt. 6). *Rājapurisehi pucchito*, interrogated by the king's officers (Dh. 291). *Satthārā dinnam agga-sāvukānaṃ phāsuvihāraṃ pucchito*, being questioned by Buddha as to the health of the two chief disciples (Dh. 114). *Itthannāmena vinayam puṭṭho*, questioned on discipline by so and so (Pāt. 1). At Mah. 12 *puṭṭha* is used actively, "having asked."

**PUCCHO**, and **PUCCHAM**, A tail [पुच्छ]. Ab. 371. **PUCIMANDO**, The Nimba tree, *Azadirachta Indica* [पिचुमन्द]. Ab. 570; F. Jāt. 7, 30.

**PUGGALIKO** (*adj.*), Connected with an individual [पुगल + इक]. Pāt. 103.

**PUGGALO**, An individual or person as opposed to a multitude or class; a creature, being, man [पुगल]. Ab. 93, 1085; Man. B. 424; B. Int. 501, 508. *Tam puggalam eva passatha*, behold that man (Dh. 61). *Niddanam pi pucchi puggalam pi pucchi*, he asked the circumstances under which the discourse was spoken, the person to whom it was spoken (Br. J. S. A.). *Saṅghe vā puggale vā*, in the whole body of the priesthood or in a single member of it (Kh. 13).—The three puggalas are *sekho puggalo, asekho puggalo, nevasekhanāsekho puggalo*, the sekha, the asekhā, and he who is neither the one nor the other (viz. the puthujjana or unconverted man). The four puggalas are *samaṇamacalo, samaṇapa umo, samaṇapupphariko, samaṇasukhumālo*, by which names are designated the *sotāpanno, sakā īgāmī, anāgāmī*, and *arahā* respectively. Another classification of four is *tamo tamaparādyano, tamo jotiparādyano, jotitamaparādyano, jotijotiparādyano*, which Subh. explains to me to mean, "the man who is poor and miserable on earth, and who on dying passes to a miserable state of existence (*apāya*), the man who being poor and miserable on earth passes to a *devaloka*," and so on. Another is *puggalo attahitāya paṭipanno no parahitāya, p.*

*parahitāya paṭipanno no attahitāya, p. n'eva attahitāya paṭipanno na parahitāya, p. attahitāya c'eva paṭipanno parahitāya ca*, "the man who acts for his own advantage and not for another's," and so on. Another set of four comprises the man who torments or mortifies himself, the man who mortifies others, the man who mortifies both himself and others, the man who mortifies neither himself nor others, but free from longing, serene and calm, and experiencing a sensation of bliss, dwells with his soul exalted and purified (*idh' ekacco puggalo attantapo hoti attaparitāpanānuyogaṃ anuyutto, idha paṇ' ekacco puggalo parantapo hoti* . . etc.). The *satta puggalā dakkhiṇeyyā* or seven persons worthy of gifts are *ubhatobhāga-vimutto, paññāvimutto, kāyasakkhī, diṭṭhippatto, saddhāvimutto, dhammānūsārī, saddhānūsārī*: the two last mean "walking according to doctrine, and walking according to faith,": *diṭṭhippatto* is thus explained, *diṭṭhantam patto ti dassanasāṅkhātassa sotāpattimaggañāpassa anantaram patto ti vuttam hoti* (Subh.).<sup>1</sup> The 108 Ariyapuggalas or simply Puggalas (*ye puggalā aṭṭhasatam pasatthā*, Kh. 7) represent all the varieties of those who are walking in the four paths. I am indebted to Vījesinha Mudliar for the following enumeration of them. He writes, There are three *Sotāpannas*, viz. *ekabījī, kolaṅkolo* and *sattakkhattuparāno*, and three *Sakadāgāmīs*, viz. *kāmabhavādhigataphalo, rūpabhavādhigataphalo* and *arūpabhavādhigataphalo*. These six are multiplied into twenty-four by the four methods adopted for the attainment of the states, viz. *chandādhipateyyam, viriyādhipateyyam, cittādhipateyyam* and *vitāmaṇasūdhipateyyam* (these are called the *Paṭipadās*). Then come twenty-four *Anāgāmīs*, viz. five *āntarāpurinibbāyī's* in the *Aviha* heavens, five *upahaccaparinibbāyī's* in the *Atappa* heavens, five *sasāṅkhārāparinibbāyī's* in the *Sudassa* heavens, five *asaṅkhārāparinibbāyī's* in the *Sudassī* heavens, and four *uddhamso akaniṭṭhagāmī's* in the *Akaniṭṭha* heavens (only four because there is no going beyond the *Akaniṭṭha* heavens). Then there are two *Arahantas*, viz. *sukkhavipassako* and *samathayāniko*, and four *Maggaṭṭhas*.<sup>2</sup> Adding up the above we have

<sup>1</sup> I have taken all the above classifications from Saṅg. S.

<sup>2</sup> i.e. I suppose, *Sotāpannamaggaṭṭho*, etc.

24 + 24 + 2 + 4 = 54; and these 54 are doubled by the distinction of *saddhādūhura* and *paññādūhura* "having faith and having reason for their foundation."

PUGO, A multitude; the Areca-nut tree, Areca Catechu [पूग]. Ab. 564, 602, 630, 1051; Pāt. 97; Ras. 27. *Pūgamajjhagato*, having entered an assembly.

PŪJĀ (f.), Attention, care; veneration; offering [पूजा]. Ab. 425; Dh. 13. *Tam eva pujaṃ labhamāno*, receiving such care (of a tree, F. Jāt. 7). *Pupphapūjaṃ karoti*, to make an offering of flowers (Ras. 39; Dh. 268). *Aṃhākaṃ katā pūjā*, offerings (of food) are made to us (Kh. 11). *Pūjā pūjanīyānaṃ*, honour to whom honour is due (Kh. 5). *Buddhapūjā*, a festival of offerings to Buddha (Mah. 205, comp. 165). *Kāresi pūjaṃ Eldrārājino*, held a festival in honour of king Elāra (who had fallen in battle, Mah. 155).

PŪJAKO, (adj.), Honouring [पूजक]. Dh. 123.

PŪJANĀ (f.), Veneration [पूजन]. Dh. 20; Mah. 11.

PŪJETI, 'To honour, revere; to honour with, present with; to offer, present [पूज्]. Dh. 20, 35. With instr. of the thing offered, *Gandhamāddhi Bhagavantaṃ pūjayamāno*, doing homage to Buddha with perfumes, flowers and other offerings (Ras. 26; Das. 30; Mah. 26). *Pituvacanam pūjento*, holding sacred my father's words (Sig. S.). *Pūjayitvā maṇim tahiṃ*, having offered a jewel there (Mah. 333). P.pr. gen. *pūjayato* (Dh. 35). P.f.p. *pūjjo* (Ab. 1098), *pūjiyo* (Dh. 361), *pūjanīyo* (Kh. 5), to be revered, venerable. N'atthi no *pūjiyam*, we have nothing to venerate (Mah. 104). *Pūjiyam yāci pūjiyam*, asked the Venerable One for something to venerate (Mah. 4). P.p.p. *pūjito*, honoured, revered (Ab. 750; Dh. 53). *Pitāro uparajjena pūjito*, honoured by his father with the viceroyship (Ras. 15).

PUKKUSO, A man of the Pukkasa caste [पुक्कस]. Ab. 508 (said to be one whose occupation is throwing away dead flowers).

PULAVO, A worm, maggot. Ab. 623; Dh. 317. One of the Kammaṭṭhānas is called *puḷavakaṃ*, being obtained by the contemplation of a corpse eaten by worms.

PULINAM, A sand-bank, island of alluvial formation in a river [पुलिन]. Ab. 663. *Antonadiyaṃ vḍlikāpulinam* (Dh. 224).

PULLINGAM, Manhood, male sex; in *grāṇ-nar* masculine gender [पुल्लिङ्ग].

PULOMO, The Asura Vepacitti [पुलोम]. Ab. 45.

PUMĀ, (m.), A male, a man [पुंस]. Ab. 227. The declension is peculiar, it will be found at Sen. K. 271 and foll. Instr. *pumund*, *pumena*, *pumand*. pl. *pumāno*, instr. pl. *pumānehi*, loc. pl. *pumāsu*, *pumesu*. In composition there are two bases, *pum* and *puma*. Instances of the former are *pulliṅgaṃ*, manhood, *pumbhāvo*, virility, *punīkoko*, the male of the Indian cuckoo, *pumbahuttaṃ*, masculine-plural-ness (Ab. 184), *pumitthi*, masculine and feminine (Alw. I. viii), *itthipunnapuṃsaka* (Sen. K. 272). Of the latter we have *pumattaṃ*, virility (Ab. 910), *itthipumaṃ* (neut. sing.), male and female (Sen. K. 366), *pumanapuṃsaka* (Ab. 187; Sen. K. 272). *Pumanapuṃsaka* at Sen. K. 272 points to a base *puman* on the analogy of युवन्.

PUNA, PUNO, and before a vowel PUNAR, and PUNAD (adv.), Again, anew, afresh; back; after that, next, further, moreover [पुनर्]. Ab. 1199.

*Puna madhuro 'va aho*, once more became quite sweet (F. Jāt. 8). *Puna gehaṃ āgantvā*, having come back home (F. Jāt. 9). *Puna cintesi*, again he reflected (Ten J. 115). *Puna kattha ganissāma*, where shall we go next? (Dh. 170). *Na punar eti*, he will not again come (Kh. 16). *Puna gehaṃ na kāhasi*, thou shalt never again build the house (Dh. 281). *Būkusaccena vā puna*, or again by much learning (Dh. 48). *Puna bhedo ajāyatha*, once more a breach arose (Alw. I. 64). *Punad eva Sumano medhāv*, and moreover the wise Sumana (Pāt. xiii). *Punar eva* and *punad eva*, again, once more (Dh. 60, 243; Pāt. xiii). The form *puno* occurs at Mah. 40 before a consonant, and at Mah. 161 before a vowel. I have met with *punaṃ* only at Dh. v. 348, where it is a somewhat doubtful reading, but comp. *punappunaṃ*.—*Punapavāraṇā*, renewed invitation (Pāt. 15). *Punavirūḷhi*, growing again (Kamm. 11). *Punardāgamaṇaṃ*, return (Mah. 6). *Punakammaṃ* doing over again (Pāt. 91). *Punadivaso*, the next day (Dh. 119): loc. *punadivase*, next day, on the morrow (Dh. 84, 119, 423; Das. 1; Mah. 177). *Punadivasato ppabhūti*, from the next day forward.

PUNABBASU (m.), Name of a Nakkhatta [पुनर्वसु]. Ab. 58. Also the name of one of Gautama Buddha's earliest converts.



**PUNABBHAVO**, Renewed existence, re-birth, transmigration [पुनर्भव]. Dh. 256; E. Mon. 2  
**PUNNANAVA** (f.), Hogweed, Boerhavia Procumbens [पुनर्नव]. Ab. 594.

**PUNAPPUNAM**, and -NA (adv.), Again and again, repeatedly [पुनर् + पुनर्]. *Punappunam* (Ab. 1137; Dh. 22, 58, 60; Mah. 222). *Punappuna* (Mah. 159; Dh. 86, 159, 217; Das. 2). In composition: *Punappundgato attho*, matter introduced (*dgato*) over and over again.

**PUNARUTTO**, and -TTAKO (adj.), Said over again, repeated [पुनरुक्त]. Ras. 7; Mah. I. With affix ता, *punaruttatā*, repetition, tautology (Ab. 777).

**PUNĀTI**, To purify [पू]. P p.p. *pūto*.

**PUNĀCHANAM**, Wiping, cleaning; a towel [प्रोच्छन्]. *Hatthapūñchanapaṭṭako*, a cloth for wiping the hands, a towel (Mah. 22). *Pāda-pūñchanam*, a foot towel (Dh. 174, 250; Ten J. 33). *Adhvimam vatthakotiṃ mahaggham hatthapūñchanam*, ten million cloths for wiping the hands, unwashable and costly (Mah. 70, this is I think the true interpretation of this passage; *dhovima* being धाव् with term. इम, and *hatthapūñchanam* an adj. agreeing with *koṭi*; the towels were no doubt of asbestos, which cannot be washed with water, and Turuour says that they were cleansed by being passed through the fire).

**PUNĀCHATI**, To wipe [प्रोच्छन्]. *Pūñchitvā morapiñjēna*, sweeping off (the insects) with a peacock's feather (Mah. 249).

**PUNĀRĪKAM**, A white lotus flower; one of the Buddhist high numerals, 10,000,000<sup>16</sup>, or 1 followed by 112 ciphers [पुण्डरीक]. Ab. 476, 686.

**PUNĀRĪKINĪ** (f.), A pond of white lotuses [पुण्डरीक + इन् fem.].

**PUNĀRĪKO**, A fragrant kind of mango; a tiger [पुण्डरीक]. Ab. 558, 611.

**PUNGAVO**, A bull; at the end of a compound, best, chief [पुङ्गव]. Ab. 696, 1091. *Yatipūṅgavo*, an eminent priest (Alw. I. xiii).

**PUNJO**, Heap, mass, multitude [पुञ्ज]. Ab. 630. *Padumapuñjo*, a cluster of lotuses (F. Jāt. 57). *Kittipuñjo*, halo of renown (Att. 131). *Timirapuñjo*, a mass or pall of darkness (Dh. 255). *Palālapuñjo*, a heap of straw. *Suvanṇassa puñjo*, a pile of money.

**PUNKHO**, The feathered part of an arrow [पुङ्ख]. Mah. 157.

**PUNKOKILO**, see *Pumā*.

**PUNNĀGO**, The Tree Rottleria Tinctoria [पुन्नाग]. Ab. 558; Ras. 25.

**PUNNAMĀ**, (f.), The day or night of full moon [पूर्णमा]. Ab. 73; Dh. 391; Jāt. 50; Mah. 11. *Puñnamī* at Mah. 2 is a doubtful reading, one of my MSS has *pañnamī* (*pañcamī*).

**PUNNAPUṆSAKO**, see *Pumā*.

**PUNṆATĀ** (f.), Meritoriousness, merit, good works [पुण्यता]. Kh. 5.

**PUNṆAVĀ** (adj.), Meritorious, righteous; fortunate [पुण्यवत्]. Ab. 722; Dh. 140.

**PUNṆO** (p.p.p. *pūṇati*). Full, fulfilled, complete, entire [पूर्ण]. Ab. 749. With gen. *Catugandhūlakassa puñṇo* (f.), full of scented water (Mah. 180) *Yakkhapuñṇo*, full of yakshas (said of *Laukā*, Mah. 3). *Puñṇamanaratho* (adj.), one whose wishes are fulfilled, contented (Mah. 242). *Puñṇa-ghaṭo* and *puñṇakumbho*, a brimming jar, considered a lucky emblem or omen, and as such carried at festivals (Ab. 359; Mah. 172, 180, 182; Dh. 149). *Puñṇapatto* (*pūṇapātra*) a box full of trinkets scrambled for by guests and relations on festive occasions (Ab. 355). *Puñṇamāso*, the full moon (Jāt. 27). *Puñṇamāsaratti*, night of the full moon. *Puñṇamāsi* (f.), the day or night of the full moon (Ab. 73; Mah. 169). *Puñṇacando*, the full moon. *Puñṇaratti*, night of the full moon (Att. 135). *Puñṇarattam*, midnight (Gog. Ev. 23). *Puñṇamano* (adj.), whose wish is fulfilled (Jāt. 27).

**PUNṆO** (adj.), Good, virtuous, just, righteous, meritorious, pure, holy [पुण्य]. Ab. 976. Neut. *puñṇam*, good works, goodness, virtue, pious act, righteousness, merit. *Puñṇam sīlādīmayam*, merit made up of observance of the sīla precepts and other good works (Ras. 16). *Puñṇaṭṭhānam*, sacred spot (Att. 114, 219). *Puñṇāni katvā anekāni*, having done many good works (Mah. 201; Dh. 80). *Puñṇam apuñṇam ca upācīni*, accumulated merit and demerit (Mah. 238). *Puñṇam ca pāpam ca*, good and evil (Dh. 47). *Puñṇapottaham*, Book of Merits, a record of pious works done by a king (Mah. 195). *Puñṇakkhetam*, field of merit, epithet of the Saṅgha or Buddhist clergy, because men acquire merit by showing kindness or charity to them (Alw. I. 78). *Puñṇakāro*, doing good works, pious. *Puñṇakammam*, meritorious act, good work, deed of piety (Mah. 215). *Puñṇa-*

*kiriyaṭṭhu* or *puññakiriyaṭṭhu* (n.), cause, occasion or material of acquiring merit or doing good works. There are three, *dānamayaṃ puññakiriyaṭṭhu*, *sīlamayaṃ p.*, *bhāvanāmayam p.*, almsgiving, moral conduct and contemplation. There are also ten, *dānamayaṃ p.*, *sīlamayaṃ p.*, *bhāvanāmayam p.*, *apacitisahagataṃ p.*, *veyyāvaccasahagataṃ p.*, *patti-anuppadānaṃ p.*, *abbanumodanā p.*, *desanāmayam p.*, *savanāmayam p.*, *ditthijjukammaṃ p.* (Subh., Dh. 87). Of these *abbanumodanā* means the acceptance or use of merit made over by another (see *Patti*, Subh. quotes *yena kenaci dinnassa puññassa aññassa cittaṃ paṭiggahamaṃ*); *ditthijjukammaṃ* is making one's views or faith straight or firm (*दृष्टि + ञ्जु*, Subh.); *desanāmayam*, and *savanāmayam p.* are teaching and hearing the truth.

PUNO, see *Puna*.

PŪPIYO, A cake-seller, confectioner [पूप + य]. Ab. 511.

PŪPO, A cake, sweetmeat [पूप]. Ab. 463, 511. See also *Pāto*, which is the usual form.

PUPPHAM, A flower; the menses [पुप्प]. Ab. 238, 545, 1091; Ten J. 49; Dh. 49. *Pupphadanto*, see *Disāgajo*. *Pupphachaddako*, a low-caste man whose occupation is removing dead flowers (from temples, etc., Ab. 508; Pāt. 83). *Pupphāsavo*, wine made from flowers (Pāt. 90). *Pupphayānaṃ* appears to be a ledge or altar in a temple on which flowers were deposited as offerings (Mah. 178, 179, 201).

PUPPHANAM, Flowering (fr. next). Dh. 194 (*pupphanakālo*).

PUPPHATI, To blossom [पुप्प]. Mah. 116. P.p.p. *pupphito*, flowering, blossoming (Dh. 194, 423; Jāt. 18; Ras. 25). Caus. *pupphāpeti* (F. Jāt. 6).

PUPPHAVATĪ (f.), A menstruous woman [पुप्पवती]. Ab. 239.

PUPPHĪ (adj.), Bearing flowers [पुप्पिन्].

PURĀ (adv.), Formerly, previously, in a previous existence [पुरा]. *Dīpaṇkaraṃ passitvā purā*, having seen D. in a former existence (Mah. 1, comp. Kh. 20). *Purāvutto*, told in days gone by (Ab. 111). With abl. *Tassa āgamaṇā purā*, before he arrived (Mah. 205).

PURAKKHAROTI, To put in front, to make a person one's leader, to follow, revere, honour [पुरक्ख]. Aor. *purakkhari*. Ger. *purakkhatvā*

(Par. S. 12). P.p.p. *purakkhato*, placed in front, made leader; sprinkled with holy water (*abhi-sitto*); followed, attended, surrounded, brought face to face with (Ab. 891). *Bhikkhusaṅgha-purakkhato*, followed or surrounded by the clergy (Mah. 194). *Mahabbalupurakkhato*, at the head of his army (Mah. 64). *Devasaṅghapurakkhato*, attended by the celestial hosts (Ras. 23). *Bahunnaṃ dukkhaḍḍhamānaṃ purakkhato hoti*, is surrounded or harassed or encountered by many painful circumstances (Sig. S.). *Tasiṇḍya purakkhato*, beset with lust (Dh. 61).

PŪRAKO (adj.), Filling, completing [पूरक]. Pāt. 65, 75.

PŪRALĀSO, I think this word is पुरोडास; Subh. says his recollection is that it is a sort of offering (yāga-āhara) made by Brahmins. Das. 26.

PURAM, A town, city, fortress; a house [पुर]. Ab. 198, 1060; Mah. 166.

PURANAM, Filling [पूरण]. Dh. 263.

PURĀṆO (adj.), Ancient, past, former, pristine; old, worn out [पुराण]. Ab. 713. *Purāṇagāmaṭṭhānaṃ*, the site of an ancient village (F. Jāt. 3). *Purāṇaṃ kammaṃ*, Karma acquired in former existences (Kh. 10). *Purāṇabhūmattharopani*, worn-out carpets (Dh. 174).

PŪRĀṆO (adj.), Filling, completing [पूरण]. *Pada-pūraṇo*, *pādapūraṇo*, a word filling out a sentence, a word filling out a verse, an expletive particle (Ab. 1187). In grammar an epithet of the ordinal numbers from *dutiya* upwards, as filling out or completing, thus "seventh" is *sattannaṃ pūraṇo*, "the completer of seven" (Ab. 941). Fem. *pūraṇī* (Ab. 987).

PŪRĀPETI (caus. *pūraṇi*), To cause to be filled. Mah. 215.

PURASSARO (adj.), Going in advance [पुरःसर]. *Purassarapatākā*, standards carried in the van of the army (Att. 198). At the end of a compound "preceded or attended by": *dakkhiṇambupurasaro*, accompanied by the water of donation (Mah. 165).

PURĀTANO (adj.), Ancient, pristine [पुरातन]. Ab. 713. Pl. *purātana*, the ancients (Ras. 7).

PŪRATI, To be filled, to get full; to be fulfilled [पूरयति = पू]. *Pūrentu sabbasaṅkappā*, may all your wishes be fulfilled. Dh. 22. P.p.p. *pūraṇo*. See *Pūreti*.

**PURATO** (*adv.*), Before, in front, in the presence of [पुरतस्]. Ab. 1148. With gen. *Bhagavato purato pátur ahoṣi*, appeared before Buddha (Gog. Ev. 8). *Purato tassa*, in front of him (Mah. 261). *Rañño p. Visákhaṃ pakkosápetvá*, having summoned V. to the king's presence (Dh. 328, comp. 291; Mah. 261). *P. karoti*, to put in front (Mah. 233). *Rukkhāṃ p. katvá*, getting behind a tree (Dh. 115). *P. gacchati*, to go forward, to go first (Dh. 4). *P. peseti*, to send on in front (Dh. 115). Also *purato*, abl. of *puram* "town."

**PURATTHĀ** (*adv.*), In front; first and foremost; on the East; formerly [पुरस्तात्]. Ab. 1194.

**PURATTHATO** (*adv.*), Eastwards [last + तस्]. With gen. *Nagarassa p.*, on the east of the city (Mah. 81).

**PURATTHIMO** (*adj.*), Eastern [पुरस्तात् + इस्, comp. *heṭṭhima*]. *Puratthimā disā*, east quarter (Alw. I. xxi, 94; Kh. 20). Mah. 151.

**PURATTHITO** (*adj.*), Standing before [पुरस् + स्थित]. With gen. *Bhagavato puratthito* (Sām. S. A.).

**PURE**, loc. from *Puram*.

**PURE** (*adv.*), Formerly, previously, first, originally; in front, before [पुरस्]. Ab. 1148. *Idaṃ pure cittaṃ acāri cārikaṃ*, once this mind wandered about (Dh. 58). *Yathā pure*, as in former times, as heretofore (Mah. 72). *Pure vacanīyaṃ pacchā avaca*, said last what should have been said first. *Pure ca pacchā ca*, before and behind (Dh. 74, 62). *Pure . . idāni*, formerly . . now (Mah. 194). *Pure . . ajja*, formerly . . to-day (Dh. 58). With abl. *Pure tassābhisekato*, before his inauguration (Mah. 22).

**PUREBHATTAM**, Before the morning meal [पुरस् + भक्त]. Pāt. 105; Dh. 78, 79, 422. Comp. *Pacchābhattam*.

**PURECĀRĪ** (*adj.*), Preceding, leading [पुरस् + चारिन्]. Ab. 378.

**PURECĀRIKO** (*adj.*), Leading [last + क]. *Saddhācittaṃ purecārikaṃ katvá*, guided by thoughts of faith (Dh. 291).

**PURECARO** (*adj.*), Leading [परस् + चर]. Ab. 378. *Sayaṃ hutvá purecaro*, himself taking the lead (Mah. 240).

**PUREDVĀRAM**, Front door [पुरस् + द्वार].

**PUREGĀMĪ** (*adj.*), Preceding, leading [पुरोगामिन्]. Ab. 379.

**PUREKKHĀRO**, Precedence, preference, deference [पुरस्कार]. Dh. 13.

**PURETARAM** (*adv.*), Forward, further, in front; before, sooner [पुरस्तर]. *P. peseti*, to send forward (Dh. 84, 217). *P. gacchati*, to go forward, to go on ahead or in front (Dh. 167). *Paretataraṇi gantvá sabbāṃ gaṇhanti*, stealing a march on him captures the whole (Par. S. A.). *Puretaram eva pāvīsi*, entered first, viz. before the others (Att. 195). With abl. *Ito p.*, previous to this (Dh. 405). *Therehi puretaram eva gantvá*, going on in advance of the priests (Dh. 135). *Paritta-karaṇato p.*, before the repetition of the Paritta (Ten J. 114). *Puretaram eva*, still more = *pag eva* (Ten J. 110).

**PURETI** (*caus.*), To fill, to complete, to fulfil, to attain [पूरयति]. With gen. *Pokkharāṇiṃ bhesajjānaṃ pūriya*, having filled the pond wit medicines (Mah. 38). *Pūretvá páramī sabbā*, having accomplished all the Páramitās (Mah. 2; Alw. I. 77). *Samānapaṭipattiṃ p.*, to fulfil the duties of a samaṇa (Dh. 80). *Saggapadaṃ p.*, to attain heaven. *Pūrayissaṃ sivaṃ padaṃ*, I shall attain the blissful lot (Ten J. 91). P.pr. pl. fem. *pūrayantiyo* (Mah. 84). P.p.p. *pūrito* (Ab. 749). With gen. *Gandhatelassa pūrito*, filled with scented oil (Mah. 182). *Udakapūrito*, full of water (Mah. 41). *Pūritupāramī* (m.), one who has accomplished the Páramitās (Ten J. 119; Dh. 205).

**PURĪ** (*f.*), A town [पुरी]. Ab. 32, 198; Alw. I. x.

**PURIMAKO** (*adj.*), Previous [next + क]. Dh. 325. Fem. *purimikā*.

**PURIMO** (*adj.*), Former preceding, foremost, first; eastern [पुरस् + इम्]. *Purimanayena*, in the previous manner, as before (F. Jāt. 5; Alw. I. 79; Dh. 106). *Purimakammaṃ*, deed done in a former existence (Dh. 221). *Sabbapurimo*, the foremost one of all (Dh. 220). *Purimesu tisu vedesu*, in the first three Vedas (as opposed to the Atharva Veda, Alw. I. cxxiv). *Tumhe pi no purimasadisā pi hoṭha*, be you also to us as before (Dh. 103). *Sesaṃ purimasadisāṃ*, the rest as before, the remainder of the comment is as in the previous case (Dh. 287). *Purimā disā*, the East (Mah. 127).

**PURINDADO**, A name of Sakka or Indra (Ab. 18). *Sakko Purindado* (Dh. 96). At Dh. 185 Buddha is represented as giving the foll. explanation of this appellative, *Sakko Mahāli devānaṃ indo pubbe manussabhūto samāno pure pure dānaṃ addāsi tasmā Purindado ti vuccati*, "O Mahali, Sakka the king of the devas, in a former existence when he was

a human being gave alms in various towns, hence he is called Town-giver." There is in Sanskrit a well-known epithet of Indra **पुरंदर** "destroyer of towns," and at p. 469 of his Kaccāyanapakkaraṇa Mr. Senart identifies *purindada* etymologically with it, rendering *purindada* "destroyer of fortresses." This identification is inadmissible, and Mr. Senart's criticism on the scholiast is based on the assumption that the Hindu Indra and the Buddhist Indra are the same in every respect. This is far from being the case, the Buddhist Indra (see *Sakko*) being a mild and beneficent archangel, for whom the epithet of town-destroyer would be quite inappropriate. The simple explanation is that Gotama Buddha unwilling to part entirely with the name Purandara modified it to Purindada, thus removing its inappropriateness and bringing it into harmony with his narrative of Indra's origin.

**PURISĀJAÑÑO**, This word has nothing to do with **अजन्म**, but is a compound of **पुरुष** with *djañña*, and means a man of noble birth, a superior, distinguished man, a man who is to other men what the thoroughbred racer is to other horses. At Dh. v. 193 a Buddha is intended, as the comment states and as the title of the chapter shows. At Mah. 139, *purisājāniyo ayaṃ*, "this is a remarkable man."

**PURISATTAM**, Manhood, virility [**पुरुष + त्व**]. Man. B. 399.

**PURISO**, A man; a male; a person, individual; an attendant [**पुरुष**]. Ab. 227, 1046. According to the Sāṅkhya philosophy the human soul or life-giving principle (Ab. 92, "paraparikalpī-tātma" says the Sinhalese gloss). *Itthi puriso sī*, a woman or a man (Kh. 13). *Puriso 'sī*, are you a male? (Kamm. 4). *Purisaghiṭṭo*, homicide (Dh. 298). *Purisādhamo*, a vile person, a bad man (Dh. 14, **पुरुषाधम**). *Purisuttamo*, an excellent man, a good man (Dh. 14, **पुरुषोत्तम**). *Purisa-medho*, human sacrifice (Ab. 413). *Yamapurisā* (pl.), the servants or ministers of Yama (Dh. 42). *Purisindriyam*, male principle, virility (see *Indriyam*). The *aṭṭha purisabhūmiyo* or eight stages of man are, *mandabhūmi*, *khuddabhūmi*, *vimāṇa-sabhūmi*, *ujugatabhūmi*, *sekkabhūmi*, *samāpābhūmi*, *jinabhūmi*, *paññabhūmi*, the first days of semi-unconsciousness after birth, the period of tears and laughter, the first tottering attempts to

walk, the time when the child can walk firmly and straight, the period of schooling or education, the period of embracing the ascetic life, the period of matured knowledge, and the period of decay(?). The last of these I am in doubt about, the words are, *bhikkhu ca paṇṇako jino na kiñci dhāti evaṃ alabhiṃ samaṇaṃ paṇṇabhūmīti vadati* (Sam. S. A.). *Purisāthāmo*, manly vigour. *Karam purisakiccāni*, performing his manly duties (Sig. S.). *Sahassapuriso* (adj.), having 1000 attendants (Mah. 40). The epithet of a Buddha *purisadammasārathi* means either "guide of men whose passions have to be quelled" or "trainer or breaker-in of the human steer," the unconverted man being likened to a refractory bullock: *Sikkhī-tubbapurisā vinetabbapurisā Buddhassa dhammasaṇaṃ sutvā anuvattitvā sotāpatti-ādimaggaphāḍṇaṃ pāpūṇitabbā deramanussādayo* (Sabbh.). *Purisa-damme adretīti purisadammasārathi*, *dameti vinetīti vuttam hoti*, *tattha purisadammaṃ ti adantaṃ dametum yuttā tiracchānapurisā pi manussapurisā pi* (Vij.). Vij. also quotes, *Ahaṃ kho Kesi purisadamme saṇṇena pi vinemi pharusena pi vinemi saṇṇapharusena pi vinemi*, O Kesin, I train men who have to be converted by gentleness, by severity, by a mixture of gentleness and severity.

**PURITO**, see *Pūreti*.

**PURO** (adj.), Full [**पूर**]. With gen. *Pāyāsassa puro*, full of porridge (Dh. 178). *Sālitandulapūrāni pañca sakaṭasatāni*, 500 waggons full of hill paddy and rice (Dh. 237, comp. Mah. 167). *Puro* is also a noun used at the end of compounds: *Kaṇṇikamattam pi kucchipuram na labhati*, cannot get so much as a bellyful of rice water (Dh. 113). *Pattapūram madhu*, a bowlful of rice (Mah. 24).

**PUROHICCAM**, see *Porohiccam*.

**PUROHITO**, A brahmin who is a king's domestic chaplain [**पुरोहित**]. Mah. 61, 210; Dh. 128, 171.

**PURUTTAMAM**, A noble or splendid city [**पुर + उत्तम**]. Alw. I. 55; Mah. 24.

**PUTABHEDANAM**, A town [**पुटभेदन**]. Ab. 198.

**PUTAKAM**, A small basket made of a rolled leaf, [**पुटक**]. Dh. 268; Mah. 88.

**PUTHAG**, see *Puthu* (1).

**PUTHAKKĀTABBO** (adj.), That ought to be separated [**पुच्छ + कर्तव्य**].

**PUTHAVI**, see *Paṭhavī*.

**PUTHU**, and before a vowel sometimes **PUTHAG** (adv.), Separately, without, except [**पुच्छ**]. Ab.

1137. *Puthu ekameko*, each separately (Das. 35). With foll. *eva. puthag evāyam* (Sen. K. 221). With abl. *Ariyehi puthag evāyam*, this man keeps aloof or is separated from the saints (Cl. Gr. 140). *Putthuddisā namassati*, "worships the several directions" (Sig. S., this is Gogerly's rendering; curiously enough my three MSS. of the Comment read *puthudisā*, and explain it by *bahudisā*). *Puthusippāyatanāni*, "all the various arts," in Sām. S. is also explained in the comment *bahūni sippāni*. In both these instances the comment I think intends to refer it to पृथु, in the second perhaps rightly so. At Alw. N. 105 we have *puthusippena jīvati*, which D'Alwis renders "lives by different mechanical arts." In Sutta Nipāta I find *puthu-samapabrāhmaṇā*, rendered by Coomaraswamy "various priests and brahmins."

**PUTHU** (*adj.*), Broad, extensive, great, big; abundant, numerous [पृथु]. Ab. 700. *Puthusilā*, a great rock (Kaum. 10). Comp. *puthuvāsanaṃ*, *puthubhūto* (2), *puthulomo*.

**PUTHUBHŪTO** (*adj.*), Separated [पृथक् + भूत]. Sen. K. 234; Att. 216 (*sisabandho puthubhūto hutvā*, severed). Comp. B. Lot. 648.

**PUTHUBHŪTO** (*adj.*), Become great; become numerous [पृथु + भूत]. *Puthubhūtesu sāvakesu*, when disciples had multiplied (Dh. 338). Comp. B. Int. 142.

**PUTHUGATTATĀ** (*f.*), Discrimination [पृथग-तता]. Ab. 430.

**PUTHUJJANIKO**, see *Pothujjaniko*.

**PUTHUJJANO**, A man of the lower classes, or of low character; a common or ordinary man. one who is yet unconverted as opposed to one who has entered the paths, a worldlying, natural or unsanctified man, sinner [पृथग्जन]. Ab. 435, 1084; B. Lot. 848; Dh. 11, 79. An unconverted man may be either *andhaputhujjano*, in total spiritual darkness, or *kalyāṇaputhujjano*, one who is striving after his spiritual good (*yassa khandha-dhātu-ūyatanādisu uggaḥaparipucchāsavaṇadhd-rapaccavekkhaṇāni n'atthi ayaṃ andhaputhujjano, yassa tāni atthi so kalyāṇaputhujjano* (Br. Jāla S. A. compare Dh. 256). The latter is also called *puthujjanakalyāṇako* (Dh. 418). *Puthujjanasattā* (pl.), unconverted men, sinners (Das. 7). *Aputhujjano*, one who is not an unconverted man, viz. one walking in any of the four paths (Dh. 48). A Buddhist monk may be a *puthujjana* or un-

converted man, though without impairing the sanctity of his exalted office (Dh. 227, 333).

**PUTHUKKARANĀM**, Separation [पृथक्करण].

**PUTHUKO**, A child; rice in the ear [पृथुक]. Ab. 251; Dh. 128.

**PUTHULO** (*adj.*), Broad, large [पृथुल]. Ab. 700; B. Lot. 569; Att. 8. *Vidatthimattaputhulo*, about a span broad (Alw. I. 76). Abl. *puthulato. Puthulato usabhamattam thānaṃ*, a spot about an usabha in breadth (Dh. 238. comp. 190).

**PUTHULOMO**, A fish [पृथुलोमन्]. Ab. 671; Att. 193.

**PUTHUVĀSANĀM**, A large seat or chair [पृथु-सन = पृथु + आसन].

**PUTHUVĪ**, see *Paṭharī*

**PUTĪ** (*f.*), A vessel, cup [पुटी].

**PŪTĪ** (*adj.*), Stinking, foul, putrid [पूति]. *Pāti muttāṃ*, urine of cattle (Ab. 275, *gomuttāṃ*). *Putimamsāṃ*, rotten meat, putrid flesh, carrion. *Pūtimaccho*, stinking fish (Dh. 100). *Pātikāyo*, foul body, mass of corruption, a Buddhist epithet of the human body (Dh. 313). *Pūtubhāvo*, rottenness (Dh. 301). *Pātikaṭṭham*, a sort of pine (= *sarala*, Ab. 571). *Pūtīlatā* (*f.*), the shrub *Cocculus Cordifolius* (= *galoci*, Ab. 581). *Pātigandhi* (*adj.*), stinking (Ab. 146). *Pātikummaso*, rancid gruel (Raṭṭhapāla S.).

**PŪTIKO** (*adj.*), Stinking, foul [पूतिक]. Dh. 313. *Pūtiko*, the plant *Guilandina Bonducella* (Ab. 566).

**PUTO**, and **PUTĀM**, A cup, vessel, basket [पुट].

*Phūṇitassa putāṃ*, a jar of molasses (Dh. 434). *Bhaṇḍaputaṃ*, a bundle of wares. *Sātakāni putābaddhāni*, clothes tied up in bundles (Mah. 171). *Putabhattam*, a meal of boiled rice carried in a leaf basket (Att. 213; Mah. 231). *Pūgakuhilīkāputāṃ*, a basket made of Areca leaves (Att. 216).

**PŪTO** (*p.p.p. punāti*), Purified, clean, pure [पूत]. Ab. 442, 608. *Pūtambu*, pure or clear water (Ab. 884).

**PUTTADĀRO**, Son and wife, wife and child [पुत्र-दार]. *Puttadāro pi 'ssa agutto hoti* (Sig. S.). Also plur. (*puttadārānaṃ*, gen. pl. Ab. 421). Gen. *puttadārassa* (Kh. 5; Ten J. 113). *Puttesu ca dāresu ca* occurs in *Khaggavisāna S.*

**PUTTAKO**, A little son, a beloved son; a son [पुत्रक]. Mah. 135, 216; Dh. 155. *Ekaputtako*, only son (Dh. 93). *Vajjiputtako bhikkhu*, a monk belonging to a Vajjian family (Pāṭ. xxxix, here

the termination probably belongs to the whole compound).

**PUTTATTAM**, Sonship [पुत्र + त्व]. *Patthehi mama puttattam*, pray for sonship to me, i.e. pray that you may become my son (Mah. 132). *Jetthakulassa puttattā* (abl.), from the circumstance of his being a son of the eldest family (Dh. 120).

**PUTTHO**, Nourished, see *Posati*. Questioned, see *Pucchati*.

**PUTTIKO** (adj.), Connected with sons [पुत्र + इक]. Sen. K. 394.

**PUTTIMO** (adj.), Having sons [पुत्र + इम]. Sen. K. 394. Also *puttimā* (-मत्), *nandati puttehi puttimā* (Dhaniya S.),

**PUTTIYATI**, To treat as a son [पुत्रीयति].

**PUTTIYO** (adj.), Relating to or connected with sons [पुत्रिय]. Sen. K. 394.

**PUTTO**, A son, child [पुत्र]. The pl. *puttā* is sometimes used to mean son and daughter (Ab. 249). Fem. at the end of a compound, -*puttī* (see *Rājaputtī*).

**PŪVAKO**, A cake [पूप + क]. Mah. 59.

**PŪVIKO**, A cake seller, confectioner [पूप + इक].

**PŪVO**, A cake, sweetmeat [पूप]. Dh. 139; Mah. 196; Pāt. 89. See also *Pūpo*.

**PŪYO**, Pus, matter [पूय]. Ab. 325. See also *Pubbo* (1).

## R.

**RACANĀ** (f.), A literary production, composition [रचना]. Att. 189.

**RACATI**, To prepare, compose [रच्]. Aor. *raci* (Alw. I. xxi). P.p.p. *racito*, composed (of a book, Alw. I. x), arranged, strung (of flowers, Mah. 212).

**RACAYITĀ** (m.), Composer, author [रचयितु].

**RACCHĀ** (f.), A carriage road, or street [रच्छा]. Ab. 202; Mah. 23.

**RADANO**, A tooth [रदन]. Ab. 261.

**RĀDHITO** (p.p.p.), Accomplished, performed [p.p.p. राधयति]. Ab. 743.

**RADO**, A tooth [रद]. Ab. 261.

**RAGĀ** (f.), Name of one of Māra's daughters. It is a derivative of रञ्ज and probably means worldly pleasure or desire. The names of Māra's daughters are variously given as *Taṇhā*, *Aratī*, *Ratī* (Dh. 164), and *Taṇhā*, *Aratī*, *Ragā* (Ab. 44;

Das. 24, 29; Jāt. 78), where *ragā* corresponds to *ratī*, of which it is doubtless a synonym.

**RĀGO**, Dyeing, dye; colour; human passion, evil desire, greed, attachment, lust [राग]. Ab. 163, 1009. *Vatthūnaṃ rāgo*, dyeing cloth. *Nānārago* (adj.), of various hues (Mah. 99, 258). Man. B. 495; Dh. 3, 4. *Tuttha rāgo*, attachment thereto (Jāt. 21). *Rāgaratto*, affected with passion or lust (Dh. 62). *Rāgo dhane jīvite ca*, desire for riches and life (Mah. 253). *Rāgavasena*, prudently (Pāt. 69, 111). *Saṅkhyārtha Prakāṣa* enumerates three *Rāgas*, *kāmarāgo*, *rūparāgo*, *arūparāgo*. *Rāga* is one of the *Aggis*, *Kiñcanas*, *Akusalamūlas*.

**RAHADO**, A deep pool, a lake [इद]. Ab. 677; Dh. 15, 18.

**RAHASI**, see *Raho*.

**RAHASSO** (adj.), Secret, private [रहस्य]. *Rahassalekko*, a private letter. *Rahassaṅgaṃ*, privy member (Ab. 273). Instr. *rahassena*, secretly, privately (Mah. 230). Neut. *rahassaṃ*, a secret, mystery (Ab. 252). *Vatthū rāhassaṃ*, revealing the secret (Mah. 219).

**RAHITO** (p.p.p.), Deprived of, without [रहित]. *Lajjāsūrajjarahito*, without shame or fear (Mah. 195).

**RAHO**, Solitude, secrecy, privacy [रहस]. Adv. *raho*, secretly (Ab. 353; Mah. 59; Dh. 338, 404). *Rahogato*, being in private, being alone (Alw. I. 93; Dh. 131; Gog. Ev. 6). Loc. *rahasi*, in secret, privately (Att. 211).

**RĀHU** (m.), Name of an Asura who is supposed to cause eclipses by taking the sun and moon into his mouth; the ascending node of the moon [राहु]. Ab. 61; Man. B. 46, 47; Gog. Ev. 28. *Rāhumutto cando*, the moon released by R. (Jāt. 27).

**RĀHULO**, Name of Gotama Buddha's son, born before he retired from the world [राहुल]. *Rahulamāṭṭā* (f.), a name of Gautama Buddha's wife Yasodharā as being the mother of Rāhula (Ab. 336; Dh. 417). Mah. 9.

**RĀJĀ** (m.), A king; a prince, ruler, governor [राजन्]. Ab. 333. *Rājāno nāma paṭhavayā rājā pudesarājā maṇḍalīkarājā antarabhogikā, akkhadassā mahāmattā ye vā pana chejjabhejjan anuśanti ete rājāno nāma*, by the term princes or great ones of the earth are meant a king of the whole earth, a king over a country, a king over a district, border rulers, judges, prime ministers.

and all who have power of life and death (Pât. 66). For the declension of *rājā* see Sen. K. 265, and foll., I here add references for some of the forms there given. Acc. *rājānam* (F. Jāt. 6; Mah. 244; Das. 2). Instr. *rājina* (Mah. 165), *rañña* (Dh. 154). Gen. and dat. *rājino* (Mah. 54, 154, lxxxviii), *rañño* (Dh. 154; Mah. 54; F. Jāt. 6; Das. 2). Abl. *rājato* (Kh. 13; Pât. 79). Pl. *rājāno* (Dh. 153). Instr. and abl. pl. *rājūhi* (Pât. 78; Mah. 24). Gen. and dat. pl. *rājānam* (F. Jāt. 6; Ten J. 109; Ab. 358), *rañnam* (Par. S.). Loc. pl. *rājusu* (Ten J. 108). The voc. I have not met with, *mahārāja* being used in addressing a king. The above forms are all in common use, and it will be observed that among them are not found any of the forms given by Kaccāyana which presuppose a base *राज*, as *rājena*, *rājassa*. The explanation of this, as Saddanīti points out, is that Kaccāyana has mixed up the forms of the simple word and the compounded word. When *rājā* is the last part of a compound, it follows in the oblique cases either the declension of *buddho* or the declension of the uncompound *rājā*. Thus we have gen. and dat. *morarājassa* (Ten J. 114), but *Elārārājino* (Mah. 155), and *Bārāpasirañño* (F. Jāt. 5); instr. *mahārājena* (Mah. 195), but *Videharañña* (Ten J. 55); acc. *mahārājānam* (Mah. 105), *devarājānam* (Dh. 184), but *morarājānam* (Ten J. 114); pl. *nāgarājā* (Mah. 6), but *porāṇakarājāno* (Ten J. 107). In the nom. sing. alone there is no option, the form *-rājā* only being used; e.g. *mahārājā*, *nāgarājā*, *devarājā*, *Kosalārājā* (Ten J. 1), *morarājā* (Ten J. 121), and so on in every instance. I have noted the foll. further instances of the oblique cases of *rājā* when the last part of a compound: loc. *nāgarāje* (Mah. 156), *Vijayarājāhamhi* (Mah. 54); acc. pl. *Damīṇārājāno* (Mah. 155); gen. *pabbatarājassa* (Gog. Ev. 15), *sīharājassa* (F. Jāt. 47); instr. *uparājena* (Mah. 130), *Gāmaṇīrājena* (Mah. 154), *devarājena* (Dh. 165). When the first part of a compound the base is *rāja-*, the foll. are a few instances, the most important are given separately. *Rājabhayaṇam*, danger from a king, royal punishment or tyranny. *Rājadvārom*, palace gate (Mah. 157). *Rājakumāro*, prince, prince royal (Mah. 199). *Rājakaññā*, royal maiden, princess (Mah. 51). *Rājamuddā*, royal seal (Dh. 89), also *rājamuddikā* (Dh. 154). *Rājakoṣo*, royal treasure or revenue. *Rātipurisd* (pl.), royal officers

or servants or train (Das. 21). *Rājabhavanam*, palace (Jāt. 55). *Rājāmacco*, king's minister, noble of the court (*amacca*). *Rājaraṭho*, royal chariot (Dh. 28, 31). *Rājavayho*, king's riding elephant (Ab. 366). *Rājavallabho*, king's favourite (Mah. 235). *Rājupaṭṭhānam*, serving or ministering to a king (*upaṭṭhānam*, Att. 196). *Rājovādo*, admonition of a king (*ovādo*, Ten J. 1). *Rājardjamahāmattā*, kings and royal ministers (Jāt. 7). *Rājāsanaṇṇam*, throne (*āsanaṇṇam*, Jāt. 113).

RĀJĀBHIRĀJĀ (*m.*), King above kings [राजन् + अभि + राजन्, comp. राजाधिराज].

RĀJABHOGGO, A king's servant or minister, a courtier [राजन् + भोग्य]. Pât. 79 (where another reading *rājabhogo* is mentioned). The word used in S. is राजभृत्य.

RĀJADHAMMO, Duty of a king [राजधर्म]. There are ten, *dānam*, *sīlam*, *pariccāgo*, *akkodho*, *avihiṇṇā*, *khanti*, *ajjāvaṇṇam*, *maddavaṇṇam*, *tapo*, *avirodhanā* (Dh. 341, 416).

RĀJADHĀNĪ (*f.*), A royal city [राजधानी]. Ab. 198; Dh. 121.

RĀJAGAHAM, Name of the capital of Magadha [राजगृह]. Ab. 200; Mah. 161.

RĀJAGAHIKO (*adj.*), Belonging to or living in Rājagṛīha [last + इक].

RĀJAGEHO, A palace [राजगेह]. Mah. 82, 86, 219 (line 11).

RĀJAGHARAM, A palace [राजन् + गृह]. Mah. 86.

RĀJAHAMSO, A sort of goose or swan, or perhaps a flamingo [राजहंस]. Ab. 647; Ten J. 54; F. Jāt. 57. Fem. *rājahamsī* (Dh. 315).

RĀJAKAKUDHABHANḌAM, An ensign or symbol of royalty [राजन् + कुट्ट + भाण्ड]. There are five, *khaggo*, *chattam*, *uphiṣam*, *pādukā*, *vālavijānī*, the sword, the umbrella, the diadem, the slippers, the fan. Das. 3, 26; Dh. 222; Att. 179. Also simply *kakudhabhanḍam* (Ab. 358).

RAJAKKHO (*adj.*), Having defilement or passion [राजक्क]. Only at the end of a compound, the termination *ka* belonging to the whole compound. *Apparajakkho mahārajakkho*, having little moral defilement, having much moral defilement (Gog. Ev. 5, 8).

RAJAKO, A washerman [राजक्क]. Ab. 505.

RĀJAKO, A king [राजक्क]. Mah. 260. Also an adj. "royal" (Payoga Siddhi). *Rājakāramo*, Royal Monastery (Ten J. 19).



**ĀJAKULAM**, Royal family; a member of a royal family, prince; a king's court, a royal palace or household; a court of justice [राजकुल]. *Uttamārajakulasammato*, acknowledged to belong to one of the first royal families. *Vajjirājakulāni*, the Vajjian princes (Par. S. A.). *Kahāpanādinī gāṇhantesu rājakulesu*, when the royal princes take their money and other treasures (Jāt. 7). *Rājakule sannipatanti*, assemble at the palace (Jāt. 57). *Rājakuladvāram*, palace gate (Alw. I. 97). Palace (Dh. 212, 318; Mah. 22, 105, 219).

**ĀJĀNĀ** (f.), Royal authority, punishment inflicted by a king [राजन् + आज्ञा]. Dh. 159 (Subh. says it is equivalent to *rājadaṇḍo*).

**ĀJANAM**, Colouring, dye [रजन्]. Dh. 237; Pāt. 82.

**ĀJANGAṆAM**, The court or quadrangle in a royal palace, a palace yard [राजाङ्गण]. Dh. 293, 303; Das. 40.

**ĀJANĪ** (f.), Night [रजनी]. Ab. 69.

**ĀJANĪYO** (adj.), Lustful [रजनीय].

**ĀJANĀNO**, A Kshatriya [राजन्व]. Ab. 335.

**ĀJĀNURĀJAM** (adv.), From king to king, during a succession of kings [राजन् + अनु + राजन्].

**ĀJĀPATHO**, A narrow dark place where dust accumulates (lit. "dust-path"), a dust hole, cellar [रजस् + पथ]. The foll. formula occurs in Sām. S. and elsewhere, *sambādhō gharāṇaso rājāpatho, abbhokāso pabbajjā*, "the life of a householder is a confined one, a hole and corner life, whereas asceticism is free as the air of heaven." The comment here says *rājāpatho ti rāgarajādānam utthānatthānan ti mahā-utthakathāyaṃ vuttaṃ, āgamānāpatho ti pi vattati*, "it is said in the Great Commentary that *rājāpatha* is a place in which the dust of evil desire and the other passions originates, we should add that it means also the path by which they enter." It was inevitable that the commentator should take the word *raja* in its moral sense, but I think it is clear that here *rājāpatha* is used in its ordinary acceptance, and is a strengthening of *sambādhā*, "house life is narrow or crowded, it is like living in a dust-hole." I owe to Mr. Trenckner the following interesting quotation, *rājāpathe ca nam nikkhipeyyum, rājāpathe ti rajapathe ayam eva vāpātho rajassa āgamānatthānavutthānatthāne va heṭṭhāmance vā thusakoṭṭhake vā bhājanantare vā yattha rajena okiriyatthi attho*, which I render, "And should cast it into the *rājāpatha* . . here the

words in the *rājāpatha* mean in the *rajapatha* (this is an optional reading), in a place in which dust accumulates or arises, either under a bed or in a barn, or in a jar, where it gets covered with dust." The long *ā* is, I think, an attempt to preserve the *a* of the original रजःपथ, while compensating by length for the loss of the visarga. According to analogy we should have *rajopatha*, but comp. *antepura, purecara*.

**RAJĀPETI** (caus.), To cause to be dyed [a caus. from रज्]. Pāt. 8, 10.

**RAJAPUTTO**, A king's son, prince [राजपुत्र]. Sen. K. 394; Mah. 49. Fem. *rājaputtī*, a princess (Mah. 52).

**RĀJARUKKHO**, The tree Cassia Fistula [राजवृक्ष]. Ab. 552.

**RAJASSALĀ** (f.), A menstruous woman [रजस्वला]. Ab. 238.

**RAJATAM**, Silver [रजत]. Ab. 489. *Rajata-mayo*, made of silver (Sen. K. 401).

**RAJATI**, To colour, dye [रज्]. Pāt. 91. P.p.p. *rajitabbo*, that must be dyed (Jāt. 8). Ger. *Rajjivā* (Ten J. 34). P.p.p. *ratto*. Caus. *rañjeti*.

**RĀJATI**, To shine [राज्]. Att. 190.

**RĀJATTAM**, Royalty [राजन् + त्व]. Ras. 18.

**RĀJĀYATANAM**, Name of a tree, apparently an umbrageous one [राजन् + आयतन]. Gog. Ev. 5; Mah. 5. The Sinhalese is *kiripalu*, which Clough says is *Buchanania Latifolia*.

**RĀJI** (f.), A streak, line, row [राजि]. Ab. 539. *Rattarājīyo* (pl.), red stripes (Ten J. 111). *Pabbatarājī*, a mountain range (Ten J. 46; Das. 24). *Dvaṅgularājī*, a band two inches broad (Pāt. 81).

**RĀJILO** (adj.), Stupid [राजिल]. Sen. K. 395.

**RĀJINĪ** (f.), A queen [राज्ञी].

**RĀJITTHI** (f.), A royal lady, princess [राजन् + स्त्री]. Mah. 52.

**RAJJAM**, and **RĀJIYAM**, Sovereignty, royalty, monarchy, government; kingdom, empire, country [राज्य]. Sen. K. 395. *Rajjam kāreti*, to reign (Alw. I. 73; F. Jāt. 16; Dh. 110; Ras. 15; Mah. 63). With gen. *Uatunnam mahāvipānam rajjam kāressasi*, thou shalt rule over the four continents. *Rajjakarānam*, reign, rule. *Rajjasiri*, regal splendour (Ras. 15). *Rajjenābhivācinto*, invested with the royalty, crowned king (Ras. 15). *Rajjam pāpupāti*, to succeed to the sovereignty (Dh. 416).

**RAJJĀNGAM**, Requisite of regal administration [राज्याङ्ग]. There are seven, *sāmi, amacco, sakhā,*

*koso, duggaṃ, vijitaṃ, balaṃ*, the monarch, the prime minister, the friend or ally, treasure, a stronghold, a territory, an army (Ab. 350).

**RAJJU** (*f.*), A rope, string [रज्जु]. Ab. 448; Mah. 244; Dh. 412. Instr. *rajjuya* (Mah. 63). Metaphorically, *taṇhārajju*, the cord or fetter of lust. *Rajjugaṇhako* appears to mean one who holds the reins and drives a chariot (Dh. 416).

**RAJJUKO**, A string [last + क]. Dh. 340, 421; F. Jāt. 53.

**RAJO**, and **RAJAM**, Dust, dirt; the pollen of flowers; human passion, impurity, moral defilement; the menstrual flow [रजस्]. Ab. 238, 395, 883. *Sukhumo rajo*, fine dust (Dh. 23). Nom. *rajam* (Sen. K. 497). Acc. *rajam* (Dh. 55). *Vigataraḥ*, free from passion (Dh. 96). *Rajomalaṃ* at Jāt. 24 is I think a dvandva, "dust and dirt." Instr. *rajena*, dat. *rajassa*. See *Rajovajallaṃ*.

**RAJOHARAṆAM**, Water [रजस् + हरण]. Sen. K. 479; Cl. Gr. 117. In a metaphorical sense, "that which removes human passion," or "removal of human passion" (E. Mon. 283).

**RĀJORODHO**, Royal harem; a lady of the royal harem [राजन् + अवरोध].

**RAJOVAJALLAM**, Dust and dirt (Dh. 25). This word is a compound of रजस् with अव, and a Pali word *jalla*, and should be divided rajo + avajalla. A compound *rajojalla* occurs in Brahmayu S. (*na ca bhoto Gotamassa kāye rajojallaṃ limpanti*) and is rendered by Hardy "dust and mud." At B. Lotus 569 we have, *sukhumattā chaviyā rajojallaṃ kāye na upalipanti*, "from the smoothness of his skin the dust and dirt does not adhere to his body" (Burnouf wrongly refers *jalla* to जल). In Āmagandha S., Coomaraswamy renders *jaṭṭajallaṃ* by "matted hair and dirt." In answer to my question, Subh. writes that *rajovajalla* means being covered with "rjas" and "dæli." This Sinhalese word *dæli* is the phonetic equivalent of *jalla*, and is given in Clough's Dirt. with the meaning "soot, charcoal": perhaps it should rather be "smuts" (comp. on the same column *dæli-kunu* "grime"). Subh. says that *avajalla* is a compound like *avamayūra*. He quotes *udakajallakan ti udakalasikaṃ*. That it is the Sanskrit *jhallā* there can be little doubt, for in Sutta Nipāta I find *kāyamaḥḍa sedajallikā*, where *seḍa* is स्वेद, and *jallikā* can only be झलिका "dirt rubbed off the body in shampooing."

**RĀJULO**, An Amphisbæna, a sort of lizard without legs [राजिल]. Ab. 6.

**RĀJUNAM**, RĀJUSU, see *Rājā*.

**RĀJUYYĀNAM**, A royal garden [राजन् + उद्यान]. Mah. 88.

**RAKKHĀ** (*f.*), Protection [रक्षा]. Mah. 150; Dh. 192. *Rakkhāvaraṇagutti*, protection, defence and keeping (Das. 10, *āvaraṇa*).

**RAKKHAKO** (*adj.*), Protecting, guarding [रक्षक]. *Khettarakkhako*, one who watches a field to keep off depredators (F. Jāt. 15). *Sīlarakkhako*, one who keeps the precepts (Dh. 193). Fem. *rakkhikā* (Dh. 193, 397).

**RAKKHANAKO**, One who guards [रक्षण + क]. Mah. 239.

**RAKKHANAM**, Protection, defence [रक्षण]. *Rahassaṃ rakkhanam*, keeping a secret (Mah. 220).

**RAKKHASO**, A Rākshasa, demon, ogre [राक्षस]. Man. B. 47; Ras. 19; Dh. 304. Fem. *rakkhasī*, an ogress (Mah. 74). *Rakkhasas* sometimes become converted to Buddhism and renounce their cannibal habits.

**RAKKHATI**, To protect, guard; to protect from; to ward off; to keep, preserve; to beware of, guard against [रक्ष]. Kh. 6; Dh. 8, 29. *Vācam* or *mukham* r., to guard one's speech, keep a watch upon one's mouth, to be careful what one says (F. Jāt. 50). *Cittam* r., to guard one's thoughts (Dh. 7). *Sīlam* r., to keep the moral precepts (F. Jāt. 52, comp. Dh. 417). *Attānam eva rakkha*, you look out for yourself, or save your life (Dh. 300). With loc. of the thing from which danger is ward off. *Kadālāsu gaje rakkhanti*, they keep off the elephants from the plantain trees (Sen. K. 344). P.f.p. *rakkhitabbo* (Dh. 79; Mah. 255), *rakkhiyo* = रक्ष्य (Mah. 203, must be saved). P.f.p. *rakkhito* (Ab. 754; Dh. 29). *Ete rakkhite katvā*, having taken these men under his protection (Mah. 168). Caus. *rakkhetti*, to protect (Alw. I. x).

**RĀMAṆEYYAKO** (*adj.*), Delightful [रमण + एय + क]. Dh. 18.

**RĀMAṆIYAKAM**, Delightfulness [रामणीयक]. Sen. K. 397.

**RAMAṆIYO** (*adj.*), Delightful, beautiful [रमणीय]. *Ramaṇiyo padeso*, a delightful spot (F. Jāt. 17). Ten J. 107; Dh. 18, 215; Mah. 89.

**RAMAṆO** (*adj.*), Pleasing, charming [रमण]. Alw. I. x. Fem. *ramaṇī*, a woman (Ab. 230).

**RAMATI**, To enjoy oneself, to delight in [रम]. With loc. *Dhamme ramati paṇḍito*, the wise man delights in the Law (Dh. 15, 17, 18). P.p p. *rato*, delighting in, intent on, devoted to. With loc. *Rato puñṇe*, delighting in good works (Mah. 200, 4, *sabbalokahite rato*). Dh. 5, 6, 16, 63. Also *ramito* (Sen. K. 510). *Vanante ramuto*, taking delight in the depths of the forest (Dh. 54). Caus. *rameti*, to give pleasure to, to please, delight (Dh. 215).

**RAMBIĀ** (f.), A plantain or banana tree; name of an Apsaras [रम्भा]. Ab. 24, 589.

**RAMMAKO**, A name of the month Citta [रम्मक]. Ab. 77.

**RAMMO** (adj.), Agreeable, beautiful [रम्म्य]. Mah. 3, 7, 82, 163.

**RĀMO**, Joy, delight [राम]. *Ālayarāmo*, delighting in lust, (Gog. Ev. 6).

**RĀMSI**, see *Rasmi*.

**RĀMSIMĀ** (adj.), Radiant [रश्मिमत]. Masc. *ramsīmā*, the sun (Ab. 63).

**RANDHAM**, A hole, cavity; a fault, defect [रन्ध्र]. Ab. 649, 1013; Dh. 376.

**RANDHETI** (caus.), To make subject to; to hurt, destroy [रन्धयति]. Dh. 44 (comment takes it in the second sense).

**RANEJI** (adj.), Victorious in battle [रणे + जित]. Ab. 398, 1013; Dh. 37.

**RANGO**, Colour, paint; a theatre, stage, play-house [रङ्ग]. Ab. 101, 1123; Dh. 307. *Nānārāngo* (adj.), of various hues (Mah. 179). *Raṅgājīvo*, a painter (Ab. 508).

**RAÑJANAM**, Dyeing; delighting; red sandal-wood [रञ्जन]. Ab. 301, 1009, 1056.

**RAÑJETI** (caus. *rañjati*), To dye, redden; to illuminate; to gratify, charm; to conciliate [रञ्जयति]. *Rañjayanti* (f.) *disā sabbā*, illuminating all the directions (Mah. 108). *Rañjayanti*, winning his affections (Mah. 44). Pass. *rañjīyati* (Dh. 214). P.p.p. *rañjito*, dyed (Ab. 923).

**RAŊKU** (m.), A species of deer [रङ्कु]. Ab. 619.

**RAŊŊĀ**, **RAŊŊO**, see *Rājā*.

**RAŊO**, Sin; turmoil; war, battle [रण]. Ab. 763, 1096. In the sense of battle *raṇam* (Ab. 399). *Subharaṇam raṇe hantvā*, having slain king Sabha in battle (Mah. 220, 254) Comp. *Raṇeji*.

**RASAGGASĀ** (f.), A nerve of sensation [रस + यस्]. Ab. 279. Buddha is said to be *rasaggasaggi*, "having the nerves of sensation meeting at the

top." The expression is somewhat elliptical. The compound consists of *rasaggasā* + अय + इन्. Hardy says, "The seven thousand nerves of taste all bent towards the tongue, so that he was sensible of the slightest flavour" (Man. B. 369). Subh. quotes from a comment, *rasaggasānam aggūni rasaggasaggāni gīvāya thitāni, taṇu assa atthitī rasaggasaggi*. Burnouf quotes the foll. gloss, *uddhaggassa rasaharaṇiyo gīvāya jātani honti samabhivāhuniyo*, which means, I think, "there are nerves of sensation in his neck all converging upwards" (I am not sure of the signification of *uddhaggassa* here, it ought to mean "when he is in an upright position") It is clear from B. Lot. 566 that the North Buddhist translators have fallen into their usual blundering with regard to Pali words which have no equivalent in Sanskrit (see *Paṭisambhida*). The noun *rasaharaṇi* in the gloss given above means also nerve of sensation: like *rasaggasā* it is unclassical.

**RASAKO**, A cook [रसक]. Ab. 464.

**RASĀLO**, Sugar-cane [रसाल]. Ab. 599.

**RASANĀ** (f.), The tongue [रसना]. Ab. 150.

**RASANĀ** (f.), A woman's zone [रसना]. Ab. 287.

**RASANAM**, Taste, flavour [रसन]. Ab. 938.

**RASĀTALAM**, The infernal region or lower world [रसातल]. Ab. 649.

**RASAVATĪ** (f.), A kitchen [रसवती]. Ab. 211.

**RĀSI** (m.), A heap, quantity; a sign of the zodiac [राशि]. Ab. 630, 1051. Three *rāsīs* are enumerated, *micchattaniyato rāsi*, *sammattaniyato rāsi*, *aniyato rāsi*, which Vij. explains to me as "mass of absolute or undoubted falsehood, mass of absolute truth, and accumulation which is neither one nor the other, but a congeries of truth and falsehood." The twelve *rāsīs* or signs of the zodiac are *meso*, *usabho*, *methunam*, *kakkaṭo*, *sīho*, *kaṇṇā*, *tulā*, *vicchikā*, *āṇanu*, *maharo*, *kumbho*, *māno*, the ram, bull, twins, crab, lion, virgin, balance, scorpion, bow, Capricorn, waterpot (Aquarius), fish (Ab. 61). *Rāsivāḍḍhako*, a steward, one who increases a person's wealth. *Puppharāsi*, a heap of plucked flowers (Dh. 10). *Vatthāni rāsīm karesi anekāni*, made a great number of cloths into a heap (Mah. 171). *Suvappamāṇimuttānam rāsiyo*, clusters of gold, gems, and pearls (Mah. 182). *Puñṇārāsi*, a store or accumulation of merit (Mah. 127).

**RASIKO** (adj.), Spirited, witty [रसिक]. *Rasika-tā* (Att. 199).

**RASITAM**, Thunder [रसित]. Ab. 49.

**RASMI**, and (by metathesis) **RAMSI** (m.), A rope; rein, bridle; a ray of light [रस्मि]. Ab. 64 (*ramsi*, ray), 448 (*rasmi*, rope), 1043 (*rasmi*, both meanings). *Rasmiyo gaphāti*, to take the reins (220, 300). *Rasmigāho*, holding the reins (Dh. 40). *Chabbappā rasmiyo*, rays of six colours (Mah. 108, 114). *Suriyarusmisamphasso*, touched by the sun's rays (Ten J. 119). *Ramsicūlāmaṇi*, a jewelled crest on the head of an image of Buddha representing rays of glory (Mah. 258). *Ekaṁ rasmiṁ vissajjesi*, sent forth a luminous appearance of himself (Dh. 95, see *Obhāso*). The sun is called *sataramsi*, *sahassaramsi*, *upharamsi*, and *ramsima* (Ab. 62, 63).

**RASO**, Sap, juice, best part or extract of a thing, essence, sweetness; liquid, fluid; juices of the body; quicksilver; flavour; taste, sentiment (see *Nātyaraso*); vigour, strength [रस]. Ab. 493, 804. The six tastes are, *kaśāvo*, *titto*, *madhuro*, *lanaṇo*, *ambilo*, *kaṭuko*, astringent or tart, bitter, sweet, salt, sour, acrid (Ab. 148). *Tittaraso* (adj.), bitter (Ten J. 109). *Sūparaso*, flavour of the broth (Dh. 12). *Sabbam rasam dhammaraso jināti*, the taste or flavour of the Truth surpasses all other tastes (Dh. 64). *Ucchuraso*, sugar-cane juice (Pāt. 90). *Goraso*, essence or produce of the cow (see sep.). Of the nectar of a flower (Dh. 10). *Rasaharaṇi* is a name for the nerves of sensation. (Ab. 280). *Rasopeto* (adj.), endowed with flavour, tasty, sweet (F. Jāt. 1, of a mango). *Tassa rasam pivitvā*, having sucked his juices (Dh. 412, of a spider who has caught an insect). From F. Jāt. 58, line 1, it would appear that mountains are supposed to contain a juice or sap which can be expressed by crushing them. *Dhammarasena santappayitvā*, having satisfied him with the sweet essence of the Law (Ras. 20). *Pavivekarasam pitvā*, having tasted the sweets of solitude (Dh. 37). *Rasavāhini* (f.), bringing sweetness (name of a book). *Rasa* is one of the Āyatanas.

**RASSO** (adj.), Short [रस]. Ab. 708; Dh. 73. *Rasso*, a dwarf (Ab. 319). In gram. *rasso saro*, a short vowel (Sen. K. 201). *Rassako*, short = रसक (Kh. 15).

**RATANAM**, A jewel; a precious or desirable thing [रत्न]. Ab. 489, 1062. The seven ratanas or precious minerals are *suvaṇṇam*, *rajataṁ*, *muttā*, *maṇi*, *veḷuriyam*, *vajiraṁ*, *pavāṇam*, gold, silver,

pearl, gems (as sapphire, ruby), cat's eye, diamond, coral (Ab. 490; B. Lot. 319). *Maṇiratanam*, a precious stone (Dh. 161). *Ratanādharo*, the ocean (Ab. 659, *ākharo*). *Ratanamayo* (adj.), made of jewel, or jewelled (Mah. 179; Ras. 28). The three ratanas or Treasures (*tīṇi ratanāni* or *tī-ratanam*, or *ratanattayam* = रत्नत्रय) are *Buddho*, *dhammo*, *saṅgho*, Buddha, the Law or Truth, and the Church or Clergy (Mah. 27, 174; Dh. 122). *Rattanattayagāravo*, venerating the three Jewels (Mah. 127). *Kambalaratanam*, a valuable or costly blanket (Alw. I. 75). - *Amaccaratanam*, a valued minister (F. Jāt. 48). The seven treasures of the Cakkavattin are *cakkaratanam*, *hatthiratanam*, *assaratanam*, *maṇiratanam*, *itthiratanam*, *gahapatiratanam*, *parindāyakaratanam*, the wheel, the elephant, the horse, the gem, the empress, the retinue of householders, the crown prince (Man. B. 127; B. Lot. 583). At Pāt. 18, line 20 (*aniggataratanake*), *ratana* means the queen (*ratanam vuccati mahesā*, Pāt. 93), in the next paragraph it means a gem. There is a measure of length called *ratanam*, equivalent to the *hattha* or cubit (two vidatthis); it must be the Sanskrit रत्नि (Ab. 196, 268; Alw. I. 76). At Mah. 128 the reading is I think *ratanattayassa ratanattam*, the preciousness of the Three Gems (रत्नत्रय).

**RATANIKO** (adj.), A ratana in length [*ratana + इक*, or *चरत्नि + क*]. Jāt. 7.

**RATHĀCĀRĪ** (m.), A charioteer [रथ + आचारिन्]. Ab. 376.

**RATHĀNĪKĀN**, An array of chariots [रथानीक]. Ab. 383.

**RATHAREṆU** (m.), A very minute measure of weight, a mite (Ab. 194). The Sanskrit is चक्षरेणु.

**RATHĀROHO**, One who fights from a chariot [रथारोह]. Ab. 376.

**RATHESABHO**, A king, lit. lord of charioteers [acc. to Subh. रथिन् + अश्वभ]. Mah. 40, 84, 169.

**RATHIKĀ** (f.), A carriage road or street [रथ + इका, comp. रथ्या and *raccha*]. Ab. 202.

**RATHIKO**, One who fights from a chariot [रथिक]. Ab. 376.

**RATHO**, A car, two-wheeled carriage, chariot [रथ]. Ab. 372. *Rathavaro*, a state chariot (Ten J. 54).

*Rathakāro*, and *-kārako*, a coach-builder, carpenter (Ab. 506; Sen. K. 468, 470; see *Mahā-aro*). *Rathacaro*, a charioteer. *Rathagutti* (f.), a fence surrounding a chariot to prevent collisions (Ab. 374).

**RATI** (f.), Pleasure; love, attachment; sexual intercourse [रति]. Ab. 317, 1056; Dh. 6, 34, 55. *Sabhañ ratim dhammaratī jindāti*, delight in the Truth surpasses all other delights (Dh. 64). Ab. *ratiyā* (Dh. 39). *Ratim karoti* (with loc.), to delight in (Kh. 21).

**RATIMĀ** (adj.), Having pleasure in [रतिमत].

**RATO**, see *Ramati*.

**RATTAKKHĪ**, and **RATTAKKHO** (adj.), With blood-shot eyes, grim, fearful (of a *rakkhasa*) [रक्ताचिन्, रक्ताच]. Mah. 230; Att. 204.

**RATTAM**, Night [रात्र]. Acc. used adverbially, *rattam*, by night (Ab. 1147). Generally used, as in Sanskrit, at the end of a compound, as a substitute for *ratti*. *Dīgharattam*, a long time (Kh. 12). *Puṇṇarattam*, midnight (Gog. Ev. 23). *Adḍharattam*, six P.M. (Jāt. 63). Instr. *Ekarattena*, in a single night (Jāt. 64). Dat. *cirarattāya*, for a long time (Ab. 1136).

**RATTANŌ** (adj.), Experienced [रात्र + ज्ञ]. *Ye te bhikkhū therā rattanū cirapabbajitā saṅghapitaro saṅghaparinōyakā*, such priests as are elders, men of many days, long ordained, fathers of the church, dignitaries of the church (Par. S.). The comment on this passage says merely *bahurattiyo jānantīti rattanū*, "these are *rattanū* who knows many nights." I find in Sām. S. A. a fuller explanation: *pabbajjato paṭṭhāya atikkantabāhurattiyo jānantīti rattanū*, "he is *rattanū* who knows many nights passed since his ordination." There can be little doubt that the compound is a synonym of *cirapabbajito*, and means one to whom many days have elapsed since his ordination, and inferentially a priest of experience and wisdom.

**RATTAPĀ** (f.), A leech [रक्तप]. Ab. 675.

**RATTHAM**, Kingdom, realm, country, land, district [राट्ठ]. Ab. 189; Ten J. 109; Dh. 15, 52, 54, 58. *Antoraṭṭhe tiroraṭṭhe*, in one's own country, in a foreign country (Pāt. 107). *Raṭṭhāvāsino*, inhabitants (Das. 21). *Kambojaraṭṭham*, the Kamboja country (Alw. I. xlv). *Raṭṭhādhipo*, a king (Ab. 334, *adhipo*).

**RATTHIKO**, and **RATTHIYO**, An inhabitant [राट्ठिक, राट्ठिय]. Mah. 204.

**RATTI** (f.), Night [रात्रि]. Ab. 69; Dh. 53. *Adḍharatti*, six P.M. (Gog. Ev. 23). *Rattikkhaṇo*, end of night, dawn (Jāt. 19). *Rattibhāge* (loc.), in the night-time (Dh. 119, 222, 130; Das. 8). *Rattim tam*, on that night (Mah. 17). *Ekarattim*,

for one night (Jāt. 62). *Rattim rattim*, night after night (Mah. 175). *Rattitṭhānam*, place in which the night is spent (Dh. 81, 286, 394). *Rattidhammasavanam*, evening service (Ten J. 12). *Rattibhattam*, supper (F. Jāt. 55). Acc. used adverbially: *rattim*, by night, at night. *Rattim bhunjitedā*, having eaten at night, viz. having supped (Mah. 165). *Yathā divā tathā rattim*, as by day so by night (Das. 21, comp. Dh. 365). *Rattikkhitto*, shot by night (Dh. 44). *Rattuparato*, abstaining from food at night (*uparato*). *Ekarattivāso* (adj.), spending one night (Dhaniya S.).

**RATTINDIVO**, A day and a night [रात्रिदिव]. *Eko rattindico* (Dh. 227). *Sakalam rattindivam*, the whole twenty-four hours. Acc. adverbially: *Rattindiram khuppipāsam sahanto*, night and day enduring thirst (Ten J. 116, comp. Das. 25).

**RATTO** (adv.), By night [रात्रौ]. Dh. 52; Kh. 6.

**RATTO** (p p p. *rajati*), Coloured, dyed; red; agitated or inflamed by passion (Mah. 43); fond of, attached to [रक्त]. Ab. 923. *Rattacandanam*, red sandal (Ab. 301). *Rattagāri* (f.), a red cow (Ab. 497). *Rattamani*, ruby (Ab. 491). *Rattātisāro*, dysentery (Ab. 325). *Rattaphalā* (f.), *Momordica Monadelphica* (Ab. 591). *Rattakambalo*, a crimson blanket (Mah. 177). *Rattāni akkhini*, blood-shot eyes (Mah. 230). *Ratto attham na jānāti*, the man who is agitated by passion knows not the true meaning (Alw. I. 107). *Rāgaratto*, dyed with human passion (Dh. 62). *Tassā rattamānaso*, his mind filled with passion for her (Mah. 61). Neut. *rattam*, blood (Ab. 281), copper (Ab. 923). *Rattapāno* (adj.), drinking blood (Ras. 20).

**RAVĀ** (f.), Noise [from र]. Ab. 128; B. Lot. 649.

**RAVATI**, To cry, make a noise [र]. P.pr. *ravamano*, braying (F. Jāt. 15), *ravanto* (Ten J. 120, of the cry of birds). Aor. *ravi* (F. Jāt. 15, 49), *arāvi* (Mah. 64).

**RAVI** (m.), The sun [रवि]. Ab. 63. *Ravihaṇso*, name of a bird (Ab. 626). *Raviraṇso*, the solar dynasty *Ravivāro*, Sunday (also *ravidinam*).

**RAVO**, and **RĀVO**, Noise, cry, shout [रव, राव]. Ab. 128. *Gadrābharaṇo*, bray (F. Jāt. 15; -*rāvo*, Mah. 250). *Hatthiravo*, trumpeting of an elephant (Dh. 157). *Ravo*, of the sound of music (Dh. 191). *Mahārāvo*, a mighty shout (Mah. 64). *Tuṭṭharāvo*, cries of joy (Ten J. 120, of birds).

**RAYO**, Speed [रय]. Ab. 40.

RE (*interj.*), Heigh! holloa! [रे]. Ab. 1139.  
*Tittṭha re*, holloa, stop' (Dh. 220).

REKHĀ (*f.*), A line, streak [रेखा]. Ab. 539.

RENU (*m.f.*), Dust; pollen [रेणु]. Ab. 395, 883

REVATĪ (*f.*), Name of a Nakkhatta [रेवती].  
 Ab. 60.

RIPU (*m.*), An enemy [रिपु]. Ab. 344. Pl. *ripavo*

RIRĪ (*f.*), Brass [रीरि]. Ab. 492 (*riri* is a misprint).

RITE (*adv.*), Except, without [रिते]. Ab. 1137.

With abl. acc. or instr. *Rite saddhammā* (or *saddhammaṃ* or *saddhammena*) *kuto sukhāṃ labhati*, where can a man find happiness but in true religion? (Sen. K. 318).

RITAKO (*adj.*), Empty [रितक]. Ab. 698.

RITTHAM, Sin; misfortune [रिष्ठ]. Ab. 1064

RITTO (*p.p.p.*), Empty [रित्त]. Dh. 210

ROCANO (*adj.*), Shining [रोचन]. Masc. *rocano*, a sort of cotton (Ab. 565).

ROCATI, To appear good, please [रुच]. *Nivāso tattha rocatu*, may it please you to stop there (Mah. 84). With dat. *Samāssa rocati saccam*, the truth is pleasing to the ascetic (Sen. K. 320). Pass. *rucati*, to please (with dat.). *Yam vo rucati tam kareyyātha*, whatsoever seems good to you that do (Dh. 154). Pr. also *rucate* (Dh. 147). Aor. *rucci* (Dh. 84). Caus. *roceti*, to approve, choose (Mah. 17, 18, 260; Dh. 122). *Parahiṃsam arocento*, not wishing the death of other creatures (Mah. 231).

RODANAM, Weeping [रोदन]. Att. 218.

RODATI, and RUDATI, To weep, wail [रुद]. Pr. *rodati* (Dh. 95, 129, 156). Fut. *rodissati* (Dh. 95). P.pr. *rodān* (Dh. 12), *rudān* (Das. 32), *rodanto* (Dh. 94, 95), *rodamāno* (Dh. 109; Mah. 204), *rudanto* (Lot. 863). Inf. *roditum* (Jāt. 55). Ger. *roditrā* (Mah. 56; Dh. 85), *ruditrā* (Mah. 217). Imperat. *ruda* (Jāt. 65). P.p.p. neut. *roditaṃ*, weeping, lamentation (Ab. 165).

RODHAM, A bank, dam [रोधस]. Ab. 664.

RODHANAM, Obstructing [रोधन]. Ab. 989.

RODHO, Stopping, obstruction [रोध]. *Parapāna-rodho*, life-slaughter.

ROGĪ (*adj.*), Sick, ill [रोगिन]. Mah. 243.

ROGO, Disease [रोग]. Ab. 323. *Akkhirogo*, ophthalmia (Dh. 81). According to Gogerly the five rogas are *kuṭṭham*, *gaṇḍo*, *kilāso*, *soso*, *apamāro*, leprosy, boils, dry leprosy, phthisis, epilepsy, *Rogahārī* (*m.*), a physician (Ab. 329).

ROHI (*m.*), The tree *Andersonia Rohitaka* [रोहि].

ROHINĪ (*f.*), A red cow; name of a Nakkhatta [रोहिणी]. Ab. 58, 497, 1093; Mah. 118.

ROHISO, A kind of deer [रोहिष]. Ab. 612.

ROHITAKO, The tree *Andersonia Rohitaka* [रोहितक]. Ab. 566.

ROHITO (*adj.*), Red [रोहित]. Ab. 911. Ma-c. *rohito*, the colour red (Ab. 95), the fish *Cyprinus Rohita* (Ab. 671; F. Jāt. 53), a kind of deer (Ab. 612).

ROMAM, The hair on the body of men and animals [रोमन]. Ab. 259. *Romanayo* (*adj.*), woollen (Ab. 298).

ROMANCO, Horripilation [रोमाञ्च]. Ab. 175.

RONNAM, see *Ruṇṇam*.

ROPANAM, Planting [रोपण]. Mah. 87.

ROPETI (*caus.*), To set up; to put in the ground, plant, sow [रोपयति]. *Pāsayaṭṭhyyo r.*, to set up (plant in the ground) the sticks of a snare (Ten J. 51). Of sowing a seed (Mah. 87, 119). Of setting up or planting a tree (Dh. 188; Mah. 117, 210; F. Jāt. 6). P.p.p. *ropito* (F. Jāt. 6; Mah. 86). *Ropāpeti*, to cause to be planted or sown (Mah. 211; F. Jāt. 5).

RORUVO, Name of a Naraka [रौरव]. Ab. 657.

ROSAKO (*adj.*), Wrathful [रोषक]. Alw. N. 121.

ROSANEYYO (*adj.*), Capable of being enraged, irritable [from रुष].

ROSANO (*adj.*), Angry [रोषण]. Ab. 732; Sen. K. 473.

ROSETI (*caus.*), To annoy [रोसयति]. Alw. N. 120.

ROSO, Anger [रोष]. Ab. 164.

RUCCANAKO (*adj.*), Pleasing, satisfying (last + क) Ras. 38.

RUCCANAM, Choice, pleasure (from *rucati*). Dh. 232.

RUCCATI, see *Rocati*.

RUCI (*f.*), Light, splendour, ray; desire, inclination, pleasure, preference [रुचि]. Ab. 64, 163. *Pabbajjāya ruciṃ uppādetvā*, having conceived a desire for ordination (Dh. 117). Pāt. xvi.

RUCIMĀ (*adj.*), Brilliant [रुचि + मत].

RUCIRO (*adj.*), Brilliant, beautiful; agreeable [रुचिर]. Ab. 693; Dh. 10; Mah. 68, 115.

RUDATI, see *Rodati*.

RUDDHO (*p.p.p.* *rundhati*), Obstructed [रुद्ध]. Ab. 745.

RUDDO (*adj.*), Furious [रुद्ध]. See *Nāṭyaraṃ*. Subh. quotes *kodhopacayasabhāvo ruddam*.

RUDHIRAM, Blood [रुधिर]. Ab. 281; Ras. 22.

RŪHATI, To grow, grow up, flourish [रुह]. Of a tree or plant (Dh. 60, comp. *sassāni na rūhanti*, Yātr.). *Tasmim anuvādo na rūhanti*, blame does not arise against him (Pāt. 63). *Sabbhūgatassa racanañ na rūhanti*, his word has no weight in a court of justice (Sig. S.). *Abhūtavacanañ tasmim rūhanti*, false reports get ground concerning him (Ditto).

RUHO (adj.), Growing [रुह]. Only at the end of a compound, e.g. *mahrūho*, *pañkerukam*, *uttam-aigarūho*.

RUJĀ (f.), Disease, pain [रुजा]. Ab. 323; Alw. I. vii.

RUJATI, To cause pain [रुज]. With gen. *Páddá rujanti me*, les jambes me font mal, my legs ache (Mah. 60); *Devadattassa rujati*, D. is in pain (Cl. Gr. 144). *Pubbe me akkhini thokam rujimsu*, at first my eyes hurt me a little (Dh. 89).

RUKKHAKO, A small tree [वृक्ष]

RUKKHAMŪLIKO (adj.), One who lives at the foot of a tree (*rukhamūla + इक*). *Rukhamūlikangam*, is one of the dhutaṅgas, and enjoins residing in the open air at the foot of a tree (B. Int. 309; Man. B. 327; E. Mon. 134).

RUKKHAVĀ (adj.), Having trees, wooded [वृक्ष + वत्]. Cl. Gr. 129.

RUKKHO, A tree [वृक्ष]. Ab. 539. *Rukhamūlam*, root or foot of a tree. *Ekasmim rukhamūle*, at the foot of a certain tree (Mah. 49). *Rukkhādani* (वृक्षादनी), a parasitical plant (Ab. 580). *Rukkhaggam*, top of a tree (*agga*). At F. Jāt. 12 the reading should, I have no doubt, be *rukkhakottako*, "woodpecker."

RUKKHO (adj.), Rough; cruel [रुक्ख]. Ab. 977. Comp. *Lūkko*.

RUNDHATI, and RUNDHĪTI, To restrain, shut up [रुध्]. Mah. 116.

RUNNAM, Weeping, lamentation. Ab. 165; Kh. 12; Das. 36. This interesting form is the equivalent of रुदन, through an intermediate form *rudna*, the *n* being due to the influence of the initial *r*. I have also met once with *ronna* = *rodana*.

RŪPAKAM, A figure, image, representation [रूपक]. Mah. 154, 163, 183; Dh. 217; Das. 7.

RŪPAM, Form, figure, shape; image, representation; the body; in gram. a verbal or nominal form; beauty; natural state; characteristic [रूप]. Ab. 825. *Sihavyagghādirūpāni*, representations (bas-

reliefs) of lions, tigers and other animals (Mah. 163). *Loharūpāni*, bronze statues (Mah. 226). *Ravicandārarūpāni*, representations (on cloth) of the sun, moon and stars (Mah. 179). *Parijñānam idaṃ rūpam*, worn out is this bodily form (Dh. 27). *Migarūpāni*, bodies of animals (Dh. 155). *Itthirūpam*, a female figure (Dh. 315). At Alw. I. 101 we have *rūpam sikkhati*, which D'Alwis renders "learn drawing." *Rūpūpagato*, possessing form (Dh. 210). *Rūpasāññā*, consciousness of form. *Godhārūpena*, under the form of an ignana (Mah. 166, comp. 48). *Uttamarūpadhano* or *-sumpanno*, possessed of remarkable beauty (Dh. 338). *Rūpasiri* or *rūpasampatti*, personal splendour or beauty (Jāt. 60; Ten J. 51, 112). *Rūpappattā itthiyo*, beautiful women (Jāt. 61). *Rūpanandā*, name of a younger sister of Gotama Buddha (Dh. 313). Much used as the last part of adjectival compounds: *Cārurūpo*, of pleasant form, beautiful (Mah. 200); *Mūlharūpo*, foolish (Dh. 47); *Kīlantarūpo*, weary (Dh. 401; *Mahākilantarūpo*, very weary, Dh. 263); *Āturarūpo*, ill (Dh. 97); *Taramānarūpo*, all trembling (Gog. Ev. 28); *Asamānarūpo*, dissimilar; *Akattabbarūpo hāso*, unseemly mirth (Dh. 312); *Sādhurūpo*, excellent (Dh. 47).—*Rūpa* is one of the technical terms of the Buddhist metaphysics. A sentient being consists of an aggregate of *nama* and *rūpa* (see *Nāmarūpam*), by the latter of which are designated the material or physical elements and attributes of the individual. *Rūpakkhandho* is the first of the *khandhas*: it consists of twenty-eight subdivisions, enumerated by Hardy at Man. B. 399. The Pali text I take from Visuddhi Magga: *paṭhavīdhātu, āpodhātu, tejodhātu, vāyodhātu, cakkhum, sotam, ghānam, jīvhā, kāyo, rūpam, saddo, gandho, raso, itthindriyam, purisindriyam, jīvitindriyam, hadaya vatthu, kūyaviññatti, vacchivññatti, ākāsadhātu, rūpassa lahutā, rūpassa mudutā, rūpassa kammanñutā, rūpassa upacayo, rūpassa santati, rūpassa jaratā, rūpassa aniccatā, kabalīnikāro dhāro*, earth, water, fire, air, the eye, the ear, the nose, the tongue, the body, form, sound, smell, taste, virility, femininity, vitality, the heart, gesture, speech, space or void (explained as the orifices of the mouth, nose, etc.), buoyancy, elasticity, pliability, accumulation, duration, decay, impermanence, material food (see Man. B. 399). Of these twenty-eight the first four are called *bhūtarūpam*, the remainder *upādāyarūpam*,



which Vij. renders "elementary matter" and "accidental matter." Vij. says that *dkāsadhātu* is explained to mean the space surrounding an object by which its form and size are known. For *rūpa-kāyo* see *Kāyo*.—In another technical sense *rūpaṃ* or Form is the correlative of *cakkhu* or the Eye, being that whereon the eye feeds or exercises itself, and means anything perceptible to the sense of sight (comp. *cakkhumanto rūpdni dakkhinti*, "they that have eyes to see shall see forms," and see *Āyatanam*).—The whole realm of sentient existence is divided into *rūpaloko*, and *arūpaloko*, the realm of beings that have form, and the realm of beings that have no form. The latter consists of the four *arūpabrahmalokas*, and the former of all the other worlds (the *kāmaloka* and the *rūpabrahmaloka*). For the *rūpabrahmaloka*, see *Brahmaloka*. For *rūpabhavo*, see *Bhavo*. *Rūpavacaro* is the *rūpabrahmaloka* (see *Avacaro*).

**RŪPAVĀ** (*adj.*), Having form; beautiful [रूपवत्]. Alw. N. 72. *Gokaṇṇarūpavā*, under the form of an elk (Mah. 78, comp. 111). Fem. *rūpavati*, beautiful (Mah. 61).

**RŪPI** (*n.*), Silver. Ab. 489. *Rūpimayo* should be read at Sen. K. 401.

**RŪPI** (*adj.*), Having form; beautiful [रूपिन्]. Alw. N. 72. Fem. *rūpini*, beautiful (Mah. 43).

**RŪPIKĀ** (*f.*), An image, statue. Das. 26.

**RŪPIYAM**, Silver; bullion [रूप्य]. Ab. 486, 489, 903. Pāt. 10.

**RUPPANAM**, Being formed [pass. रूप + ञ].

**RŪPĪJIVINĪ** (*f.*), A harlot [रूपोपजीविनी]. Ab. 233.

**RURU** (*m.*), A sort of deer [रुरु]. Ab. 619.

**RUTAM**, Cry, noise [रुत]. Ab. 130.

**RUTTHO** (*p.p.*), Enraged [रुष्ट]. Mah. 72, 246, 261.

## S.

**SA-**, "own," see *So* (1).

**SA**, see *So* (2).

**SA**, A prefix much used as the first part of compound adjectives and adverbs, and generally conveying the idea of possession or similarity [स]. Some of these compounds are peculiar to Sanskrit, as *sace*, *santikam*, *seyyathā*, *sakubbam*. Most of the compounds with *sa-* will be found separately. I here give a few others. *Sabāṇo sasardāṇo*, with

his bow and quiver (Ras. 28). *Salajjo*, ashamed (Dh. 403). *Saphalako*, shield and all (Mah. 154). *Sakhuro*, hoofs and all (Jāt. 9). *Saseno*, with an army (Att. 197). *Sahatthi*, with his elephant (Mah. 155). *Sabhariyo*, with his wife (Alw. I. xlv). *Sabandhano*, together with its ligaments (of the tongue). *Sasambhamo*, with great confusion (Mah. 31). *Sapariggaho*, having a family. *Sakadaliphalādāni nānāphalāni*, various fruits, including banana fruits, etc. (Dh. 108). The compound *saddāsīhi*, "with her handmaidens," at Dh. 240 is interesting, but I have met with no other instance of this use of *sa*, and it may after all be an error of the copyist for *saha dāsīhi*.—In Pali, as in Sanskrit, the opposite of words compounded with the privative *a-* is either the simple word or the word compounded with *sa-*. Thus of the former we have *anariyo* "ignoble" and *ariyo* "noble," *asādhu* "bad" and *sādhu* "good"; and of the latter *avijñāpako* "unconscious" and *savijñāpako* "conscious," *aphalo* "fruitless" and *saphalo* "fruitful." But in Pali the use of *sa-* is sometimes extended beyond what would be admissible in Sanskrit, for the sake of emphasis or forcible antithesis. An interesting case will be found at Dh. p. 10, where *saphalā hoti sakubbato* is opposed to *aphalā hoti akubbato*. Here we should properly have simply *kubbato* as the opposite of *akubbato*, but *sa-* is pleonastically added to make the antithesis and rhythm complete. Mr. Fausbøll is wrong in supposing *sakubbam* to be for *sakkubbam* (from *सकु*); the use of *sakkaccam* by the commentator is either a coincidence or an etymological error. A still more remarkable instance of this anomalous use of *sa-* is to be found in *sace* "if." At first sight it appears impossible to account for the addition of *स* to *चेत्*, but when we find it opposed to *noce* "if not," as at Dh. p. 58, we see at once that it was added, as in *sakubbam*, to obtain a complete antithesis.

**SĀ** (*m.*), A dog [सख]. Ab. 518, 808. Pl. *sāno*, acc. sing. and gen. pl. *sānam* (Sadda Nīti).

**SABALO** (*adj.*), Variegated, mottled [सखस]. Ab. 99. Metaphorically: *a-sabalāni sīlāni*, unvaried or unbroken moral practices, duties carried out with unvarying punctuality and thoroughness.

**SABBABHUMMO**, A universal monarch [सर्व + भूमि + ञ, the S. equivalent is *सार्वभौम*]. Ab. 335.

SABBADĀ (*adv.*), Always [सर्वदा]. Dh. 37; Kh. 13.  
 SABBADHI (*adv.*), Everywhere, on every side, in every respect. Ab. 1161; Dh. 17, 60; Gog. Ev. 23. How is this remarkable form to be explained? Comp. ἅλλοθι, παντοθι, etc.

SABBAKO (*adj.*), All, every [सर्वक].

SABBAṄGAPACCANGĪ (*adj.*), Provided with greater and less members or requisites, complete in all its parts [सर्व + अङ्ग + paccanga + इन्].

SABBAÑJAHO (*adj.*), Leaving everything [सर्व + jaha from हृ]. Dh. 63.

SABBAÑÑŪ (*adj.*), Omniscient [सर्वज्ञ]. This is a common epithet of a Buddha, the only being who is omniscient (Ab. 1). *Sabbaññubuddho*, a Supreme Buddha, as opposed to a Pacceka Buddha (Alw. I. 76). *Sabbaññūbodhi*, omniscience (Ten J. 120). Gen. *sabbaññussa* (Ten J. 1).

SABBAÑÑUTĀ, and -ÑÑŪTĀ (*f.*), Omniscience [last + ता]. *Sabbaññutappatti*, attainment of omniscience (Jāt. 2). Dat. *sabbaññūtāya* (Att. 202). Acc. *sabbaññutām* (Dh. 118; Jāt. 56; Alw. I. 77). *Sabbaññutāñña*, omniscience (Dh. 118, wrongly corrected to ū; Att. 215). *Sabbaññūtāñña*, (with long *u*, Alw. I. 77; Dh. 320, 343, 414; Gog. Ev. 2; Jāt. 75). The forms with long and short *u* are both right. The base is taken as ū, and in adding -tā this may be either retained or shortened (comp. *paññāva* and *paññavā*, *cittikāro* and *cittikāro*, *uttānikato* with *bhāsmīkaraṇa*, etc.). Comp. also *mattaññūtā* (Dh. 345) and *mattaññutā* (Dh. 34).

SABBASO (*adv.*), Wholly, altogether, from beginning to end, throughout [सर्वशस्]. Dh. 47, 66, 74, 183; Mah. 172, 252.

SABBATHĀ (*adv.*), In every way, thoroughly [सर्वथा]. Mah. 11, 12; Gog. Ev. 4.

SABBATHATTĀ (*adv.*), In every way [सर्वथा + त्व abl.]. Sen. K. 415.

SABBATO (*adv.*), From every side [सर्वतस्]. Ab. 1146.

SABBATTATĀ (*f.*), "Identification of all beings with oneself" (Vij.), i.e. universal goodwill [सर्व + आत्मन् + ता].

SABBATTHA, and SABBATRA (*adv.*), Everywhere [सर्वत्र]. Ab. 1161; Dh. 15 (under all circumstances); Alw. I. cvii. *Sabbatthasaṃvaro*, restraint in all things (Dh. 65). *Sabbatthapaññatti*, a general enactment (one for all countries).

SABBATTHAKAM (*adv.*), Everywhere [last + क]. Jāt. 51; Dh. 240, 254.

SABBĀVĀ (*adj.*), Entire [सर्व + वत् with lengthened vowel]. I have met with the acc. *sabbāvantaṃ lokāṃ* (Saṅg. S.), the gen. *sabbāvato kāyassa* (Sām. S. A.), and the gen. pl. *sabbāvataṃ uppalānaṃ* (Ditto).

SABBHI, see *Santo*.

SABBHŪTO (*adj.*), Real, true [सम्भूत].

SABBO (*adj.*), All, every; whole, entire [सर्व]. Ab. 702. *Sabbaṃ pahāya*, leaving everything (Dh. 153). *Sabbe 'o atthādasa*, eighteen in all (Alw. I. 65, *sabbe — eva*). *Sabbaṃ* appears from Gog. Ev. 47 to be a technical term for the combination of the *bāhira* and *ajjhattika* Āyatanas. *Sabbalokasmim*, in every world, or in the whole world (Kh. 16). *Sabbākārena*, in every way, thoroughly (*ākārena*, Dh. 433). *Sabbarattim*, all night (Dh. 155). *Sabbītiyo*, all dangers (Jāt. 27). *Sabbadisa*, in all directions (Dh. 155). *Sabbiriyāpaṭhesu*, in all positions (Dh. 245). *Sabbaseto*, entirely white (F. Jāt. 10; Dh. 158; Ten J. 54). *Sabbasaddhu*, best of all (Mah. 252). *Sabbantimo*, last of all. *Sabbadaharo*, youngest of all (Jāt. 56). *Sabbahetthimo*, lowest of all. *Imesaṃ samaṇa-brāhmaṇānaṃ sabbabālo sabbamūḷho*, the silliest and most stupid of all these ascetics and brahmins (Sām. S.). *Sabbalokavināsi*, destroying all mankind (Mah. 126). *Sabbakāmadado*, conferring every wish (Dh. 161). *Sabba-apāyadukkhaṃ*, all suffering in states of punishment, or suffering in all the states of punishment (Dh. 245). *Sabbapariyosāne*, at the end of all. *Sabbapacchato*, last of all, behind everybody (Dh. 239). *Sabbapaṭhamam* (*adv.*), first of all (Dh. 129). In grammar, *sabbanāman* is a class of nouns embracing the pronouns and pronominal adjectives, the first on the list being *sabbo*. *Sabbāni sabbanāmanī*, all nouns of the sabba class (Sen. K. 276). Fem. *sabbā* (Mah. 126, pl. *sabbā*, Mah. 2). Plur. *sabbe* (F. Jāt. 8; Kh. 16). Gen. and dat. pl. *sabbesaṃ* (Mah. 83).

SABHĀ (*f.*), An assembly; a hall, court, mansion; a court of justice [सभा]. Ab. 210, 1101. *Devasabbhopamo*, like an assembly-room or palace of the devas (Mah. 12, comp. 164; Dh. 191). *Sabbhāyaṃ nisīditaṃ vinicchayaṃ dentā*, sitting in the court of justice and giving judgment (Das. 25). *Sabbhāgato*, when in a court of justice (as a wit-

ness) *Sacivasabhdā*, council of state (Alw. I. 112).

**ABHĀGO** (*adj.*), Common, shared by all, identical [स + भाग]. When all the members of a chapter of priests about to hold an uposatha are found to be guilty of the same offence, as eating in the evening, they are said to be *sabhāgani āpattiṃ āpannā*, guilty of a shared offence (Pāt. 2, 28). At Pāt. 11, 65, *sabhāgavuttino* (pl.), living together or following the same mode of life (*ekājīvikā sabhāgajīvika sabhāgavuttino*).

**SABHĀGO**, Own share [स्व + भाग]. Mah. 137; Kamm. 29.

**SABHĀJANAM**, Courtesy [समाजन]. Ab. 760.

**SABHATTO** (*adj.*), Vij. says this word means taking rice, accepting an invitation to a meal, see Pāt. 13, 90. He adds, "A priest residing with others in a monastery having received and accepted an invitation is not at liberty to go without first obtaining the consent of his brethren." Sansk. स + भक्त.

**SABHĀVO**, Natural state, nature [स्वभाव]. Ab. 177. *Yathāsabhāvato*, according to its very nature (Dh. 209). *Suttasabhāvato*, from its having the nature of a string (Alw. I. iv). *Vīññāya lokassa sabhāvaṃ*, having learnt the true nature of man (Att. 201).

**SABHĀYAM**, A hall of assembly. Ab. 210.

**SABHIKKHUKO** (*adj.*), Containing monks [स + भिक्कु + क]. Pāt. 108.

**SABHOGO** (*adj.*), Wealthy [स + भोग].

**SABHYO** (*adj.*), Polite, well-bred, refined [सभ्य]. Ab. 333. *Sabhyo*, a member of an assembly, an assessor (Ab. 414).

**SABRAHMACĀRĪ** (*m.*), One who practises religious duties in association with others, a fellow student, fellow priest [सब्रह्मचारिन्]. Ab. 410.

**SABRAHMAKO** (*adj.*), Including the Brahma world [स + ब्रह्मन् + क]. Alw. N. 121.

**SACCAKĀRO**, Ratification; pledge, earnest [सत्त्वकार]. Ab. 471; Dh. 226.

**SACCAKIRIYĀ** (*f.*), Truth, act, asseveration [सत्त्व + क्रिया]. Hardy says, "A recitation is made of acts done either in this or some former birth, and by the power of this merit, when the recitation is truthfully made, the effect intended to be produced takes place, however wonderful its character may be" (E. Mon. 273). The first of several instances

given by Hardy is that of an upāsaka in Ceylon, whose mother being ill he went to her and solemnly asseverated, "I have never knowingly taken the life of any creature whatever from my childhood until now," whereupon she instantly recovered. At Mah. 151 we are told that when king *Duṭṭhagāmaṇi* was waging war with the Tamils he made the solemn declaration, "This war is not for my aggrandizement, but for the re-establishment of religion; if this assertion is true may the armour of my men flash in the day of battle" (*tam tath' eva tulā ahu*, adds the chronicler, "the same day it came to pass accordingly"). In the Mahāmora-jātaka the converted Fowler by the truthful asseveration that he has attained paccekabodhiñāna obtains the instantaneous miraculous release of all animals kept in confinement in India (Ten J. 120). The *saccakiriyā* of king Dhammasoka recorded at Mah. 113 is wrongly rendered by Turnour: it should be "If I am of undeviating faith in the commandment of Buddha, and if it, the great Bo-tree, is destined to go hence to the island of Laṅkā, then let, etc."<sup>1</sup>

**SACCĀPANAM**, Ratification of a bargain [सत्त्वापन्न]. Ab. 471

**SACCHANDO** (*adj.*), Self-willed [सच्छन्द]. Ab. 728.

**SACCHIKAROTI**, To bring before one's eyes, see face to face, realize, experience, attain. Ger. *sacchikatvā*. P.f.p. *sacchikarāṇiyo*. P.p.p. *sacchikato* (Dh. 284). *Sacchikatalokuttaradhammo*, one by whom the lokuttaradhammas have been realized or attained (Dh. 361). There are two noun derivatives of this verb, *sacchikarāṇam* and *sacchikiriya*. *Maggaphalasacchikarāṇam*, realizing or seeing face to face the Paths and Fruitions (Dh. 277). *Nibbānasacchikiriya*, realization of Nirvāṇa (Kh. 6). *Viriyaṃ n' ārabhati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ sacchikiriya*, makes no effort for the abandonment of evil conditions, for the attainment of good conditions (Alw. I. 107). The corresponding forms in Sanskrit are *sākshātkṛi*, *sākshātkṛita*, *sākshātkarāṇa*, etc., but it must not

<sup>1</sup> A remarkable instance of a *saccakiriya*, though very un-Buddhist in its spirit, will be found at 2 Kings i. 10, "And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty."

be supposed that *sacchi* is a phonetic corruption of *sákshát*, it is really the Sanskrit *sákshí*, i.e. *sáksha* with *a* changed to *í* before *kṛi* (*sákshíkṛi* and *sákshíkṛitya* occur in Sanskrit); the *í* is shortened as in *uttánikato*, *yánikato*, *cittikato*. It is true that Ab. 1159 gives *sacchi* separately as an adverb meaning "in the presence of," but until we find an example of it I shall be disposed to look upon this as the result of a misconception, aided by the recollection of the adv. *sákshát*.

**SACCO** (*adj.*), True [सद्य]. *Girá saccá*, true speech, truth (Dh. 72; Ten J. 118). Neut. *saccam*, truth (Dh. 70), Nirváṇa, i.e. the True (Ab. 6), a solemn asseveration (Mah. 151, and see *Saccakiriya*), truth in the sense of true doctrine or belief (Ab. 800). For the four cardinal truths of Buddhism see *Ariyasaccam*. "*Sammutisaccam*, that which is generally received as truth by the general consent of mankind, *paramatthasaccam*, an axiom, self-evident proposition" (Att. 87). Adv. *saccam*, truly, certainly, verily (Att. 206). *Saccasandho* (*adj.*), truthful, never swerving from the truth (Att. 62, 203). *Saccaviddi* (*adj.*), truthful (Dh. 39). *Saccavajjam*, veracity (B. Lot. 453). *Saccakālo*, time to speak the truth (Kamm. 4). *Saccam nu kho etam no*, is this true or not? (Dh. 339). *Satthá "saccam kira tayá bhikkhu pápátipáto kato" ti pucchitvá "saccam bhante" ti vutte*, the Teacher having asked him, "Is it true, priest, that you have committed life-slaughter?" and receiving the reply, "It is true, Lord" (Dh. 416, comp. Das. 38, Ten J. 46, 111, Dh. 145, 302; *saccam kira* is equivalent to "is what they say true?").

**SACE** (*indec.*), If [स + चेत]. Ab. 1147. For etymology see art. *sa* (3). With pres. *Sace mayham sakáyo sakkoti*, if my friend is able (Alw. I. 78, 103; Ten J. 113; Dh. 24; Mah. 260). With opt. *Sace labhetha nipakam sakáyam*, if he should obtain a prudent friend (Dh. 58; Ras. 84). With conditional (Dh. 325). With fut. *Sace gamissámi*, if I shall go (F. Ját. 3, 9, 17; Mah. 110). *Sace 'jja = sace ajja* (Ras. 84). *Sac' assa = sace assa* (Dh. 156).

**SACETANO** (*adj.*), Conscious, animate, rational [सचेतन]. *Sattá sacetaná*, sentient beings (Gog. Ev. 55). *Ko hi náma sacetano*, what rational being...? (Mah. 260).

**SACITTAM**, One's own mind or heart or thoughts [स + चित्त]. Dh. 33, 58.

**SACIVO**, A minister, statesman [सचिव]. Ab. 340; Alw. I. 112.

**SADĀ** (*adv.*), Always [सदा]. Ab. 1153; Dh. 15, 37, 52. *Saddaro* (*adj.*), always reverential (*ádara*, Ras. 27). *Saddagati* (*m.*), air, wind (Ab. 38).

**SADĀCĀRO**, Good manners, right or virtuous conduct [सदाचार]. Att. 85.

**SADANAM**, A house [सदन]. Att. 205.

**SĀDĀNO** (*adj.*), Having attachment to the world, worldly, unconverted [स + आदान]. Dh. 72

**SADĀRO**, One's own wife [सदार]. Ab. 783.

**SĀDARO** (*adj.*), Reverential; affectionate; enthusiastic [सादर]. Mah. 40, 84, 167, 206.

**SADĀTANO** (*adj.*), Perpetual [सदातन]. Ab. 709.

**SADATTHO**, One's own advantage or good [स + अर्थ with euphonic *d* inserted]. Both at Mah. 12 and Dh. 30 it is used in the sense of spiritual good.

**SADDAHATI**, To believe, to have faith [अत् + धा]. Pr. *saddahati* (Dh. 284). *Na koci sadda-hissati*, nobody 'll believe it (Dh. 30F). With dat of the person believed: *Sace me na sādāhatha*, if you don't believe me (Dh. 169, comp. 123, *amhākam saddahitvá*). With acc. of the thing believed: *Tesam vaco saddhāno* (p.pres.), believing what they said (Ten J. 116); *Kammañ ca phalañ ca saddahitvá*, believing in merit and its reward (Dh. 288). Aor. *saddahi* (Dh. 169). P.pr. *saddahanto* (Dh. 157), also *saddahāno* and *saddhāno*. P.f.p. *saddhātabbo* (Ten J. 52), *saddheyyo*, credible (Pāt. 7).

**SADDALO** (*adj.*), Grassy [शादल]. Ab. 187; Mah. 84. Masc. *saddalo*, dubbá grass (Ab. 599).

**SADDANAM**, Making a noise [सद्दन]. Ab. 117.

**SADDHĀ** (*f.*), Faith [अज्ञा]. Ab. 949; Dh. 26, 59. Instr. *Saddhāya katvá puññāni*, having done good works in faith (Mah. 209); *Saddhāya pabbajito*, having through faith in Buddha taken orders (Das. 43, and not from worldly motives, see Dh. 86, 313); *Kūlam ghosesi saddhāya*, in faith set up the call of refection (Mah. 167); *Saddhāya dinno piṇḍo*, alms given in faith (comp. *saddhādeyyam*, the offerings of the faithful, Dh. 395). *Mahāsaddho* (*adj.*), having great faith. *Saddhādhano* (*adj.*), rich in faith (Alw. I. xiii). *Saddhāyutto* (*adj.*), faithful, believing (Ab. 733). *Jātasaddho Tathāgate*, having believed or had faith in Buddha (Mah. 109). For *saddhādhuro*, see *Puggalo*. Par. S. A. says there are four sorts of

faith, *dgamanīyasaddhā*, *adhigamasaddhā*, *paśādasaddhā*, *okappanusaddhā*, the first is the faith of a *sabbāññubodhisatta* (one who will become a Supreme Buddha), the second is the faith of the Ariyapuggalas, the third is faith in Buddha, the Law, and the Church (*aveccappasādo*), the last appears to mean outward or seeming faith which makes a man keep up appearances, but does not touch his heart (*tāya hi saddhāya samannāgato saddhādimutto Vakkalītherasadiṣo hoti, tassa hi cetiyāṅgaṇabodhiyaṅgaṇavattāṃ kataṃ eva hoti upajjhāyavatta-ūcariyavattāni sabbavattāni pūreti*). *Saddhāvimutto*, emancipated (i.e. having attained Arhatship) by faith (*idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhaṇirodhagāmini paṭipadā ti yathābhūtaṃ pujaṇāti, Tathāgatappaveditā c'assa dhammā paññāya vōditthā vocaritā paññāya, ayaṃ vuccati puggalo saddhāvimutto* (Subh.)). *Saddhānusaṛi*, walking by faith.

**SADDHĀLŪ** (*adj.*), Believing [अज्ञातु]. Ab. 733.

**SADDHAM**, Alms offered to Petas, or the manes of deceased relatives [आहु]. Ab. 423, 949.

**SADDHAM**, said at Ab. 1147 to be an indeclinable with the sense of *ānukūlya*. I have not met with it elsewhere. Can it be सार्धम्? but see *Saddhim*, which is given at Ab. 1136.

**SADDHAMMO**, Good doctrine, true religion, the true faith, the religion of Buddha; good condition [सत् + धर्म]. Dh. 7, 11, 33, 35, 65; Mah. 11. There are seven *saddhammas* or good states, faith, modesty, fear of sinning, learning, energy, intelligence, wisdom (*idh' āvuso bhikkhu saddho hoti hirimā hoti ottappī hoti bahussuto hoti draddhāviriyo hoti upaṭṭhitasati hoti*, Saṅg. S.).

**SADDHĀYIKO** (*adj.*), Trustworthy [अज्ञा + इक].

**SADDHIM** (*adv.*), With [सार्धम्]. Ab. 1136. With instr. *Mahatā bhikkhusaṅghena s.*, with a great company of priests; *Paṇḍakarena s. āgatā*, those who came with the present (Alw. I. 79); *Ten' āyasmatā s. pañca bhikkhusatāni ahesum*, including this venerable man there were five hundred priests (Br. J. S. A.); *Tena s. gaccha*, go with him (Dh. 232); *Tena s. viṣṭasam ākaṃsu*, struck up a friendship with him (F. Jāt. 17, similarly *sallapati*, F. Jāt. 12, *manteti*, Dh. 232); *Moliyā s.*, together with the top-knot (B. Lot. 864); *Tumhehi s. mittabhāvaṃ icchati*, wishes for friendship with you (Alw. I. 73). With loc. *Cariyāpiṭaka-apadāna-buddhavaṃsesu s.* (see *Nikāyo*). With gen. *Gac-*

*chasi amhākaṃ s.*, will you come with us? (F. Jāt. 17). In composition: *saddhimcaro*, one who walks with another, a companion (Dh. 58).

**SADDHIVIHĀRI**, and **-VIHĀRIKO**, A fellow or brother priest, one who lives at the same monastery with another [सार्धम् + विहारिन्, and विहारिक]. The disciples or pupils of a *thera* are called his S.'s (Ten Jāt. 34; Mah. 19). Gogerly renders the word "co-resident priest," and D'Alwis "colleague." *Asamsatṭhavihāro saddā saddhivihāri*, who dwells apart from the world and always lives with his fraternity (Jāt. 1).

**SADDHO** (*adj.*), Faithful, believing [आहु]. Ab. 949; Dh. 2, 303; B. Lot. 313.

**SĀDDHO**, **SĀDDHYO**, and **SĀDHIYO** (*p.f.p.*), Practicable [साध्य]. *Viriyaṇa kiṃ asāddhiyaṃ*, what cannot be accomplished by energy?

**SADDO**, Sound, noise; voice; a word [शब्द]. Ab. 128. *Padasaddo*, sound of footsteps (Mah. 228). *Saddavedhī*, one who shoots by sound, i.e. without seeing the object aimed at (Mah. 143). *Sadda-ggaḥo*, the ear (Ab. 150). *Saddam karoti*, to make a noise (Dh. 155, *mukhasaddam*, a noise with the mouth). *Manussasaddo*, the human voice (Dh. 155, comp. 85). *Jayasaddam ghosento*, uttering a shout of victory. Ten *saddas*, or noises and cries heard in a great city, are enumerated at Jāt. 3, the noise of elephants, horses, chariots, drums, etc. *Sadda* or Sound is one of the external *Āyatanas*. *Kalyāṇa kittisaddo*, "good sound of fame," i.e. good report of a person's character, good reputation. *Pāpusaddo*, evil report, ill-fame (Pāt. 102). *Saddattho*, meaning of a word. *Sadda-sattham*, grammar (Alw. I. xiii).

**SADDULO**, A leopard [शार्दूल]. Ab. 611. At the end of a compound used in the sense of "excellent, pre-eminent" (Ab. 696).

**SĀDETI**, see *Sīdati*.

**SADEVAKO** (*adj.*), Together with the devas or deva-world [स + देव + क]. *Ayaṃ loko sadevako*, this world together with the world of devas (Dh. 9. comment says, *imaṃ manussalokaṃ ca devalokaṃ saddhim*). *Sadevako* being a frequent epithet of the world of men, it is sometimes used substantively in the sense of "the world of men and devas," *ayaṃ loko* being omitted: *pāram gacchati lokaggo bhāsayanto sadevakam*, the chief of the world advances toward Nirvāṇa, illuminating the world of men and of devas (B. Lot. 576); *Buddho*

*hessam sadevake*, I shall become Buddha in the world of gods and men (Ját. 14, on the same page the pl. *sadevaká* means men and gods, *manussá sadevaká*).

**SADEVIKO** (*adj.*), Accompanied by his queen [सदेवीक]. Mah. 205.

**SĀDHAKO** (*adj.*), Accomplishing [साधक]. *Sabbasattānaṃ nibbānasādhako*, obtaining Nirvāṇa for all beings (B. Lot. 332). *Atthasādhako*, causing good, useful, beneficial (Dh. 332). Superlative, *sādhakatamo*, prime agent (Ab. 901).

**SADHAMMI** (*adj.*), Practising similar duties [सधर्मिन्]. Ab. 632.

**SĀDHANAM**, Accomplishment, effecting; materials [साधन]. It seems also to mean *kāraka* or case relation (Ab. 890, the Sinh. translation has *kartṭi-karanādikāraka*).

**SADHANO** (*adj.*), Rich [सधन].

**SĀDHĀRAṆO** (*adj.*), Common, joint, general [साधारण]. Ab. 718. *Sādhārapapaññatti*, an enactment of universal application. *Sabbasādhārapapaññam*, a public garden (Ab. 538). *Kim me imehi sādharapena rajjena*, what is the good to me of kingdom shared (with me) by these? (Dh. 190). *Sabbasādhāraṇo* at Att. 204 appears to mean equal-minded or just to all. With gen. *Matakalabaram sonasigulādnāṃ sādharapabhakkabhūtaṃ*, dead bodies, food which I share with dogs, jackals, etc. (Att. 205, comp. Kh. 14).

**SĀDHETI** (*caus.*), To accomplish, effect, prepare [साधयति]. *Rājakkicāni sādhetā*, performing state duties (Mah. 229, comp. Dh. 381). *Asanaṃ sādheti taravo mama*, the trees afford me food (Att. 214). *Bhattāni sādhayitvā*, having got the rice ready (Mah. 49). P.p.p. *sādhito* (Ab. 743).

**SĀDHIYYO**, Better, and **SĀDHITTHO**, Best [साधीयस् and साधिष्ठ].

**SĀDHU** (*adj.*), Good, excellent, right, proper; respectable, well-born [साधु]. Ab. 333, 693; Dh. 7, 12, 37, 65. *Sādhavo*, good men, the righteous (Mah. 242). *Sādhupuriso*, a good man (Ab. 956). *Sādhurūpo*, good, or (perhaps) comely, fair (Dh. 47). *Sādhukīlanam* or *sādhukīlitaṃ*, sacred festivity, holy jubilee (Mah. 11, 124). *Sādhuvādo*, saying *sādhū*, assent, approbation (Att. 129, 195). *Sādhupaññā*, truly wise men (Mah. 215). *Sādhusammuti*, kind permission (Sen. K. 329). *Sādhusammato*, esteemed a good man (Alw.

I. x). The neuter *sādhū* is much used as an interjection, well! good! (Ab. 1144). *Sādhūti vatvā*, saying, "Very well" (Mah. 231). *Sādhū tīta*, very well, my son (F. Ját. 10). *Tena hi sādhu*, very well, then (F. Ját. 9). *Sādhū dassāmi*, very well, I'll give it you (Dh. 159). *Sādhū sādthūti adhiṇḍase*, assented, saying, "Good, good" (Dh. 168, comp. Alw. I. 93). *Sādhū rañño dārikaṃ dassāmi*, Yes, I'll give the king a damsel (Dh. 216). *Sādhū mayam labheyyāma*, please let us receive, we would much like to receive (Dh. 107; Pát. xxii). *Yadi evaṃ sādhu*, if so it is well (Ditto). *Sādhū* is at the present day used in Ceylon at the Buddhist religious services, as a response, exactly as we use Amen. Comp. *Sādhukāro*. The voc. *sādhū* is sometimes used in addressing a person, as *sādhū dvuso Ānanda*, good brother Ānanda (Dh. 107). *Sādhū deva maṃ sarapaṃ gaccha*, good my lord, trust in me (Dh. 173). Adverb: *sādhū*, well, excellently. *Me sādhu gaphantu sādhuvo*, let good men listen to me well (Ját. 1). *Sakkāraṃ sādhu kārayi*, caused hospitality to be shown to him in a thorough manner (Mah. 231; comp. 246). *Nagaraṃ sadhu sajjiya*, having beautifully decorated the city (Mah. 240).

**SĀDHUKAM** (*adv.*), Well, thoroughly [साधु + क]. A substitute for the adv. *sādhū*. *Uppatthāsi sādhu-kam*, served her assiduously (Mah. 24). *Taṃ rakkhā s.*, watch over him carefully (Mah. 47, comp. Dh. 192).

**SĀDHUKĀRO**, Saying *sādhū*, approval, congratulation [साधु + कार]. *Sādhukāraṃ dadāti*, to say *sādhū*, to shout applause, to express approval, to consent (Mah. 43; Ten J. 113; Dh. 234, 333). *sādhukārasaṃvāsaṇi*, thousands of shouts of *Sādhū* (Dh. 266).

**SĀDHUTARO** (*adj.*), Better [साधु + तर]. Ras. 21.

**SĀDIKKHO**, and **SĀRIKKHO** (*adj.*), Similar [सदृक्]. Sen. K. 525, 526.

**SADISATĀ**, and **SADISATTAM**, Similarity [सदृशता, and सदृशल]. Dh. 390; Ab. 823.

**SADISO** (*adj.*), Like, similar [सदृश]. Ab. 530; F. Ját. 1. (*Sahāyam*) *sadisam attano*, a companion like himself (Dh. 12). *Apabbajitasadisā yeva homa*, we are just as if we had not given up the world (Dh. 153). *Tumhe pi no purimasadisā pi hoṭha*, do you also be to us as before, viz. be reconciled to us (Dh. 105). The grammars give a form *sādiso* (see Sen. K. 525), the *a* being length-

ened, as in *khandhādiso*, on the analogy of *tādiso*, *mādiso*, etc. I have not met with it in a text.

SĀDISSAM, Resemblance [सादृश्य]. Ab. 1174.

SĀDIYATI, To be willing, like, acquiesce, accept, permit [I think there can be little doubt that this singular form must be referred to सद्]. Of accepting a present (Pāt. 8, 10). Of accepting an invitation (Pāt. 15). *Purisapuggalassa chupanam sādīyeyya*, should acquiesce in or permit a man's touching her (Pāt. 94, 95). P.f.p. *sāditabbo* (Pāt. 8, comment explains it by *gahetabbo*). Inf. *sāditum* (Pāt. 79). I find the foll. in a comment, *kamayamānassa icchamānassa sādīyamānassa patthayamānassa*.

SĀDO, Taste [खाद]. *Lohitussādo*, the taste of blood (Att. 206). *Appassādo* (adj.), having little taste, insipid (Dh. 34).

SĀDU (adj.), Sweet, agreeable [खादु]. Ab. 1087; Dh. 215. *Sādukappo*, name of a plant (*nikāṅkato*, Ab. 559).

SADUMAM, A house [सदन]. Ab. 207.

SAGABBO, A uterine brother [सगर्भ]. Ab. 249. *Sagabbhā* (f.), a pregnant woman (Mah. 203). At Mah. 244 *sagabbham sukhitaṃ akā* means, "cured her together with her unborn child," viz. enabled her to bring forth the child alive (she is said up to that time to have been delivered of none but still-born children).

SĀGALĀ (f.), and SĀGALAM, Name of a city, the capital of King Milinda [शाकल]. Ab. 200; B. Int. 620. The first introductory stanza of Milinda Pañha is, *Milindo nāma so rājā Sāgalāyaṃ puruttame abhigacchi Nāgasenaṃ Gaṅgā'va yaṭha sḍgaram* (Trenckner).

SAGANDHAKO (adj.), Fragrant [सगन्ध + क]. Dh. 10.

SAGANO (adj.), Having a retinue; attended by an army [सगण]. Mah. 7, 203.

SAGĀRAVO (adj.), Respectful [स + गौरव]. With loc. *Dhamme sagāravo*, full of reverence for the Law (Mah. 213).

SĀGARO, An ocean [सागर]. Ab. 659; Mah. 242; Kh. 11. Subh. tells me that the oceans between the rocky circles (see Man. B. 12) are called *sāntasāgara*. He adds that the oceans alluded to in Ab. 659 are *khitrāṇava*, *nīlasāgara*, *pītasāgara*, etc.

SAGĀTHAKO (adj.), Containing gāthās [स + गाथा + क]

SAGGO, Abandonment; natural state, nature; making, creating; chapter, section [सर्ग]. Ab. 911.

SAGGO, Heaven, paradise [सर्ग], Ab. 911; Dh. 23. *Sagga* is generally used to designate the *kāmāvacaradevaloka* (e.g. the *Tāvātimsa* heaven, Dh. 94). But it may also mean the whole deva world (the twenty-six heavens) as opposed to the *apāyas* (Dh. 75, 434). *Saggesu*, in the heavens (Kh. 7). *Saggāya gacchati*, goes to heaven (Dh. 32). *Saggamokkha* (pl.), heaven and Nirvāna (Pāt. 92). *Saggamaggo esa*, 'tis the way to heaven (of righteous judgment, Ten J. 1). *Saggavāsi*, a deva (Ab. 11). *Saggapadaṃ*, heaven, lit. the heavenly lot or place (Ten J. 91, 107, see *Pūreti*: Subh. says it means *svargasthāna*, and adds that he believes *saggaputha* to be a wrong reading, an opinion in which I concur).

SAGGUNO, Good quality [सगुण]. Att. 199.

SAGOTTO, A kinsman [सगोत्र]. Ab. 243.

SAHA (adv.), With, together with [सह]. Ab. 1136.

With instr. *Tumhehi saha gacchāmi*, I'll go with you (Mah. 177). *Saha gabbhena jīvitaṃ kkhayaṃ pāpūnissāmi*, I shall perish together with my unborn child (Dh. 155). *Sabbe 'v' aṭṭhādasa honti bhinnavādena te saha*, these, together with the heresies, are in all eighteen in number (Alw. I. 65). *Bhātārā saha*, in conjunction with his brother (Mah. 256). *Saha udāhaṭṭavelāya*, at the moment of utterance (B. Lot. 432). *Saha* like *sa* is much used to form compound adjectives, the foll. are examples. *Sahasavako*, accompanied by his servants (Mah. 227). *Sahorodho saḥamacco*, accompanied by his harem and ministers (*orodha*, *amaccu*, Mah. 35, 229; Att. 197, 212). *Sahasāṅgho*, accompanied by his priests (Mah. 6). *Sahacetiyo*, having a chaitya (Mah. 201). *Sahanukkamo*, together with what accompanies it (*anukkama*, Dh. 71). *Sahasayyā*, lying with, sleeping with (Pāt. 12).

SAHABHĀVO, Endurance [सह + भाव]. Att. 199.

SĀHACARIYAM, Association [साहचर्य]. Context (Alw. I. vii).

SAHADHAMMIKO (adj.), Practising the same religious duties [सहधर्मिक + क]. Ab. 438 (there are five classes, *bhikkhu*, *bhikkhunī*, *sāmaṇero*, *sāmaṇerī*, *sikkhamāno*). *Sahadhammikā*, *tittihiyā*, co-religionists and unbelievers (Pāt. 89). *Saha-*



*dhammikaṃ* is a term designating the ordinances of Buddha binding on all the priests (E. Mon. 143). *Sahadhammikaṃ nāma yaṃ Bhagavatā poṇṇattāṃ sikkhāpadaṃ etaṃ sahadhammikaṃ nāma* (Pāt. 74, 92). *Sahadhammikaṃ vuccamāno* appears to mean "being spoken to by the priests about the observance of the laws of the priesthood" (Pāt. 5, 17).

SAHADHENUKO (*adj.*), Accompanied by a cow [सह + धेनु + क]. Mah. 128.

SAHAGĀMĪ (*adj.*), Accompanying [सहगामिन्]. With instr. *Attand sahaḡāmīno bhikkhū* (Dh. 81).

SAHAGATO (*adj.*), Accompanying or associated with, joined to [सहगत]. Ab. 833. With instr. *Sahagato uparājena*, who had gone with the subking (Mah. 130). Used in metaphysics as the last part of a compound in the sense of "connected with, based upon, imbued with, characterized by." *Mettasahagataṃ ceto*, thoughts based on good-will, friendly thoughts. *Domanaṣṣasahagataṃ cittaṃ*, thoughts accompanied with grief (Dh. 89, 99). See *Putṭhānam*.

SAHAJĀTĪ, Name of a town in India (Vij.). Mah. 16, 17.

SAHAJĀTO (*adj.*), Born at the same time [सहजात].

SAHAJĪVĪ (*adj.*), Living with [सह + जीविन्]. Pāt. 107.

SAHAJO, A uterine brother [सहज]. Ab. 249.

SAHAKĀRO, A sort of fragrant Mango tree [सहकार]. Ab. 557.

SAHĀM, Power [सह, सहस्]. Ab. 398.

SĀHĀM, see *So*.

SAHAMPATĪ (*m.*), This is an epithet of Mahābrahma, who is often called *Sahampatibrahmā* or *Sahampatimahābrahmā* (B. Int. 596; Man. B. 43, 56; Dh. 119). The etymology is exceedingly doubtful. The North Buddhist form is *Sahāmpatī*, which Burnouf renders "seigneur des êtres patients." Eitel says, "lord of the Sahaloka, which means the inhabitable part of every universe, embracing all who are liable to transmigration." I have never as yet met with *sahaloka* or *sahalokadhātu* in Pali.

SAHANĀM, Endurance [सहन]. Dh. 170.

SAHANO (*adj.*), Enduring [सहन]. Ab. 732.

SAHASĀ (*adv.*), Hastily, arbitrarily [सहसा]. Ab. 1148. *Attam sahasā nayati*, to decide a case arbi-

trarily, to wrest judgment (*musdevīdena* Dh. 46). *Sahasā pitā te mato ti vutte*, if they said suddenly "Your father's dead" (Das. 4). *Sahasā gato*, going in great haste (Mah. 61). *Sahasāhammaṃ*, an arbitrary act. *Sahasādro*, violence.

SĀHASAM, Violence: punishment, fine [साहस].

Ab. 349, 1130. *Sāhasāni anekāni*, many acts of oppression (Mah. 46). *Asāhasa-na, dhammena, samena*, not arbitrarily, but righteously and justly (Dh. 46). *Atisāhaso* (*adj.*), violent (Mah. 126).

SĀHASIKO (*adj.*), Violent, cruel, ferocious [साहसिक]. Ten J. 43; Dh. 86. *Sāhasiko so*, this tyrant (Mah. 261).

SAHASSADHĀ (*adv.*), In a thousand ways [सहस्रधा]. Das. 43.

SAHASSAM (*num.*), A thousand [सहस्र]. Ab. 474.

In the sing. with a pl. noun: *Sahassam mānuse jine*, should conquer a thousand men (Dh. 19, and *sahassam gāthā*); *Saṭṭhi sahasāni brāhmaṇe bhajevā*, maintaining sixty thousand brahmins (Mah. 23). In the sing. with noun in gen. pl. *Accharānaṃ sahasānaṃ*, a thousand nymphs (Mah. 162, comp. Dh. 200) As first part of a compound, the whole word being in the plural: *Sāhassajaṭilā*, a thousand jaṭilas (Mah. 2). As last part of a compound, the whole in the neuter sing.: *Accharāsahassam* (Dh. 94). *Anekāni hatthisahassāni*, many thousand elephants (Dh. 156). *Dasa manussasatasahassāni*, ten hundred thousand men (Dh. 236). *Sahassam sahasena*, a thousand multiplied by a thousand, a million (Dh. 19). *Asīti hatthisa' dsaaparivāro* (*adj.*), accompanied by eighty thousand elephants (Ten J. 89). *Sahassagabbhasampanno*, furnished with a thousand chambers (Mah. 162). In Mahāparinibbāna Sutta the gen. *sahassassa* is used in the sense of "in companies of a thousand" (*sambhulā devatāyo sahasass' eva*). *Sahassaramsi* (*m.*), the sun (Ab. 63). *Sahassakkho*, and *sabassanetto*, Indra (Ab. 18). *Sahassam datvā*, giving him a thousand pieces of money (Alw. I. 37, probably kahāpaṇas). At Dh. 20 *sahassena yajati* seems to mean to make sacrifices to the amount of a thousand kahāpaṇas (comment says *sahassapariścāgena*).

SAHASSĪ, This curious form possibly originated in *सहस्रिन्*, but it is used very irregularly, sometimes as a masculine and sometimes as a feminine, and it is difficult very often to know how to consider it. It is used only in connection with cakka-

vālas. A thousand cakkavālas are called *sahasīlokaadhātu*, a million are *dvisahassīl-*, a billion are *tisahassīl-*, or *mahāsahasīl-*. These must be compound words, for at Dh. 94 we have *dasasahasacakkavāle* (loc.), "in ten thousand worlds." The following are further instances: *Sakaladasasahasīlokaadhātu*, the whole of ten thousand cakkavālas (Jāt. 51). *Dususahasīlokaadhātu* (Jāt. 17, 32, the *i* being shortened in accordance with frequent practice in *saṃāsas*). *Dasasahasīlokaadhātu* (Jāt. 26). *Vasudha dasasahasī pakampathu*, the earth shook in ten thousand worlds (Jāt. 25, comp. *puṭhavī dasasahasī*, Jāt. 26). Sometimes *varudhā* is omitted, and *dasasahasī* is treated as if it were a fem. noun, *Dasasahasī pakampati*, ten thousand worlds quake (Jāt. 18); *Viroca dasasahassiyam*, shine in ten thousand worlds (Jāt. 27). Judging from these examples we should say that *sahasī* was a fem. adjective. But in the example above given from Dh. 94 it cannot possibly be fem., and at Jāt. 17 it is used as a pl. masc., *Katañjali namassanti dasasahasī sadevakā*, "with uplifted hands the inhabitants of ten thousand worlds, including the devas, worship;" while at Jāt. 19 we have *dasasahasīnam*, "of the inhabitants of ten thousand worlds." At Jāt. 18, *Niraye dasasahasī aggi nibbāyi*, the fire of ten thousand hells died out, it appears to be an adj. masc., unless we read *dasasahasī-aggi*, as a compound. At Jāt. 17, instead of *sahasīlokaadhātu* we have *sahasīko loko*, "the universe of a thousand worlds." In two instances I find *sahassa* instead of *sahasī* in connection with cakkavālas; the first is *dasasahasacakkavāladevatā*, the angels of ten thousand worlds (Dh. 118), and the second is *dasasu cakkavālasahassesu*, in ten thousand worlds (Jāt. 51).

**SĀHASSIKO** (adj.), Belonging to a thousand, costing a thousand [सहस्र + इक].

**SAHATI**, To bear, endure, resist, overcome [सह्]. Pr. *sahate* (Alw. I. 107). *Yam taṇhā sahati*, he whom lust overcomes (Dh. 60). At Dh. v. 31 *saham* should be *ḍaḥam*. *Khuppiḍaṃ sahanto*, enduring or suffering hunger and thirst (Ten J. 116). *Avasesu naṃ asahamānā*, the rest unable to put up with him (Ten J. 89). Opt. *saheyya* (Att. 193). Inf. *sahitum* (Dh. 170).

**SAHATTHO**, One's own hand [स्वहस्त]. Instr. *Sahatthen' eva khīraṃ gahetvā*, taking the milk with her own hand (Jāt. 68). Abl. *sahatthā*, from

or with one's own hand (Dh. 300; Mah. 26; Pāt. 10, 80).

**SAHAVYATĀ** (f.), Companionship [सह + व्या + ता, comp. *dāsvya, pātavyatā*]. *Upagacchi deva-rājasahavyatam*, went to companionship with Sakka, i.e. was re-born in the Tāvātimsa heaven (Mah. 250). *Kusalam kamman karitvā tidadānam saavyatam patto*, having done good works he obtained association with the devas, i.e. was born in the devaloka (Dh. 96, 97). *Brahmapārisajjānam devānam saavyatam uppajjanti*, are re-born to companionship of the Brahmapārisajja angels (Gog. Ev. 18).

**SAHĀYAKO**, A companion, ally, friend [सहायक]. Dh. 119, 153; F. Jāt. 17; Mah. 74. Fem. *sahāyikā* (Ten J. 40).

**SAHĀYATĀ**, and **SAHĀYATTAM**, Companionship [सहायता, and सहाय + त्व]. With loc. *N'atthi hāle sahāyatā*, there can be no companionship with a fool (Dh. 12, 59). *Cetiyakammasmim saḥāyattam nikāmayam*, wishing to be associated in the work of the Dagoba (Mah. 176).

**SAHĀYO**, A companion, ally, friend [सहाय]. Ab. 346, 380. *Corā vā corasahāyā vā*, robbers or the confederates of robbers. *Dukkhasahāyo*, companion in misfortune (Mah. 256). Mah. 2; Dh. 58; Alw. I. 74.

**SAHETUKO** (adj.), Having a cause [सहितुक]. Cl. Gr. 82.

**SAHIRIKO** (adj.). Modest [स + हीका]. Dh. 398.

**SAHITĀ** (m.), One who endures [सहितृ].

**SAHITO** (adj.), Endowed with, accompanied by; united [सहित]. *Sāṇipūkārasahitam sayanam*, a couch fitted with a curtain inclosure (Mah. 49). *Gatisatisahito*, endowed with prudence and intelligence (Alw. I. 112, comp. Mah. 161). With instr. *Āyuttana sahito*, provided with an agent (Dh. 390). *Sabbe sahitā*, all with one accord (Mah. 63). *Aññamañña i paṭiccasahitā dhammā*, conditions causally connected among each other (B. Lot. 532). *Samaggassāti sahitassa cittaṃ ca sarīrena ca aviyyuttassāti attho*, samagga means united, not separated mentally or physically (Pāt. 73). *Bhinnānam vā sandhātā sahitānam vā anuppadātā*, setting at one those who are at variance or confirming those who are friendly (Br. J. S., see *Anuppadātā*). In Br. J. S. a quarrelsome person is represented as saying to another *sahitan me asahitan te pure vacanīyam pacchā avaca*, etc.:

this is taken by the comment in the sense of "I have wise speech, you have foolish speech:" the gloss is as follows, *mayham vacanam sahitaṃ silīṭham atthayuttam karanayuttam*, "my speech is *sahita*, that is connected, sensible, appropriate to the matter in hand." Whether this last passage throws light on the use of *sahita* at Dh. vv. 19, 20, is a difficult question; but on the whole I am inclined to think that Max Müller is right in taking it as equivalent to *संहिता* "text" of the Buddhist Scriptures (the use of *appa* in v. 20 is strongly in favour of this), as Buddhaghosa does. Still we know that the commentators sometimes put a very strained interpretation upon difficult passages, and it is possible that after all *sahita* may here mean, as in Br. J. S., "to the point, sensible." See *samhita* under *Sandahati*.

SAHO (*adj.*), Enduring [सह]. *Mama bhārasaḥ*, bearing my burdens (Dh. 387).

SAHODAKO (*adj.*), Containing water [सह + उदक]. Mah. 15.

SĀHU (*adj.*), Good. Softened form of *sādhū* (Sen. K. 200).

SAJALO (*adj.*), Watery [सजल]. Att. 70.

SAJANO, A kinsman [सजन]. Ab. 243.

SAJATI, To cling [सज्ज]. Pass. *sajjati*, to cling, be attached. P.pr. *sajjamāno* (Dh. 40). P.p.p. *satto*, attached, devoted to (Ab. 816). With loc. *Satto caṇḍāliya*, enamoured of a caṇḍāla woman (Mah. 200). *Saññojanasaṅgasatto*, bound in the fetters of the Saññojanas (Dh. 61).

SAJĀTI, and SAJĀTIKO, and SAJĀTĪYO (*adj.*), Of the same class or species, or caste [सजाति, and सजाति + क, and सजातीय]. Ab. 504, 632.

SĀJĪVAM, Rule of life, precept governing the monastic life of the Buddhist priests [स + आजीव]. Pāt. 5, 65 (*sājīvaṃ nāma yaṃ Bhagavatā paññattaṃ sikkhāpadaṃ etaṃ sājīvaṃ nāma*).

SAJĪVO (*adj.*), Alive; living with [सजीव]. Mah. 68. *Sajivo*, a king's minister, one who lives with him (Ab. 340).

SAJJANAM, Decking, equipping [सज्जन]. Ab. 956.

SAJJANO (*adj.*), Well-born, respectable, good, virtuous [सज्जन]. Ab. 333, 956.

SAJJATI, see *Sajati*.

SAJJETI (*caus.*), To prepare, equip, deck [caus. सज्ज]. *Adhisakkāraṃ s.*, to prepare hospitality (Dh. 135). *Yuddham s.*, to make ready for battle

(Dh. 352). *Pāve s.*, to prepare cakes (Dh. 139). *Nagaraṃ s.*, to decorate a city (Mah. 240). Also *sajjāpeti* (Dh. 243, 388). P.p.p. *sajjito* (Ab. 366, of a caparisoned elephant); Dh. 263; F. Jāt. 52; Mah. 104, 162.

SAJJHAM, and SAJJHU (*n.*), Silver. Ab. 489. *Hemasajjhaghātā*, vessels of gold and silver (Mah. 115). *Sajjhunā khacita*, inlaid with silver (Mah. 163). *Sajjhumayo* (*adj.*), made of silver (Ditto). Mah. 167.

SAJJHĀYATI, To repeat, rehearse, read aloud [साध्याय]. Mah. 254. *Dvattimsākāraṃ sajjhāyanti*, repeat the dvattimsākāra (Dh. 165, a Buddhist formula enumerating the thirty-two constituents of the human body). Caus. *sajjhāyāpeti*. SAJJHĀYO, Repetition, rehearsal [साध्याय]. Dh. 43. See *Gaṇasajjhāyo*.

SAJJHU, see *Sajjham*.

SAJJO (*adj.*), Diligent [from सज्ज, comp. the meanings of सत्त]. Ab. 516.

SAJJO, The Sal tree, *Shorea Robusta* [सर्ज]. Ab. 562.

SAJJO (*adj.*), Prepared, ready, equipped, decorated [सज्ज]. Ab. 378. *Gamanasajjo*, prepared to march (Par. S. A.). *Yuddhasajjo*, equipped or armed for battle (Mah. 64).

SAJJU, and SAJJUKAM (*adv.*), Instantly, immediately, quickly, suddenly [सद्यस् and *sajju* + क]. Ab. 1149; Pāt. 28. *Sajjukhīraṃ*, new milk (Dh. 13). *Sajjukam* (Mah. 47, 83, 98).

SAJJULASO, Resin [सर्जरस]. Ab. 304.

SAKABALO (*adj.*), Containing a mouthful, full (of the mouth) [स + कवल]. Pāt. 22.

SĀKACCHĀ (*f.*), Conversation. Ab. 120. *Dhammasākacchā*, religious conversation (Kh. 5). *Sākacchaṃ karoti*, to converse (Dh. 121). This form is perhaps संकथा with the term. य and वृद्धि, representing a form sāukathyā (comp. *sārambha*). But it may possibly represent स + कथा + य. At Pāt. xv. there is a curious verb *sākacchati*, which I think must be formed back from *sākacchā* (*aññamaññaṃ dhammaṃ sākacchissanti*, shall talk with each other about religion).

SAKADĀGĀMĪ (*adj.*), Returning once [सकदागमिन्]. This is the technical name given to those who are walking in the second Path (see *Maggo*, and *Phalaṃ*). There is the Path (*sakadāgāmi-maggo*) and the Fruition (*sakadāgāmi-phalaṃ*).

Those who have attained the path are called *sakaddgūnimaggattho*, and those who have attained the fruition are called *sakadāgāmi-phalatttho*. Hardy says, "The path sakradāgāmi is so called because he who enters it will receive one more birth. He may enter this path in the world of men, and afterwards be born in a deva-loka; or he may enter it in a deva-loka, and afterwards be born in the world of men" (E. Mon. 280). Alabaster says, "There will be only one birth among men or angels before reaching Nirwana" (Wheel of the Law, 171). The fact is that a man who has attained Sakadāgāmi is re-born twice, once in the deva world and once in the world of men. His name implies that he returns to the world, and consequently he must in the interval have been in another world. This is I think proved by a passage in Par. S., in which Buddha says of a devout disciple who had recently died, *Sudatto Ānanda upāsako tiṇṇaṃ saṃyojanānaṃ parikkhayaṃ rāgadosamohānaṃ tanuttā sakaddgāmiṃ sakid eva imaṃ lokaṃ āgantvā dukkhaṃ antaṃ karissati*, "O Ānanda, the upāsaka Sudatta by the destruction of the three Saṃyojanas, by the attenuation of lust, hatred, and ignorance, having become a Sakadāgāmin, returning once only to this world will make an end of suffering." The Sakadāgāmin has entirely got rid of the three Saṃyojanas (*sakkāyaditṭhi*, *vicikicchā*, and *sīlabataparāmaṣo*), and greatly diminished or reduced to a minimum the passions of *rāga*, *dosa*, and *moha*. With regard to the expression *tanutta* of the text (see also p. 269, a, of this Diet.) the comment on Par. S. says, *sakadāgāmiṃ hi putthujjanānaṃ viya abhiñhaṃ rāgūdayo na uppajjanti, kaḍḍaci karahaci uppejjanti, uppajjamānā ca putthujjanānaṃ viya bahalabahalā na uppajjanti, macchikapattam viya tanutanukā uppajjanti*, "for the lusts and other passions of the sakadāgāmin do not arise repeatedly like those of unconverted men, they arise only now and then, and when they arise they do not arise gross and thick as with unconverted men, but they arise exceedingly attenuated like fishes' scales" (!). A little further it speaks of the seven births of the Sotāpanna, the two births of the Sakadāgāmin, and of the single birth of the Anāgāmin. Burnouf takes the right view, for he says the S. is "a being who has yet to traverse sixty thousand kalpas, to be re-born

once among the devas and once among men" (Int. 203). The sakadāgāmin may be *kāma-bhavādhi-gataphalo*, or *rūpa-bhavādhi-gataphalo*, or *arūpa-bhavādhi-gataphalo*, according (I suppose) as he is re-born in a kāmadevaloka, a rūpadevaloka, or an arūpadevaloka.

SAKALO (*adj.*), All [सकल]. Ab. 702, 1026. *Sakalasamvaccharuṃ*, a whole year (F. Jāt. 10).

SAKALO, and LAM, A portion; a potsherd [शकल]. Ab. 53, 946.

SĀKALYAM, Totality [साकल्य]. Ab. 1193.

SAKABANĪYO (*adj.*), Having duties to perform [स + करणीय]. Epithet of a Sekha, who still has much to do before attaining complete sanctification (B. Lot. 297).

SĀKĀRO (*adj.*), With its characteristics [साकार].

SAKĀSO (*adj.*), Near [सकाश]. Ab. 706.

SAKATAM, A cart, waggon; a measure of capacity, a cart-load [शकट]. Ab. 373, 484. *Sakata-maggo*, a cart road, high road (Ab. 191). Mah. 143, 167; Ten J. 112.

SĀKATĀNO, and -ĀYANO, A proper name = शकटायन (Sen. K. 387).

SĀKATIKO (*adj.*), Belonging to a cart [शकटिक]. Sen. K. 390.

SAKATTĀ (*m.*), One's own self [स्वक + आत्मन]. Mah. 13.

SAKATTHO, One's own object or advantage [स्वक + अर्थ]. Att. 199.

SĀKETAM, Name of the city Ayodhyā [सकेत]. Ab. 201.

SAKHĪĀ (*m.*), Companion, friend [सखि]. Ab. 346. The declension, which is very irregular, will be found at Sen. K. 287 (loc. *sakhe*, instr. pl. *sakhehi*, *sakhārehi*). Acc. pl. *sakhī* (Att. 203).

SĀKHĀ (*f.*), A branch [शाखा]. Ab. 542; F. Jāt. 7, 12; Mah. 108. *Sākhānagaraṃ*, a suburb (Ab. 199). *Sākhāmino*, a monkey (Ab. 614; Dh. 329). A Śākhā of the Veda (Alw. I. cxxiv). A neuter form *sākhasmim* (loc.) occurs at Dh. 329, and at Mah. 5 we have *pattasodhanasākhāni*, which Turnour renders, "leaves to cleanse their sacred dishes with."

SĀKHALYAM, see *Sukhilo*.

SAKHĪ (*f.*), A female friend [सखी]. Ab. 238; Ten J. 37.

SĀKHĪ (*m.*), A tree [शाखिन]. Ab. 540.

SAKHILO (*adj.*), Friendly [सखि + ल]. Dh. 186. I have met with a derivative *sākhalyam*, friend-

ship, which I think is authentic, the *a* points to the base with that vowel.

**SAKIM** (*adv.*), Once; at once, simultaneously [स-इत]. *Sakim vijātā*, a woman who has borne one child (Dh. 233). *Sakim vijātavaṇṇo*, appearance of a woman who has borne one child (Dh. 315). *Sakim vadanto*, speaking to him once (Dh. 272). At the same time, simultaneously (Mah. 108). *Sakim yeva*, at the very same time (Mah. 34). *Tesaṃ sakim uppannaṃ veraṇ na sammati*, their wrath when once roused does not pass away (Dh. 100). *Sakid eva*, at one and the same time (Att. 193), once only (see *Sakadāgāmi*).

**SAKIṆCANO** (*adj.*), Having something, wealthy [स + किञ्चन]. Dh. 71 (here it may also mean not freed from the Kiñcanas).

**SAKIYO** (*adj.*), Own [स्वकीय]. This is the correct spelling (comp. *parakiya*, *dutiya*, *gahita*, etc.), *sakiya* at Att. 216 is merely a return to the Sanskrit. At F. Jāt. 18 we have *vācāya sakiyā vadhi*, where *sakiyā* is a shortened instr. fem. from *sakiyo*, and not as at first sight would appear an instr. from an anomalous fem. *sakī* from *saho*.

**SAKIYO, SAKYO, and SAKKO**, Name of the princely family to which Gautama Buddha belonged [श्राव्य]. Ab. 1001. The Cākyas formed a great clan or people, engaged in agriculture, among whom probably only a very few families were princely (Dh. 331). Their territory seems to have been of some extent. At Ab. 184 *Sakkā* "the Cākyas" is given as the name of a people. At Dh. 351 we are told that on one occasion Buddha was living among the Cākyas (*Sakkesu viharanto*). In Sutta Nipāta also I find *Ekam samayaṃ Bhagavā Sakyesu viharati. Sakyānaṃ Uḷumpaṃ nāma nigamaṃ*, a town of the Cākyas named Uḷumpa (Dh. 222). *Sākiyo* or *Sakko*, a Cākyā prince (Ab. 336, 1001; Mah. 9, 55). *Sakya-rājano*, Cākyā princes (Dh. 217). *Sakya-rājukulāṃ*, Cākyā royal family (Dh. 117). *Sakya-rājadhītā*, or *Sākiyadārikā*, a Cākyā princess (Dh. 216). *Mahānāmo Sakko*, the Cākyā prince *Mahānāma* (Dh. 218). *Suppabuddhasakko*, the Cākyā prince Suppabuddha (Dh. 296). *Sākiyā nāma mānanissitā*, the Cākyā princes are haughty (Dh. 142). Gautama Buddha is sometimes called *Sakyaputta*, son of the house of Cākyā, or Cākyā prince (Att. 135 fr. *Dīpavansa*, see *Sakya-puttīyo*). *Rājā Sākiyānaṃ*, the king of the Cākyas (Dh.

223). *Sākiyavaṇṇo*, the royal line of Cākyā (Dh. 224). *Sakyamuni*, the Cākyā sage or philosopher, is given as an epithet of Gautama at Ab. 5, I have elsewhere met with it only at Kh. 7. I here enter my protest against the continental custom of speaking of Gautama Buddha as "Cākyamuni," which is a mere epithet. It is as though we spoke of Jesus Christ as "The Lion of the Tribe of Judah" (Rev. v.), or the "Prophet of Nazareth" (Matt. xxi.). Gautama is the name by which he was universally known and addressed (at Kh. 8 we have even *Gotamasāsanaṃ*, "the commandment of Gautama"), and I see no reason to depart in this matter from the practice of antiquity.<sup>1</sup> I may here add that his proper designation in his antecedent births is Gautama Bodhisattva (*Gotama-bodhisatto*). Another epithet of Gautama Buddha is *Sakyasīho* "the Lion of the Cākyā tribe" (Ab. 5). In one instance only I find him addressed (by a believer) as *Sakka*, "O Cākyā" (Vaṅṇisa S.).

**SAKKĀ**. See *Sakko* (2).

**SAKKACCAM** (*adv.*), Respectfully, attentively, carefully, zealously, thoroughly [सत्कृत्य with *m* added, as in *kuddānaṃ, kuvaṃ, cirassaṃ*]. Dh. 98, 230. *Sakkaccaṃ naṃ namasseyya*, let him assiduously pay reverence thereto (Dh. 70). *Daṭṭā sā tāni sakkaccaṃ yāvajjvaṃ*, she having provided them unfailingly during the whole course of her life (Mah. 162). *S. suṇāti*, to listen attentively (Kh. 6; comp. Das 41). *S. anumodati*, to return grateful thanks (Kh. 11). *Sodhāpetvāna s.*, having cleared the road thoroughly (Mah. 111). *Sakkaccasādhukaṃ*, thoroughly well (Mah. 198).

**SAKKĀRO**, Hospitable reception, hospitality, honour, festival [सत्कार]. Dh. 14, 232; Mah. 156, 231. *Kaṭṭā vividhasakkāraṃ*, having showed them every hospitality (Mah. 157). *Tumhākaṃ mahāsakkāraṃ karissāmi*, I will pay you great honour (Dh. 78, said to a *devatā*). *Ambassa sakkāro mahā ahoṣi*, much care was devoted to the mango tree (F. Jāt. 6). *Sakkāraṃ antimaṃ akū*, paid the last honour to the dead (Mah. 125). *Kūreṭvā dhātusakkāraṃ*, having held a relic-fête (Mah. 38).

**SAKKAROTI**, To receive hospitably, to honour,

<sup>1</sup> I suppose it is to Burnouf that we owe this fashionable use of the word Cākyamuni (see Int. 70). I myself at one time followed the custom, as the early pages of this Dictionary will show.

revere [सत्तु] *I'tuvacanañ sakkaronto*, reverencing my father's command (Sig. S.). Ger. *sakkatvā* (Mah. 245), *sakkaritvā* (Mah. 196). Inf. *sakkātuñ*. P f.p. *sakkātabbo*. P.p.p. *sakkato*. Caus. *sakkāreti* (Sen. K. 527).

SAKKATANŌŪ (*adj.*), Acquainted with the Sanskrit language [संस्कृत + ज्ञ]. Bāl. i.

SAKKATI, To go (Clough's Pali Verbs, 1). See *Osakkati*, *Paccosakkati*, *Nissakkanam*, *Parisakkati*. Weber is doubtless right in referring it to खक्.

SAKKATI, see *Sakkoti*.

SAKKATO (*p.p.p. sakkaroti*), Entertained, honoured [सत्कृत]. *Pañca māse vasitvāna te 'maccā 'tīva sakkatā*, these ministers having resided five months most hospitably entertained (Mah. 70).

SAKKATO, and SAKKATO (*adj.*), Sanskrit [संस्कृत]. *Sakkatabhāsā*, the Sanskrit language (Bāl. i). *Sakkatagandhesu*, in Sanskrit books (Sen. K. 202).

SAKKATTAM, Çakraship [शक्र + स्व]. *Sakkattam pāpupādi*, to obtain Çakraship, by which is meant being re-born after death as Sakka the king of the devas (F. Jāt. 2, see *Sakko*). It is of course the reward of very high merit (Dh. 185, 187). *Sakkattam pattheti*, to pray for re-birth as Çakra (Dh. 134).

SAKKĀYO, Own body or person [स्व + काय]. Kh. 9; Dh. 296. *Sakkāyadiṭṭhi*, "the heresy of individuality," is one of the three saṃyojanas, release from which is obtained by entrance into the first Path (*sotāpatti*). Yātr. states that *sakkāyadiṭṭhi* is identical with *attavādo* (which see), and quotes, *visativatthukā sakkāyadiṭṭhi attavādupādānam*. Hardy says, "he also rejects the error called sakkāya-dṛishti, which teaches, I am, this is mine" (E. Mon. 289). Subh. in answer to my question as to the etymology says it means "svakīya çarīra," and I have no doubt that he is right. We should naturally expect *sakāya*, but the *k* is doubled to compensate for the loss of the *v* (comp. *paṭikkūla*; and *abhiḥkanta* = अभिहन्त, where the *k* is doubled to compensate for the shortening of the vowel). The North Buddhists, puzzled by the double *k*, have (as in numerous other instances, see *Paṭisaṃbhiddā*) ascribed a wrong etymology to this word, and turned it in Sanskrit into *satkāyadṛishti*, as if the first part of the com-

pound were सत् instead of स्व. Burnouf adopts this etymology (Int. 263), rendering *satkāya* by "existing body," or "aggregate of what exists," and *satkāyadṛishti* by "the view that the body is what exists." From the passage which he goes on to quote from Abhidharma Kośa Vyākhyā it is clear that the author of that work had a correct understanding of the meaning of the term, and was only at fault as to its etymology; the original of the passage will be found at Alw. N. 72, in an extract from Saṃyutta Nikāya. Here it is shown that *Sakkāyadiṭṭhi* may be held in twenty different ways (see above *visativatthukā*). A man may look on Form, the first khandha, as Self (*rūpañ attato samanupassati*), or he may look on Self as possessing Form (*rūpavaṇṇam attānam*), or he may look on Self as residing in Form (*attani rūpañ*), or Form as residing in Self (*rūpasmiñ attānam*). If for *Rūpa* we substitute in turn each of the four remaining khandhas we obtain the twenty modes of heretical view as regards the Attā or Self.—According to Saṅgīti S. there are three Antas or goals of doctrine, *sakkāyo anto*, *sakkāyasamudayo anto*, *sakkāyanirodho anto*, the body or Self, the origination of the Self, and the annihilation of the Self.

SAKKHARĀ (*f.*), A potsherd; gravel; clayed or brown sugar, jagghery, sugar [शर्करा]. Ab. 462, 925. *Sakkharodakam* or *sakkharapānam*, eau sucrée (F. Jāt. 8; Mah. 177). Dh. 416; B. Lot. 576; Mah. 197.

SĀKKHARAPPABHEDO (*adj.*), Together with the distinction of letters [स + चर + प्रभेद]. This compound is used as an epithet of the three Vedas, and points to some sort of supplementary treatises upon them called *akkharappabheda*. D'Alwis renders it "distinction of letters," and identifies it with the brahminical çikshā (Alw. I. lxx). Burnouf says "the differences which distinguish the letters from each other" (Int. 207). *Sākkh-* is the correct reading.

SAKKHI, SAKKHISSATI, See *Sakkoti*.

SAKKHĪ (*m.*), A witness [साविन]. Dh. 100. *Sakkhiputtṭho*, interrogated as a witness. *Sakkhibhūto*, having been witness of or to (Att. 219). *Me sakkhī bhava*, be my witness (Att. 216). So often written *sakkhi* that I feel doubtful whether this is not the right reading, or at least an alternative one, comp. *hatthi*.



SAKKO, Çakra or Indra [अक्र]. Ab. 1001. When Gautama Buddha deposed Indra from his godship, he made him a powerful archangel ruling over the five lowest kāmadevalokas and having his abode in the Tāvātimsa heavens (see *Māro*). He is widely different from the Hindu Indra, though retaining many of his attributes. He is inferior in majesty and power to the two other archangels Mahābrahma and Māra. Like Mahābrahma, he is represented as exercising a beneficial influence over the affairs of men. When a good man is struggling with adversity, the fact is made known to Sakka by the throne on which he sits becoming warm (*uphāḥkāraṁ dasseti*, Ras. 15; F. Jāt. 54; Dh. 87; Man. B. 50). It is then his wont to take some earthly disguise and descend to the relief of the sufferer. When king Dhammasodhaka, seeking in vain to obtain a knowledge of the Truth, had given up his throne and resigned himself to the life of an ascetic, we are told that the moment he entered the forest, by the power of his merit the throne of Sakka became hot. *Atha devardjā cintesi akāmaṁ me paṇḍukambalasilāsanaṁ upham ahoṣi, kin nu kho kīraṇaṁ? ti lokam oloketvā Sakko devardjā Dhammasodhakaṁ mahārdjānaṁ sakalajambudīpaṁ vicinitvā saddhammajjheyakam alabhitvā pavīṭṭhabhāvaṁ addasa*, "Then the archangel thought, Without my wish my marble throne has become hot, what can be the cause? and gazing over the world the archangel Sakka beheld the great king Dhammasodhaka, who had entered the forest, having sought throughout the whole land of Jambudīpa a teacher of the Truth, and having found none." Sakka then assumes the shape of a rakkhasa, meets him in the forest and puts his faith to the severest trials. At the last moment he resumes the radiant form proper to him, reveals to the astonished monarch the Truth he was in search of, and restores him to his kingdom (Ras. 18, and foll.). In the Sasajātaka, Sakka in the disguise of a brahmin tries the faith of the Bodhisatta, and rewards him for his heroic endurance by imprinting the figure of the hare upon the moon as a lasting memorial of his good deed (F. Jāt. 54). In the Dadhivāhana Jātaka he is represented as bestowing upon three pious hermits the means of supplying their wants without trouble to themselves (Jāt. 2). Shortly after Gautama's attainment of Buddhahood, Sakka went

down to meet him in the disguise of a young brahmin and sung his praises (Dh. 120).

What I have said of the personality of Mahābrahma holds good also of Sakka: there is a Sakka in every cakavāla, and the office of Sakka, which is in fact the sovereignty of the Tāvātimsa angels, and is called *Sakkattam* (q.v.), is only held for a limited period by the same individual. The Çakra of the Dadhivāhana Jātaka was a pious hermit of Himavanta (F. Jāt. 2). The Çakra of Gautama's time had been a young brahmin named Magha, who was re-born as Çakra as a reward for his zeal in doing good (Dh. 6). And according to Hardy, Gautama Buddha himself was Çakra in twenty of his antecedent births (Man. B. 100).

Sakka's usual designation is *Sakko devānam indo* (Dh. 185), or *Sakko devardjā* (Dh. 120, 184, 357, 415). Many of his brahminical titles are preserved, but always explained so as to harmonize with his new Buddhist character. Thus he retains the epithet of *sahassanetto* (Dh. 87), or *sahassakho* (Ab. 18), but it is said to mean that he can think of 1000 things at the same instant (Dh. 185; comp. the use of *pañcacakku*). He is said to be named Sakka because when a man he assiduously exercised the virtue of charity (*sakkaccaṁ dānaṁ adāsi*! Dh. 185). His title of purandara is changed to *purindada* (q.v.). He is called *maghavā* because his name when a man was Magha, and he is called Indra because he is prince or lord of the Tāvātimsa angels (Dh. 185).

Sakka with his consort Sujātā reigns with great splendour in the Tāvātimsa heaven situated on the summit of Mount Meru (Man. B. 11). His royal city is called Masakkasāra or Vassokasāra, and his palace is called Vejayanta. He is the Recording Angel of Buddhism, and four times a month, seated in his Hall of Justice called Sudhammā, he reads aloud from a golden book a record of good works done by men during the week. Sakka has a splendid car called Vejayanta driven by the charioteer Mātali, an elephant named Erāvaṇa, and a chank or trumpet called Vijayuttara, of tremendous power. *Sakkakaraṇā dhammā* at Dh. 185 means the conditions or qualities that qualify a man for attaining Çakraship; they are truthfulness, dutifulness to parents, respect for elders, mildness of speech, etc.

SAKKO (*p.f.p. sakkoti*), Able; possible [अक्र], and



it is just possible that it sometimes represents शक्, comp. mukha = mukta]. Ab. 1001. With inf. (Sen. K. 521). So arahattaṃ pattuṃ asakko, he being unable to attain Arhatship (Dh. 210). *Sá na sa'kká hi taṃ viṇá*, for it (the saṅgīti) could not be held without him (Mah. 11). *Sakká vata bho rájal umárá*, the royal princes are able (or competent, or powerful, Man. B. 133, here it is perhaps śakta). Out of this declinable participle has grown a remarkable indeclinable word *sakká*, the use of which the foll. examples will illustrate. *Pun' idikkhasamāgamo na sakká laddhuṃ ajj' eva*, "such a meeting as this cannot again be held at the present day" (Mah. 49); here we have *sakká*, where according to Sanskrit usage we should have *sakko*. Again at Dh. 80, *Na sakká so (dhammo) agáramajjhe púretuṃ*, this law cannot be fulfilled in a household. *Buddhá ca náma na sakká saṭṭhena árádhetuṃ kalyāṇajjhāsayaṇa h' ete aráddhetabbá*, Buddhas cannot be propitiated by a wicked man, but they are to be propitiated by a man of good inclinations (Dh. 81). *Assame vasantena sakká honti imāni añña sukhāni vindituṃ*, by one who lives in a hermitage, these eight advantages are able to be enjoyed (Ját. 8, here according to Sansk. use we should have *sakkāni*). The syntax of the above examples is the same as in Sanskrit, the infinitive being used passively, and the person able being in the instr. case. But in the great majority of cases *sakká* is accompanied by an infin. used *actively* (often followed by an acc.), while *sakká* has the neuter or impersonal signification "it is possible," *hoti* being sometimes added. *Sakká bhavēyya sammāsambuddhaṃ pesetuṃ*, would it be possible to send Buddha? (Alw. I. 76, and see I. 22). *Sakká hoti methunaṃ dhammaṃ patisevituṃ*, it is possible to practise fornication (Pát. 75). *Na sakká puññaṃ saṅkhātūṃ im' ettaṃ api kenaci*, no one can calculate this so great merit (Dh. 35, *im'* for *imaṃ*). *Satthárá gantuṃ na sakká*, the Teacher cannot go (Alw. I. 76). *Na sakká etehi saddhīm ekaṭṭhāne vasituṃ*, it's impossible to live in the same place with these people (Dh. 100). *Sakká gehaṃ ajjhāvasanteh' eva puññaṇi kátuṃ*, it is possible for people to do good works while still living at home (Dh. 80). *Na sakká mayá rájānaṃ yácituṃ*, I cannot ask the king (F. Ját. 9). With *iti*: *Jánápetuṃ kathaṃ sakká dnítá te tathá iti*, how is it

possible to manifest that they have been thus brought here? (Mah. 198). I have difficulty in accounting for the indec. *sakká*, except by supposing that it arose out of the frequent recurrence in phrases containing *sakka* of nom. plurals masc. and feminines sing. and plural, the majority of which end in -á. The transition may be seen in two of the quotations given above, *Sá na sakká hi taṃ viṇá*, and *Buddhá ca náma na sakká saṭṭhena árádhetuṃ*. It is also seen in a Sanskrit phrase, quoted by Benfey s.v. शक्, śakyá rakshitum, "they can be guarded," and in one quoted by Williams, na śa śakyá netum balat. "she cannot be led by force." It is curious that a p.f.p. from लभ् has in Pali undergone a precisely similar change. *Labbha* = लभ्य is used both as a declinable adj. and as an indeclinable in -á. Of the latter I have given two examples s.v., and I have met with another in Dhammika S., *Nu h' eso labbhá sapariggāhena phassetuṃ yo kevelo bhikkhuddhammo*, for the whole of the conditions of a monk cannot be obtained by one who has a family, viz. the duties of the priesthood are incompatible with married life. The construction of the sentence is exactly the same as in *assame vasantena sakká honti*, etc. (see above).

SAKKOTI, and SAKKATI, and SAKKUṆĀTI, To be able or competent (with inf.) [शक्]. Pres. *sakkoti* (F. Ját. 12; Mah. 110). *Sakkati* (= śak-yati) occurs in Nava S., *kiṃ so pare sakkati tārāyetuṃ*, is he able to save others? and in Sadda Nīti the átm. form occurs, *Sakkate jarāya paṭikkammaṃ kátuṃ*, he is able to repair what is worn out. *Sakkate* at Sen. K. 439 is probably the act. átm. Pres. *sakkunāti* (Dh. 101). Opt. *sakkuṇēyya* (Mah. 72). Opt. 2nd pl. *sakkuṇēmu* (Fausböll). Aor. *asakkhī*, *sakkhī* (F. Ját. 5; Ten J. 114; Mah. 39), *sakkuṇi* (Mah. 48). A regular or Sanskrit future *sakkhīti* = śakshyati, is given in Sadda Nīti, and I have since met with it in Dhaniya S., *na sakkhīnti dhenupá...*, the calves will not be able. But the future generally used is *sakkhissoti*, a double future of later origin, formed upon *sakkhīti* treated as a present (compare *dakkhissati* and *hokhissati*); it will be found at Dh. 84, 89, F. Ját. 6, Mah. 110. Conditional *asakkhissa* (Dh. 292). P.pr. *sakkonto* (F. Ját. 15; Ten J. 40; Alw. I. 80). Ger. *sakkunītvá* (Ten J. 114). P.f.p. *sakko*. P.p.p. *satto*. The

nor. *asakkhi* and cond. *asakkhissa* are formed, like *sakkhissati*, from *sakkhiti* treated as a present. We should expect *sakuṇāti*, *sakuṇeyya*, etc., but the doubling of the *k* is carried on from *sakkoṭi* (= *çaknoti*), where it is philologically correct. A precisely similar instance will be found in *aggini* = *agni*, and analogous cases in *pavissilesa* = *praviçlesha*, *kallahāra* = *kahlāra*, *sassirika* = *sacçirika*, etc. The *ṇ* is a compensation for the change of *श्* to *स*, comp. *sakuno*. At Mah. 141 we have a remarkable p.f.p. *sakkuṇeyyo*. The passage is as follows, *asakkuṇeyye pāsāṇe uccātum catupaṇcahi kīlāmano khipi tadd so kīlāguḷake viya*, "at that age he could toss about stones which four or five men could not lift, as if he were playing at hand balls." Here *asakkuṇeyye uccātum* means "unable to be lifted," and the construction is like that of several sentences given under *Sakko* (e.g. *Buddhā nāma na sakka saṭhena ārādetum*). In one example given under my art. *Parimattṭho* will be found a word *asakkuṇeyyattaṃ* "inability," which is this p.f.p. + *त्वं*. I have met with *asakkuṇeyya* in several other places.

SAKO (*adj.*), Own [स्वक]. Ab. 736. *Sakattho*, one's own adva. 'age (B. Lot. 297). *Sakagharaṃ*, and *sakaṃ gharāṃ*, one's own house, home (Mah. 200; Kh. 11). *Sakuṭṭhānaṃ*, own place, home (Ten J. 120). *Sakāyatto* (*adj.*), subject to himself (Mah. 23, in Sansk. the corresponding word is *svāyatta*). *Sakārāmo*, his own monastery, built by himself (Mah. 35). Mah. 42, 155.

SĀKO, and SĀKAM, A potherb [शाक]. Ab. 459; Dh. 223; Pāt. 81. See also *Dāko*. In Sansk. we have *dākinī* side by side with *sākinī*.

SAKUBBAM, see *Sa* (3).

SAKUṆAGGHĪ (*f.*), A kind of hawk [शकुन + झ fem.]. Ab. 637.

SAKUṆI (*m.*), and SAKUṆIKO, A bird [शकुनि, and शकुनि + क]. Ab. 624; Dh. 104. Fem. *sakuṇikā*, a hen-bird (Dh. 191). At Mah. 22 read *sakuṇikā*.

SĀKUṆIKO, A fowler [शाकुनिक]. Ab. 513; Sen. K. 391; Mah. 337.

SAKUṆO, A bird [शकुन]. Ab. 624; Dh. 282; F. Jāt. 12. Fem. *sakuṇī*. *Morasakuṇī*, a peahen (Ten J. 111). For the *ṇ* comp. *Sakkuṇāti*

SAKUNTO, A bird; the Indian vulture [शकुन्त]. Ab. 624, 645, 1049; Dh. 17, 32.

SAKYAPUTTIKO, and -IYO, Belonging to the

Çākya prince [शाक्य + पुत्र + इक]. By *Sakya-putto* is meant Gautama Buddha, the son of a Çākya king, and the *adj.* *Sakya-puttiyo* is an epithet of a *samaya* or Buddhist priest (Kamm. 9; Sen. K. 388; Alw. I. 72, 101). *Sakya-putti* (*m.*), another derivative of *Sakya-putta* with the same meaning is also given at Sen. K. 388.

SAKYO, see *Sāhiyo*.

SĀLĀ (*f.*), A house, hall, room [शाला]. Ab. 207, 934; Dh. 189. *Kammārasāḷā*, a workshop (Mah. 22). *Assasāḷā*, a stable (Pāt. 71). *Haṭṭhisāḷā*, elephants' stables.

SALABHO, A grasshopper or moth [शलभ]. Ab. 645.

SALĀBHO, One's own advantage, self-gain [स्व + लाभ]. Dh. 66.

SALĀKĀ (*f.*), A peg, slip, bit of wood; a blade or sprout [शलाका]. Ab. 1087; Alw. I. cvii. *Tiṇasālākā*, a blade of grass (Kamm. 10). *Ayasa-lākā*, iron wire or ribbon (Dh. 211, used to fasten together a bundle of bamboos). Food belonging to the collective *saṅgha* of a monastery was sometimes distributed to the monks by tickets called *sālākā*, and consisting of slips of wood, bark, bamboo, talipot leaf, or other similar material. Food so distributed was called *sālākabhuttaṃ*, "ticket-food" (Kamm. 9; Alw. I. 103; comp. B. Int. 259; Att. 59). Similar tickets seem to have been issued by private persons, like our soup-tickets (Mah. 162). The room in which the food was distributed by ticket was called *sālākaggāṃ* (Mah. 229, as we say "soup-kitchen"), or *sālākā-tṭhānaṃ* or *sālākabhājana-tṭhānaṃ*. Priests sometimes voted by *sālākā*, a sort of ballot, the ticket-issuer was called *sālākagāhāpako* (Vij.; see Pāt. 62).

SĀLĀKIYAM, A branch of surgery [शलकाय]. *Sālākiyan ti sālākarejjakammaṃ* (Br. J. S. A.).

SALAKKHANAM, see *Sāmañño*.

SALAM, A porcupine's quill [शल]. Ab. 616.

SĀLAPANNĪ (*f.*), The shrub *Hedysarum Ganges-ticum* [शलपणी]. Ab. 584.

SALĀTU (*adj.*), Unripe [शलदु]. Ab. 546.

SĀLĀYATANAM, The six organs of sense [षडायतन]. Alw. N. 48; B. Int. 500; Gog. Ev. 69. See *Āyatanam*, *Paṭiccasamuppādo*.

SĀLEYYO (*adj.*), Fit for rice [शलिय].

SĀLI (*m.*), Rice, especially hill paddy [शल]. Ab. 450. *Sālikhettam*, a paddy field (Dh. 126). *Sā-līnam* (pl.) *saṭṭhi vāhasatāni*, six thousand cart-

loads of paddy (Mah. 70). *Sāliyavaṃ* or *sāliyavā* (pl.), rice and barley (F. Jāt. 15).

**SĀLIKĀ** (f.), The Maynah bird, *Gracula Religiosa* [शारिका]. Ab. 626.

**SĀLIKO** (adj.), Belonging to paddy [सालि + क]. Dh. 126.

**SALILAM**, Water [सलिल]. Ab. 661; Mah. 160. *Gaṅgāsālilam*, Ganges water (Mah. 70). *Sālilabbhama*, a whirlpool (Ab. 660, भ्रम).

**SALLAHUKO** (adj.), Light [सं + लघु + क]. Ab. 710. *Dhāraṇasallahuko*, light to wear (of a bark dress, Jāt. 9, comp. Dh. 245). *Sasakū c'eva harīṇaḍḍayo ca sallahukamigā*, animals of light weight such as hares, antelopes, etc. (Ten J. 35). *Sallahukavutti*, living on light food, temperate, frugal (Dh. 80, 402; Kh. 15).

**SALLAKATTIYAM**, and -KAM, The art of the surgeon or physician (from next). Br. J. S.

**SALLAKATTO**, A surgeon, physician [शल्य + कर्तृ]. Ab. 330; Att. 208. *So' haṃ brāhmaṇa sambuddho sallahatto anuttaro*, brahmin, I am the Supreme Buddha, the Great Physician (Sela S.). For the form comp. *nahāpito* (नापित), where we should expect *nahāpitā* (स्नापित).

**SALLAKĪ** (f.), The tree *Boswellia Thurifera* [शलकी]. Ab. 568.

**SALLAKKHANAM**, Distinguishing, testing [संलक्षण].

**SALLAKKHETI**, To observe, perceive, distinguish, consider, intend [संलक्ष]. *Nāyaṃ manusso devatā bhavissatīti sallahkhesi*, come to the conclusion, "this is not a man, it must be an angel" (Dh. 87). *Yuttaṃ esa vadatīti sallahkhetvā*, recognizing the justice of the remark (Dh. 96). *Bhāvissati ettha kāraṇaṃ ti sallahkhetvā*, considering within himself, "there must be some reason for it" (Dh. 123). *Kāsāvaṇ ti sallahkhetvā*, perceiving it was the yellow robe (Dh. 114). *Manussānaṃ paṇḍitaṃ sallahkhetvā*, watching till the people are off their guard (Dh. 372, Subh. supplies me with this correction of the text). *Imaṃ kārāṇaṃ sallahkhetvā*, having duly noted this fact (Dh. 234). *Atthaṃ asallahkhetvā*, paying no attention to, neglecting, misunderstanding the true meaning (Pāt. 61). *Asallahkhetvā*, unawares, inadvertently, accidentally (Fausb.). To consider, meditate upon (Att. 201). P.p.p. *sallahkhitā*. *Moyā ladūhākalato paṭṭhāya ayaṃ tumhākaṃ eva sallahkhitā*, ever since I re-

ceived it this robe has been intended for you (Dh. 199, comp. 198). *Anattamanadhātuko 'so kiṃ te sallahkhitā*, you are out of spirits, what is on your mind? (Dh. 121). *Sallahkhpēti*, to cause to be noted or found out (Mah. 58).

**SALLAKO**, A porcupine [शलक]. Ab. 616.

**SALLAM**, A javelin; an arrow; a stake, splinter [शल्य]. Ab. 393, 1087. Metaphorically in the sense of pain, evil: *Acchidda bhavasallāni*, broke the shafts of existence (Dh. 63). *Sokasallam*, pangs of grief (Mah. 124, comp. Dh. 49). See *Sallo*.

**SALLAPATI**, To talk with [संलप]. *Raṇṇā sad-dhīṃ sallahapamā*, conversing with the king (Dh. 154). F. Jāt. 12; Dh. 324.

**SALLĀPO**, Conversation [संलाप]. Ab. 124.

**SALLAVEJJO**, A surgeon or physician [शल्य + वैज]. Ab. 330.

**SALLEKHIYAM**, and **SALLEKHO**, Scratching out, erasing [from संलिख]. This word appears to be only used in a religious sense, with the meaning of eradicating sin. At Alw. I. xiii we have, *sallekhiyena likhitākhilakibbisassa*, rendered "had scratched off all sin by Sallekhiya"; of the latter word D'Alwis says, "the religious observances which lead to the destruction of Kilesa." Subh. quotes, *sallekho ti kilesānaṃ sammad eva likhāṇā chedāṇā tanukarāṇā*. I have also met with a form *sallekhatā* = *sallekha* + ता.

**SALLĪNO** (p.p.p.), Bent together, cowering, depressed [संलीन]. *Asallīno*, unquailing, resolute (B. Lot. 339, comment says, *asallīnenāti asān-kucitena svikasiten' eva cittena*).

**SALLO**, A javelin, arrow, stake, etc. (see *Sallam*); a porcupine; the shrub *Vangueria Spinosa* [शल्य]. Ab. 393, 567, 616.

**SĀLO**, The tree *Shorea Robusta*; a tree in general [शाल]. Ab. 539, 562, 932; Dh. 29. *Mahāsālo*, a great tree, or a great Sāl tree (Jāt. 26, for another meaning see sep.).

**SĀLO**, A brother-in-law (*jāyūya bhātiko*) [स्वाल]. Ab. 244.

**SĀLOHITO**, A blood or near kinsman, sapinda [स or स्व + लोहित + य, or perhaps with abnormally lengthened *a*, as in *pāvācana*, *ānubhāva*, *pāṭibhoga*, etc.]. Ab. 243; Dh. 82.

**SĀLUKAM**, Root of the water-lily [शालूक]. Ab. 688.

**SĀLURO**, A dog (Ab. 518).

SAM, With, together [सम]. One of the upasaggas, only used as the first part of compounds.

SAM (indec.), Happily [शम]. Ab. 1151.

SAM, see So (1).

SAMĀ (f.), A year [समा]. Ab. 81, 922; Mah. 53, 94. *Aṭṭhārasasamo*, eighteen years of age (Mah. 30). *Sataṃsaman*, for a hundred years (Dh. 20). According to Ab. 116 also "a compilation, abridgment."

SĀMĀ, see Sāmo.

SAMABHISIṆCATI, To sprinkle or inaugurate as a king [सम + अभि + सिच्]. Mah. 15, 21.

SAMABHIVADDHETI, To encourage [समभि-वर्धयति].

SAMABHIVĀHĪ (adj.), Leading up together [सम + अभि + वाहिन्]. B. Lot. 567.

SAMĀCARAṆAM, Good manners [समाचरण]. Att. 37.

SAMĀCARATI, To follow, practise; to act, behave [समाचर्]. Kh. 15; Dh. 230; Att. 196; Mah. lxxxix (*samācare nītipathānurūpaṃ*).

SAMĀCĀRĪ (adj.), Living tranquilly [शम + चारिन्]. Dh. 419.

SAMĀCARIYĀ (f.), Living tranquilly [शम + चरिया]. Dh. 69, 425.

SAMĀCĀRO, Conduct, manners [समाचार]. *Pāpakā samācārā*, bad manners, misconduct (Pāt. 6, 74).

SAMACCHATI, To sit down [समास]. *Tuṃhī samacchare*, they sit round in silence (F. Jāt. 48, *tuṃhī hutvā nisidantīti vuttam hoti*).

SAMACCHINNO (p.p.), Cut off [p.p. समाच्छिह्]. Dh. 410.

SĀMACCO (adj.), Accompanied by ministers of state [सामाख्य].

SAMĀCINNO (p.p. *samācarati*), Practised, performed [समाचीर्ण].

SAMĀCITO (p.p.), Overspread [समाचित]. Att. 210.

SAMACITTATĀ (f.), Equanimity [समचित्तता]. Att. 203.

SAMĀDAHATI, To put together [समाधा]. *Jotim s.*, to make a fire (Pāt. 15, Gogerly says "kindle"). Pass. *samāddhiyati*, to become tranquillized or self-absorbed. P.p. *samādhito*.

SAMĀDĀNAM, Undertaking; taking, acquiring [समादान]. *Pañcasīlasamāddānam*, taking upon oneself the five precepts (Mah. 220, comp. *samādiyati*). *Aviparītadaḥasamāddānāni*, steady and

steadfast undertakings (B. Lot. 787). *Micchādiṭṭhisamāddāno* (adj.), taking up false views (Dh. 56). *Kammasamāddānam*, acquiring Karma. *Micchādiṭṭhikammasamāddāno* (adj.), acquiring the evil merit of false doctrine (B. Lot. 866). *Attidānagatupaccuppannānaṃ kammasamāddānaṃ vipākaṃvattatānānaṃ*, knowledge of the diversity of the consequences resulting from the acquisition of merit, past, present, and to come (B. Lot. 786).

SAMĀDAPETI, SAMĀDĀYA, see *Samādiyati*.

SAMĀDHI (m.), Agreement, peace, reconciliation; tranquillity, self-concentration, calm [समाधि]. Ab. 165, 858; Dh. 26, 44, 66; B. Lot. 789, 791; E. Mon. 244; Man. B. 498. *Asamādhisaṃvattanikā vācā*, language not conducive to agreement, i.e. quarrelsome language. As a technical term *samādhī* is a state of supernatural tranquillity or calm, and is one of the most characteristic attributes of the Arhat (see *Samādhito*). It is sometimes confounded with *Jhāna*,<sup>1</sup> but it is really a far wider term. The preternatural calm is a necessary preliminary to the attainment of *Jhāna*, while it accompanies *Jhāna*, and is a permanent attribute of the Arhat (*ānantariko s.*, Kh. 7). This calm may amount to absolute unconsciousness as the higher *Jhāna*, or may, as in the Arhat, consist in the annihilation of passion; and a mastery over the emotions which influence ordinary men. At Dh. 311 *samādhī* in the text is said to be *aṭṭhasamāpattisamādhī*, *samādhī* co-extensive with the eight *samāpattis*. At Dh. 375 we have *upacādrappanavasena vā maggaphalavasena vā samādhīṃ nādhigacchati*, "he attains *samādhī* neither according to *upacāra* and *appanā*, nor according to the Paths and Fruitions," thus distinguishing between *samādhī* induced by *Jhāna* and *samādhī* which accompanies entrance into the Paths. The epithets *suññato*, *animitto*, *a-pariṇāmitto* are applied to the *samādhī* of the Arhat (Saṅg. S.). The three *samādhīs* are *savitakko savitro s.*, *avitakko vicāramatto s.*, *avitakko avicāro s.* (see *Jhānam*). The four *samādhīs* are *hānabhāgiyo s.*, *phītibhāgiyo s.*, *visesabhāgiyo s.*, *nibbedhabhāgiyo s.* True *samādhī* has five elements (*pañcaṅgiko samāsamādhī*), viz. *piṭipharapaṭā*, *sukkhapharaṇatā*, *cetopharaṇatā*, *dlokaparaṇatā*, *paccavekkhaṇāni-*

<sup>1</sup> See B. Lot. 791; Kh. 7; Clough's Dict. sub voce. At Mah. 90 it appears to be used for *Jhāna* (*appetā samādhī*, "indulged in *samādhī* meditation." Turnour).

*mittam*. The atth. says, *dvīsu jhānesu paññā pttipharapaṭā, tīsu jhānesu paññā sukhapharaṇatā, paracitte paññā cetopharapaṭā, dibbacakkhum ālokaparaṇatā, tamhā tamhā samūddhimhā vuṭṭhi-tassa paccavekkhaṇūmimittam*, "the diffusion of joy is the knowledge obtained by the first two jhānas, the diffusion of serenity is the knowledge obtained by the first three jhānas, the diffusion of thought is the knowledge of the thoughts of others (*cetopariyañña*), the diffusion of light is the divine eye, and the sign of reflexion is the self-reflexion of one who has risen from one of the states of supernatural absorption." The samādhi of ecstatic meditation is of two degrees, the inferior called *upacārasamādhi*, and the higher or perfect called *appanāsamādhi* (E. Mon. 257). Saṅgīti S. enumerates four samādhībhāvanās, or attainments of samādhi; the first leads to bliss in this world (*ditṭhadhammasukhavihāro*), the second to nāṇadassana, the third to satisampajañña, the fourth to Arhatship. Saṅgīti S. also enumerates seven requisites to the attainment of samādhi (*satta samādhīparikkhārā*), which are *ammāsaṅkappo, samnādvācā, sammākamanto, sammā-djīvo, sammāvāyāmo, sammāsati*.

**SAMADHIGACCHATI**, To attain [समधिगम].

Ger. *samadhigamya* (Alw. I. xiii).

**SAMĀDHIJO** (*adj.*), Originating in self-absorption [समाधि + ज]. See p. 169 (b), line 12.

**SAMĀDHIKO** (*adj.*), Connected with self-absorption [समाधि + क]. Dh. 254.

**SAMADHITTHAHATI**, To practise resolutely [समधिष्ठा]. *Mūgūlikam vatavidham samadhi-tṭhahitvā*, having resolutely acted the part of a man who is dumb or otherwise afflicted (Att. 203).

**SAMĀDHIYATI**, see *Samādahati*.

**SAMĀDINNATTAṂ**, Fact of having been undertaken [samādinna + त्व]. Dh. 185, 399.

**SAMĀDISATI**, To indicate; to command [समा-दिश]. *Dīpetum Dīpavaṁsaṁ samādisi*, gave orders to publish the Mahāvaṁsa (Mah. 257, comp. 254).

**SAMĀDIYATI**, To take with one, take away; to take upon oneself, solemnly undertake [समादा]. *Samādaya pattacīvaram*, taking with him his bowl and robes (Mah. 4). *Samāday' eva pakkamati*, which at B. Lot. 472 is rendered "y, va ramassant toujours," is thus explained in the atth. *samāday' eva pakkamatīti tam aṭṭhaparikkhāra-*

*mattakam sabbam gahetvā kāyapaṭibaddham katva 'va gacchati*. "takes all these eight requisites only, and attaching them to his person departs." *Kāliṅgo suvaṇṇapaṭṭe likhāpetvā ābhatam Kuru-dhammaṁ discā samādaya sādhu-kam pūresi*, the Kāliṅga king having read the Kuru laws brought to him after he had had them written out for him, made it a point of honour to carry them out, and rigidly enforced them (Dh. 417). *Porānam Vajjī-dhammaṁ samādaya vattanti*, scrupulously adhere to the old Vajjian customs (Par. S., comp. Dh. 306). Generally used of a religious undertaking or vow to fulfil some or all of the religious precepts (*sikkhāpadas*, or *sīlas*), either for a time or permanently. Thus a layman may make a vow to keep intact the five precepts, or the eight precepts for a limited period (as a year or five years), or for life. This is frequently done at the present day, the vow being solemnly recorded before a priest. *Sikkhāya padāni pañca akhaṇḍaphullāni samādiyassu*, do thou solemnly undertake to keep the five *sikkhāpadas* inviolate (Dh. 97; comp. Kh. 17). *Samādaya'sikkhati sikkhāpadesu*, having taken them upon himself he exercises himself in the precepts (Saṅg. S.). *Sīlam s.*, to vow the performance of the moral precepts (Mah. 249; F. Jāt. 53). *Aṭṭhaṅgasīlam s.*, to undertake the eight precepts (Att. 204, 210). *Upasatham s.*, to take upon oneself the uposatha vows (Dh. 308). *Dasasīlam s.*, to take upon oneself the ten precepts (Mah. 110). *Pāramiṁ s.*, to undertake solemnly to perform a *Pāramitā* (Jāt. 20). *Vissam dhammaṁ s.*, to take upon oneself the whole Law of Buddha (Dh. 47). Pres. 1st pers. *samādiyāmi* (Dh. 308). Imperat. *samādiya* (Jāt. 20), *samādiyassu* (Dh. 97). Ger. *samādaya* (Mah. 110, 249; Dh. 47, 417), *samādiyitvā* (Jāt. 53; Att. 204, 210). P.p. *samādinno*. *Samādinno uposatho* (*adj.*), one by whom the uposatha vows have been taken (Dh. 314). Caus. *samādapeti*, to instigate, rouse, advise (B. Lot. 431). *Sayaṁ deti paraṁ na samādapeti*, himself gives alms but does not urge others to give (Dh. 112, see also 113, line 16). *Attano upaṭṭhāke samādapetvā*, suborning their own servants (to compass the death of Moggallāna, Dh. 298). With dat. of thing advised: *Maraṇāya s.*, to incite or advise a person for death, i.e. to commit suicide (Pāt. 3, 67). With loc. of thing advised: *Mahājānaṁ puñṇakammesu samādapento*, en-

couraging the multitudes in the performance of good works (Dh. 309). At Mah. 249 we have an anomalous caus. *samādeti* (*śīlaṃ samādetvā mahā-janāṃ*), having induced the people to take the śīla vows).

**SAMĀGACCHATI**, To assemble; to associate with (with instr.) [समागम]. Aor. *samāgacchi* (Dh. 38), *samāgami* (Mah. 3, 107; Jāt. 26). Ger. *samāgantvā* (Mah. 83), *samāgamma* (Mah. 50). P.p.p. *samāgato* (Mah. 160, 172; Alw. I. 54; Dh. 60; Kh. 6).

**SAMĀGAMO**, Assembly; intercourse, society [समागम]. Mah. 3, 160, 172, 239; Dh. 37.

**SĀMAGGĪ** (*f.*), Concord [सामग्री]. Dh. 35, 105. *Sāmaggikarano* (*adj.*), causing reconciliation (Mah. 6). There appears to be also a form *sāmaggiyaṃ* = *sāmagrya* (Dh. 105).

**SAMAGGO** (*adj.*), All, entire; friendly, harmonious, reconciled [समय]. Ab. 702; Dh. 35; F. Jāt. 58; Pāt. 95; Ten J. 37. *Samaggo saṅgho viharati*, the brethren dwell together in unity (B. Lot. 316). *Samaggā hontu*, let them be at one again (Dh. 105). Unanimous (Mah. 3; Pāt. 59). *Samaggaṃ*, unity, concord. *Samaggarato*, and *samaggarāmo*, delighting in concord (Par. S.; Sen. K. 498).

**SAMĀHARATI**, To collect together [समाहृ]. Dh. 113.

**SAMĀHĀRO**, Collection [समाहार]. Ab. 1187.

**SAMĀHITO** (*p.p.p.* *samādhāti*), Steadfast, firm, fixed; tranquil; attentive; established in [समाहित]. Steadfast (Dh. 65, "suttḥuṭṭhapito"). *Asamāhito*, unstable, thoughtless (Dh. 20). *Khurappo cāpavare samāhito*, an arrow fitted to thy good bow (Ten J. 115). *Suṇātha samāhita*, listen attentively (Ras. 7). Frequent epithet of an Arhat in the sense of "calm, tranquil, whose passions or senses are stilled" (Kh. 7; Jāt. 44). Sometimes used of the self-absorption of Jhāna, which may amount to total unconsciousness (Mah. 262). *Paṇḍitasamāhito*, established in or endowed with wisdom and morality (Dh. 41, comp. 304, and Das. 44, where it is made a synonym of *samānāgata*).

**SAMAJĀTIKO** (*adj.*), Of equal birth, of the same caste [समजाति + क]. Jāt. 68; Dh. 218; Ras. 35; Mah. 254.

**SAMAJIKO**, A member of an assembly [समाजिक]. Ab. 414.

**SAMAJJĀ** (*f.*), An assembly [समज्या]. Ab. 414; Dh. 120; Mah. 213. At Ten J. 17 *mahā-samajjaṃ*.

**SAMĀJO**, An assembly [समाज]. Alw. I. 112.

**SAMĀKADDHATI**, To pull along; to attract, entice [समाकृष]. Mah. 244. Ger. *samākaḍḍhiya* (Mah. 244). P.p.p. *samākaḍḍhito* (Dh. 315).

**SAMĀKINṆO** (*p.p.p.*), Covered, crowded [समाकीर्ण]. Att. 213.

**SAMAKO** (*adj.*), Equal, same, similar [सम + क]. Pāt. xxi, Alw. I. xliii.

**SAMĀKULO** (*adj.*), Covered, filled [समाकुल]. Mah. 118.

**SAMALANĀKAROTI**, To adorn splendidly, decorate [सम + अल + कृ]. Mah. 51 (ger. *samalaṇṇakāritvā*). P.p.p. *samalaṇṇakato* (Mah. 82, 159, 199).

**SAMĀLAPATI**, To speak [समालप]. *Māgā samālapimsu* (Jāt. 51).

**SĀMALATĀ** (*f.*), The creeper *Ichnocarpus* [सामलता]. Jāt. 60.

**SĀMALO** (*adj.*), Brown, dark [सामल]. Ab. 96.

**SAMAM**, see *Samo*.

**SĀMAM**, Conciliation; name of one of the three Vedas [सामन्]. Ab. 108, 348, 839. *Sāmavedo*, the Sāma Veda (Alw. I. cxxiv). Adv. *sāmā*, of oneself, spontaneously (Ab. 839, 1144). *Sāmāṃ vā gantabbam dāto vā pāhetabbo*, either he must go himself or a messenger must be sent (Pāt. 9). *Sāmāṃ saccāni abhisambujjhi*, by himself, unassisted, discovered the Four great Truths (B. Lot. 337).

**SAMANAṆAKO**, A bad or contemptible ascetic [असमण + क]. The naked faquirs (*nigaṇṭhas*) are frequently called *naggasamaṇaka* (Dh. 240, 299; Ten J. 117). Payoga Siddhi says, *nindito samaṇo samaṇako*.

**SĀMANAKO** (*adj.*), Belonging to a monk or Buddhist priest, monachal, sacerdotal [असमण + क]. *Sāmanakā parikkhārā*, the requisites of a Buddhist priest (Mah. 177, comp. 16, 160). *Sāmanakam bahu*, many presents suitable to a monk (Mah. 26).

**SAMANAM**, Stopping, suppression [शमन]. Mah. 17.

**SAMANAṆACALO**, Ćramaṇa Rock, an epithet of the sotāpanna [असमण + अचल with euphonic *m* inserted]. See *Puggalo*. Subh. quotes, *samaṇamacalo ti samaṇacalo m-kāro padasandhimattam*, so sotāpanno ti veditabbo, sotāpanno catūhi vātehi

*indakkhilo viya parappavadehi akampiyo acalasa-dhāya samannāgato ti samānamacalo.*

**SAMANANTARĀ**, and **-TARAM** (*adv.*), Immediately after [समन्तर abl. and acc.]. Att. 214. With gen. *Yesam dhammānam samanantarā*, immediately after which doctrines.

**SAMĀNATTATĀ** (*f.*), Impartiality, feeling towards others as towards oneself [समान + आत्मन् + ता]. Att. 138; Lot. 406.

**SĀMANERO**, A Buddhist monk in deacon's orders, a novice, neophyte [अमण + ए]. Ab. 440; E. Mon. 18; B. Int. 276; Mah. 25, 132. Fem. *samaṇerī* (Ab. 438). See *Pabbajjā*.

**SAMĀNETI**, To bring together, put together; to assemble; to compare [समानी]. *Alātāni samānetvā aggim jālesi*, having put the sticks together lighted the fire (Jāt. 68). *Māse divase samānetvā*, comparing months and days (Dh. 328). *Tassa kiriyam tena samānetvā*, having compared the prisoner's offence with the offence described in the book of Precedents (Alw. I. 99).

**SAMAŅĠĠ** (*adj.*), Possessing, endowed with [सम् + अङ्ग + इन्]. Loc. *samaṅgini* (Ab. 845, 923). *Uttamayāsasamaṅgino* (pl.), enjoying the highest reputation (Ten J. 46). *Samaṅgibhūto*, possessed of.

**SAMĀŅĠ**, see *Samaṇo*.

**SAMAŅŅĀ** (*f.*), Name, designation, term [समा-ञ्ज]. Ab. 114; Alw. I. xvii, xxv; Sen. K. 203; Att. 195. *Etāya samaṅṅāya abhidhīyate*, is designated by this name (Yātr., comp. Att. 218 *samaṅṅam alabhi*, "received the name").

**SAMANNĀGATO** (*p.p.*), Endowed with [समन्वा + गत]. B. Lot. 343. With iustr. *Bhadrena yobbanena s.*, blest with auspicious youth (B. Lot. 863). *Paramāya vaṇṇapokkharatāya s.*, possessed of distinguished personal beauty (Ras. 36). Alw. I. 78.

**SĀMAŅŅAM**, Ćramaṇaship, state of being an ascetic (Dh. 146), or a Buddhist priest [अमण + य]. *Sāmaṅṅam dupparāmaṭṭhaṁ nirayāya upakaḍḍhati*, monasticism ill handled brings a man to hell; that is a man is not necessarily saved by becoming a Buddhist priest, for if he misuse the privileges of that holy state he is worse off than the worldling (Dh. 55, comment says if he abuse his calling by breaking the sīla precepts, etc.). At Dh. 4 we are told that the priest who makes a good profession, but does not practise what he preaches, is not a partaker of Ćramaṇaship, that is, is no

true priest of Buddha, does not reap the benefits of his sacred calling (comment says *sāmaṅṅa* here means the four Paths). *Sāmaṅṅa* originally meant, as its etymology implies, merely the state of being a Buddhist priest, monasticism; then it came to mean true monasticism, priesthood as it should be; and next, since if it be asked, "who is the true bhikkhu?" the answer will naturally be, "the bhikkhu who has entered the Paths," it came to be applied to the four Paths. Buddhaghosa in his comment on Sām. S. clearly points to this transposition of meaning, for he says, *ettha paramatthato maggo sāmaṅṅam ariyaphalam sāmaṅṅaphalam*, "in its highest sense sāmaṅṅa means the Path and sāmaṅṅaphala the fruition of Arhatship." He also quotes Buddha's words, *katamaṁ ca bhikkhavo sāmaṅṅam? ayam eva ariyo aṭṭhaṅgiko maggo*. Subh. quotes, *samaṇassa bhāvo sāmaṅṅam, kiṁ taṁ? ariyamaggo: sāmaṅṅassa phalam sāmaṅṅaphalam, kiṁ taṁ? maggaphalam*, "sāmaṅṅa is the state of a Ćramaṇa, what is this? the holy Paths: sāmaṅṅaphala is the fruit of Ćramaṇaship, what is this? the fruition of the Paths." The four sāmaṅṅaphalas are the four Fruitions, viz. *sotāpattiphalam, sakadāgāmiṇiphalam, anāgāmiṇiphalam, arahattaphalam* (Saṅg. S.). The term sāmaṅṅaphala has given a name to a famous sermon of Buddha's, a masterly translation of which forms one of the principal features of the Lotus de la Bonne Loi. Unfortunately Burnouf has entirely missed the leading idea of this great discourse by taking *sāmaṅṅa* as the equivalent of *sāmānya* instead of *Ćramaṇya*, and rendering *sāmaṅṅaphala* by "résultat général." The fact is as follows: Ajātasattu, pondering on the various systems of ascetic philosophy prevalent in his day, goes to each of the principal sect-founders in turn, and puts to them a question which is briefly this, "all the practical arts and sciences exhibit a visible and immediate result or fruit (*sandīṭṭhikaṁ sippaphalam*); thus the potter makes vessels which are useful to mankind and moreover bring him in a tangible result in the shape of wealth, and the utility of the potter's calling is obvious and immediate; but now I wish to ask, is there in the ascetic life (*sāmaṅṅa*) any visible, tangible and immediate reward or advantage (*phala*) analogous to that reaped by the potter, or the carpenter, or the warrior?" Each of the tīrthikas avoids the main



issue and goes off into a bombastic harangue on the origin of matter or some such unpractical subject of speculation. As Ajātasattu observes, it is "as if you wanted to know all about a mango and were told all about a bread-fruit." Then the king comes to Gautama Buddha and puts the question to him, and receives as his answer a discourse which sets forth the duties and rewards of the Buddhist *çramaṇa*, culminating in the sublime attributes of Arhatship.

**SĀMAÑÑATĀ** (*f.*), *Çramaṇaship* [*sāmañña + ता*]. Dh. 59 (but comment explains it as right conduct towards Buddhist monks).

**SAMANNESATI**, To seek [*समन्विष*]. Dh. 255.

**SĀMAÑÑEVA**, Of one's own accord, = *sāmañ + yeva*.

**SĀMAÑÑO** (*adj.*), General, universal, common [*सामान्य*]. Ab. 718. *Sāmaññakaṇḍo*, general chapter, one treating of miscellaneous subjects (Alw. I. ix). *Salakkhaṇasāmaññalakkhaṇavasena*, according to special or individual (*sva-*) and general characteristics (Ten J. 48). Neut. *sāmaññaṃ*, universality, general property, kind, species (Ab. 792). *Diṭṭhisāmaññaṅgaṭṭā*, who have arrived at unity or identity of belief, of one faith (Par. S. 9, comment says *samānaditṭhihāvaṃ upagaṭṭā hntā*).

**SAMAÑO**, An ascetic; a Buddhist ascetic or monk, a Buddhist priest [*अमण*]. Ab. 433; Dh. 34, 47, 69; B. Int. 155, 275. Fem. *samaṇī*, a female ascetic, a Buddhist nun (Pāt. 99). *Samaṇindo*, lord of *çramaṇas*, viz. Buddha (Mah. 85, 239, *samaṇa + inda*). *Samaṇo Gotamo*, the ascetic Gautama is a common orthodox appellation of Buddha (B. Lot. 863). Unbelievers sometimes address Buddha as *samaṇa* simply, e.g. the brahman in Kasibhāradvāja S., and the demon in Ālavaka S. *Samaṇuddeso*, a novice, *sāmaṇera* (Ab. 440; Pāt. 17). *Samaṇadhammaṃ karoti*, to perform the duties of a *çramaṇa*, to endeavour to attain the Paths (Dh. 81, 82, 328, 396; Jāt. 9). *Samaṇasukkhaṃ*, advantage or comfort of being an ascetic: eight are enumerated at Jāt. 7, non-possession of wealth, etc. *Samaṇabrāhmaṇā* (pl.), Buddhist priests and brahmins. Burnouf has pointed out (Int. 158) that this compound, which is of constant occurrence, places the two classes on an equal footing, the only advantage given to the Buddhist monks being that they are named

first. Nothing shows more strongly the universal veneration in which the Brahmins were held in Gautama's time, a veneration due to their birth and intellectual endowments, than the fact that Gautama, whose mission it was to break down the brahminical system, nevertheless held up the brahmins themselves to the respect of his followers, placed them on a level with his own monks, and even adopted their name into his own system, applying it figuratively to the Arhat, or Buddhist monk who has attained the highest sanctification. Hence we have the word *samaṇa-brāhmaṇa* (pl.), in which *brāhmaṇa* sometimes has its ordinary meaning and sometimes its secondary meaning of Arhat.<sup>1</sup> In Vasala sutta we are told that a man is an out-caste who deceives a monk or brahmin or other ascetic, or refuses him hospitality (Alw. N. 120). At Dh. 392 we are told that pious monks and brahmins are to be treated with kindness. At Dh. v. 142 we are told that even if a man be gorgeously arrayed (as a king's minister) yet if he be self-restrained, virtuous, and merciful, he is a brahmin, a *samaṇa*, a *bhikkhu*. That is to say, the man who wears the humble garb of an ascetic has not the monopoly of true religion. The comment on this verse tells the story of king Prasenajit's minister Santati, who, on hearing Buddha repeat a religious stanza, instantly became an arhat, and attained Nirvāṇa (by fire *kammaṭṭhāna*) while yet dressed in his court attire. The priests ask each other, "Is this man who has attained Nirvāṇa dressed in his court attire to be considered as a *samaṇa* or a brahmin?" The question is referred to Buddha, who makes this reply, *bhikkhave mama puttāṃ samaṇo ti vattum vaṭṭati brāhmaṇo ti pi vattum vaṭṭati*, "It is right to call a son of mine (i.e. a convert) both a *samaṇa* and a *brāhmaṇa*." Although Gautama treated caste as worthless from a religious point of view, yet none was more fully alive to the advantages social and intellectual of good birth, and we are constantly told of a man being born a brahmin or kshatriya as a reward of good actions in a former existence, or a low caste man as a punishment for crimes committed in a former existence.

<sup>1</sup> In a dictionary article it is impossible to do more than glance at this important question, which I hope to treat of more fully elsewhere.

**SAMĀNO** (*adj.*). Similar, equal, same [समान].  
Ab. 530. *Asamāno*, unequal. *Dukkho 'samāna-saṃvāro*, dwelling with those who are not our equals is an evil (Dh. 53). *Samānusukhdukkho mitto*, a friend who is the same in prosperity and adversity (Sig. S.). *Samānakulaṃ*, equal rank (Mah. 51). *Vayena me samāno*, my equal in age (Alw. I. 73). *Samānajatiko*, of equal birth, of the same caste or rank (Dh. 233).

**SAMĀNO** (*part. pres. fr. atthi*), Being (Alw. I. 39). This interesting ātmane form exists side by side with *santo* the equivalent of सत्, and is in common use. *Putṭho samāno*, being asked (B. Lot. 410). *Āgato samāno*, étant venu (B. Lot. 481). *Arahā samāno*, being an Arhat (Br. J. S. A.).

**SAMANTO** (*adj.*), All, entire [समन्त]. *Samanta-cakkhu*, all-seeing, an epithet of Buddha (Ab. 2; Dh. 148). *Samantakūṭo*, Adam's peak (Man. B. 211, Subh. says so-called because it is surrounded by peaks). *Samantapāsādikā* (f.), pleasing all, name of Buddhaghosa's *aṭṭhakathā* on the Vinaya (comp. B. Int. 198; Lot. 596). Abl. *samantā* and *samantato*, from every side, on all sides, completely (Ab. 1146). With gen. *nagarassa samantato*, all round the city (Mah. 211). *Parikkhipāpesuṃ samantā, riṭṭhapabbataṃ*, they surrounded the Aritṭha mountain on all sides (Mah. 64). *Samantato* (Mah. 3, 35). *Samantā* (F. Jāt. 8; Ten J. 36; Mah. 107, 153, 155). *Samantattaṃ*, entirety (*samanta* + त्व).

**SĀMANTO** (*adj.*), Neighbouring, bordering [सामन्त]. Ab. 706; Das. 2. Loc. *sāmante*, in the neighbourhood, close by (Ten J. 111).

**SAMANUBANDHATI**, To start together in pursuit [समनु + बन्ध]. Mah. 59.

**SAMANUBHĀSANĀ** (f.), Addressing (from next). Pāt. 61.

**SAMANUBHĀSATI**, To join in addressing a person [समनु + भाष]. P.p. pass. *samanubhāsiyamāno* (Pāt. 95). P.f.p. *samanubhāsitabbo* (Ditto).

**SAMANUGGĀHIYAMĀNO**, Being taken up (about a false assertion), being pressed, closely questioned [p.p. pass. caus. समनुयय्ह]. Pāt. 3, 68.

**SAMANUÑÑĀTO** (p.p.p.), Approved, allowed [समनुञ्जात]. Mah. 54.

**SAMANUPASSANĀ** (f.), Consideration (from next). Alw. N. 72.

**SAMANUPASSATI**, To see, perceive [समनुदृश]. B. Lot. 403, 654; Dh. 85. *Rāpaṃ attato s.*,

regards Form as the Self (Alw. N. 72). P.p. *samanupassamāno* (Mahānidāna S.).

**SAMANUSĀSATI**, To direct, rule, exhort [समनुशास]. Mah. 7, 21, 90.

**SAMANUYUÑJIYAMĀNO**, Being inquired about [p.p. pass. समनुयुञ्ज].

**SAMANVITO** (p.p.), Possessed of [समन्वित].

**SAMĀPAJJATI**, To come into, enter upon, undergo, attain [समापद्]. *Jhānaṃ s.*, to enter upon or attain ecstatic meditation (Dh. 177). *Samāpattiṃ s.*, to attain the samāpattis (Dh. 202; Mah. 102, comp. Dh. 133, 309). *Kayavikkayaṃ s.*, to engage in trading (Pat. 10, 81, comp. 4). Aor. *samāpajji* (Mah. 102). P.p.p. *samāpanno*, endowed with (Dh. 47; Pāt. 3, 65), having entered or attained (Dh. 122, *arahantamaggaṃ*, 133). *Nirodhasamāpanno*, plunged in a miraculous trance (Mah. 222). *Samāpattisamāpanno*, absorbed in abstract meditation (Mah. 30). *Paribbājakusamāpanno*, an ascetic (Pāt. 88, 89). Also p.p.p. *samāpajjito* (*sāhacchā samāpajjitā*, Par. S.).

**SAMĀPANAM**, Conclusion, completion [समापन]. Ab. 1188.

**SAMĀPATTI** (f.), Attainment [समापत्ति]. This is a Buddhist technical term. There are eight samāpattis, attainments or endowments, which are eight successive states induced by the ecstatic meditation. They are *paṭhamajjhānasamāpatti*, *duṭṭhijjhānasamāpatti*, *tatiyajjhānasamāpatti*, *catutthajjhānasamāpatti*, *akāśānācāyatanasamāpatti*, *viññānācāyatanasamāpatti*, *akīñcaññāyatanasamāpatti*, *nevasaññānācāyatanasamāpatti* (Subh.). Hardy calls them eight modes of abstract meditation (Man. B. 170). *Nūdasamāpattihi divasabhāgaṃ vitināmetvā*, spending the day in the various degrees of ecstatic meditation (Dh. 118). *Mahākaruṇāsamāpattito vutṭhāya*, rising from a trance of compassion (Dh. 94, by this is meant *jhāna* induced by the *karuṇābhāvanā*, q.v.). For *nirodhasamāpatti* see *Nirodho*. Burnouf, translating from *Jinālaṅkāra*, mentions five samāpattis which I venture to re-translate as follows, *saññāsamāpatti*, *asaññāsa*, *nevasaññānāsa*, *akīñcaññāsa*, *nirodhas*. (Lot. 789). Mah. 102; B. Lot. 348; Ten J. 107.

**SAMĀPETI** (caus.), To complete, conclude [समापयति]. Pāt. 2. *Imāya gāthāya desanaṃ samāpeti*, sums up or concludes his discourse with this stanza (Fausböll). *Saṅgītiṃ samāpayi*, brought

the Rehearsal to an end (Mah. 42). *Vāpiṃ samāpṛyi*, completed the tank (Mah. 144). Imperat. 2nd pers. *samāpaya* (Mah. 179). P.p.p. *samāpito* (Mah. 60, 100).

SAMAPPETI (*caus.*), To put, deposit, fix; to consign, commit, deliver; to give back [समपयति]. *Tassa rajjāṃ samappayi*, bestowed on him the kingdom (Mah. 209). *Paṇḍhāraṃ samapayun* *Vijayasso*, handed over the present to V. (Mah. 32). *Lekhaṃ tassa samappayi*, committed the letter to his charge (Mah. 139, comp. 47). *Solasannaṃ samappetvā kulānaṃ rajjāṃ attano*, handing over his kingdom to the sixteen families (Mah. 117). *Tūle sappaiṃ samappayi*, hung the snake up to the palmyra-tree (Mah. 128). P.p.p. *samappito*. *Yasabhogasamappito*, possessed of fame and wealth (Dh. 54). *Nirayamhi s.*, cast into hell, consigned to perdition (Dh. 56). *Kucchirogas.*, afflicted with an internal disease (Mah. 243, comp. 124). *Ratikhiḍḍās*, filled with pleasure and merriment (Mah. 66). With instr. *Samappitā nerayikā dukkhena*, the damned afflicted with torments; *Pañcahi kāmagaṇehi s.*, possessed of the five pleasures of sense.

SAMĀRABHATI, To begin, undertake [समारम्भ]. *Kūrapetum samārabhi*, began to build (Mah. 26). Fut. *samārabhissati* (Pāt. vii). P.p.p. *samāradḍho* (Dh. 52).

SAMĀRAKO (*adj.*), Including the Māra world [स + मार + क].

SAMĀRAMBHO, Undertaking; injury, obstruction [समारम्भ]. *Gihisamārambho*, preparation by a layman (of food, Pāt. 13, 88). *Bijagāmas.*, injuring seeds (Br. J. S.).

SAMARO, and -RĀM Battle [समर]. Ab. 399.

SAMĀRUHATI, To ascend [समारुह]. *Brahma-lokaṃ samāruhi*, went up to the B. heaven (Mah. 81). *Pallaṅkaṃ s.*, to mount upon a throne (Mah. 25). P.p.p. *samāruḥho*. *Mahābodhisamārūḥhā nāvā*, the ship in which the Bo-tree was embarked, lit. the ship ascended by the Bo-tree (Mah. 116). Caus. *samāropeti*. *Sūlamhi s.*, to impale (Mah. lxxxvii).

SAMASAMO (*adj.*), Exactly the same [सम + सम]. Dh. 172 (comp. *attano balena samasamaṇi na samanupassāmi*).

SAMĀSANNO (*p.p.p.*), Near [समासन्न]. Ab. 92.

SAMĀSETHA, In the phrase *sabbhīr eva samāsetha*,

“associate with the good,” we have no doubt an opt. 2nd pers. pl. from समास्.

SAMĀSETI, To abbreviate, condense (Vij.). Probably a denominative from next.

SAMĀSO, An abridgment [समास]. Ab. 116. *Samāsato*, concisely (Mah. 252).

SAMASSĀSETI, To console, encourage; to relieve, refresh [समाश्वासयति]. Dh. 84; Ras. 34.

SAMASYATI, To be compounded (in gram.) [समस्यते].

SAMATĀ (*f.*), Sameness, equality [समता]. Ab. 137.

SAMATALAṆ, A level surface [सम + तल]. Jāt. 7; Pāt. 71 (is it here an adj.?).

SAMATHO, Tranquillity, calm, quietude; cessation [शम + थ on the analogy of *damatha*]. Ab. 155, 757; Alw. I. 93. *Yass' indriyāni samathaṃ gatāni*, whose senses are stilled (Dh. 17). *Adhikarapa-samatho*, settling or removal of questions or disputes. *Sabbasaṅkhārasamatho*, cessation of all being (Sig. Ev. 6). *Samatha* and *vipassanā* are frequently mentioned together as attributes of the Arhat (Dh. 196, 425). There are two orders of Arhats, the *sukkhavipassako* and the *samathayāniko*. Vij. writes to me, “The first is so called because he attains sanctification by contemplating the dry facts of physical and moral phenomena, such as impermanence, suffering, non-identity, etc. This order of Arhats is devoid of the supernatural powers attributed to the higher class, their passions are merely dried up. The other and superior order, those who make the Samatha the vehicle to the attainment of Arhatship, possess various supernatural powers (*anekavihiṭṭaṃ iddhiyidham*).” *Samathayāniko* is therefore *sumatha* + चान् + इक्क, “one who makes quietude his vehicle.”

SAMATIKKAMATI, To cross over (a stream, Dh. 412); to elapse (of time, Mah. 76) [समतिक्रम]. P.p.p. *samatikkanto*, having crossed over or escaped from (Dh. 35).

SAMATIKKAMO, Rising above, getting beyond [समतिक्रम].

SAMATIMSA, see *Samo*.

SAMATITTHIKO (*adj.*), Said of the Ganges when quite brimming. Vij. tells me it is सम + तीर्थ + इक्क, having its fords or banks levelled (with the top of the stream).

SAMATIVIJHATI, To penetrate [समति + वध्]. Dh. 2.

SAMATTAM, Equality [सम + त्व]. Mah. 11.

SAMATTHANAM, Allaying disputes [समर्थन]. Ab. 858.

SĀMATTHIYAM, Strength; ability, competence [सामर्थ्य]. Ab. 1052; Mah. 252.

SAMATTHO (adj.), Fit, able, adequate, competent, strong; significant [समर्थ]. Ab. 1068; F. Jāt. 3; Dh. 354; Mah. 14, 40. *Samatthakāle*, when you were strong, viz. in good health (Dh. 147). *Samatthabhāvo*, ability, power (Mah. 41).

SAMATTO (p.p.), Concluded; complete, entire, all [समाप्त]. Ab. 702, 1068; Mah. 169; Kh. 24. *Sattā samattā*, all beings (Att. 203). *Samattāni samādināni*, accomplished and undertaken (of duties or vows, Dh. 185).

SAMAVATTHITO (p.p.), Ready [समवस्थित]. *Samavattitā no savandya sotā*, our ears are ready to hear.

SAMAVĀYO, Combination, union; multitude [समवाय]. Ab. 630; Att. 192.

SAMAVEPĀKĪ (adj.), The following phrase occurs in Raṭṭhapāla S., *bhavaṃ kho pana Raṭṭhapālo etarahi appābuddho appātāṇko samavepākiniyā gaḥariyā samannāgāto nātisītāya nācucchāya*. It is clear from the context that *samavepākī* represents a possible Sansk. word समवैपाकिन and means "promoting equal or steady digestion," the idea being, I suppose, that digestion went on satisfactorily if the गृहणी diffused neither too great nor too little warmth.

SAMAVETI, To be united [समवे]. Pāt. 73.

SAMAVHAYO, A name [समाह्वय]. Alw. I. ix.

SĀMAYIKO (adj.), Temporary [सामयिक].

SAMAYO, Agreement, combination; multitude; season, time; custom, rule, religious obligation; order, precept; religious belief, doctrine [समय]. Ab. 66, 161, 778. *Ekaṃ samayaṃ*, or *ekasmiṃ samaye*, at one time, at a certain time, once upon a time, once (Alw. I. lxix; Kh. 10; Ras. 27). *Tena kho pana samayena*, now at that time (Alw. I. 92; Dh. 121). *Tasmiṃ samaye*, at that time, then (Dh. 154, 230, 258). *Uphasamayo*, time of heat, hot season (Pāt. 15; Dh. 210). *Majjhantikasamayo*, noon-tide (Ras. 32). *Sāyanhasamayaṃ*, in the evening (Jāt. 9). *Pubbāṇhasamayaṃ*, in the morning. *Paccūsasamaye*, at dawn (Dh. 94). *Tassa maraṇasamayaṃ hatvā*, perceiving that his death-hour was come (Dh. 93). *Sītasamaye agginī katvā addasi*, when they were cold he made fire and

gave it them (Dh. 186). *Samaye*, in due time, in due course (Mah. 134). *Samaye pupphanti*, blossom in season, at the right time (Jāt. 27). *Hoti kho yo bhikkhave samayo*, priests, there will come a time when . . (Gog. Ev. 14). *Aññatra samayā*, except on occasion, except under particular circumstances, or at a particular time (Pāt. 8, 13). *Buddhabhāvāya samayaṃ olokeno*, awaiting the time for his becoming B. (Mah. 199, comp. Pāt. 106). *Brāhmaṇasamayasmiṃ*, according to brahminical observance or custom or views (Alw. I. xlv). *Saddhammarājasamayo*, the doctrine or religion of the King of Truth (Yātr. comp. Mah. 41). *Sammāvinīdāsamayo*, to whom all forms of religious belief were thoroughly familiar (Mah. 250, Turnour says "possessed of great aptitude in attaining acquirements"). *Tumhākuṃ jānana-samayo ettako 'va*, is that all the learning or religious truth you know? (Dh. 121). *Akkhara-samayaṃ na jānāti*, he was illiterate, lit. did not know the combinations of letters (Alw. I. 101). *Samayantaraṃ*, foreign usages or politics (Att. 125, 224). Vij. informs me that *samaya* in *mahā-samayo* means "a multitude" (see Ab. 778, "*samūha*"). Thus *Mahāsamayasutta* means the discourse preached to a great company, and on Pāt. 14, line 4, he says, "when three priests live by alms, and a fourth comes and there is not enough, the occasion should be regarded as a large company and meals taken accordingly."

SAMĀYOGO, Combination, multitude [समायोग]

SAMBADDHO, see *Sambandhati*.

SAMBĀDHETI (caus.), To oppress, afflict [caus. सम्बाध]. Att. 202.

SAMBĀDHO, Pressure, crowding, difficulty, obstruction [सम्बाध]. Ab. 1085. *Sabbesaṃ idha sambāddho*, this place is too small for all of you, lit. there is crowding here for all (Mah. 83). *Sambādhapaṭipanno 'smi*, I am in great straits or distress (Gog. Ev. 28). *Yassa sambāddho bhavisati*, any one who is crowded (Pāt. 12). *Asambāddho* (adj.), without crowding, unconfused (Mah. 182). *Atisambāddhatā*, too great narrowness (Jāt. 7). Also used as an adj. (Ab. 718). *Sambāddho gharāvāso*, the householder's life is a confined one. *Antaṇṇagaram sambāddhaṃ*, the interior of the city is crowded (Dh. 233). At Alw. I. x and Ab. 182 we have *sambāddhikata*, thronged, = *sambāddhaka* with *a* changed to *i* (as in मण्डलीकृत).

SAMBĀHANAM, Rubbing the body, shampooing [संवाहण]. Ab. 769; Ten J. 42.

SAMBĀHATI, To rub, shampoo [संवाह]. Ten J. 20.

SAMBAHULO (adj.), Many [सम् + बहुल]. Ab. 703. *Sambahulā jñanapaddā bhikkhū*, a number of monks from the country (Das. 38; Dh. 348, 379).

SAMBALAM, Provision for a journey [सम्बल]. Ab. 380; Sen. K. 537.

SAMBANDHANAM, Binding [सम्बन्ध + बन्ध]. Dh. 175.

SAMBANDHATI, To bind [सम्बन्ध]. Ger. *sambandhitvā* (Pāt. 29, 66). P.p.p. *sambaddho*. At Mah. 150, *Mahāgāmena sambaddhā senā'gā Gut-tahālakam*, is rendered by Turnour, "his army formed one unbroken line from M. to G." If this rendering is correct, the lit. translation would be "the army reached G. while (its rear was) yet connected with or shut in by M."

SAMBANDHO, Connexion; relationship, kinship [सम्बन्ध]. Pāt. 29, 69, 77, 79.

SAMBARĪ (f.), Jugglery [शम्बर]. Ab. 512.

SAMBARO, Name of an Asura [शम्बर]. Ab. 14.

SAMBHAGGO (p.p.), Broken [सम्भग]. Das. 8.

SAMBHAJJATI, To be broken [सम्भज्यते]. Dh. 331 (*sambhajj-* should I think be the reading in each case).

SAMBHAMO, Confusion, excitement; fear; respect [सम्भम]. Ab. 916.

SAMBHĀRO, Preparation; materials; necessities; constituent part, element [सम्भार]. Ab. 970. *Evam samatte sambhāre*, "thus the collection of the materials being completed" (Mah. 169). *Dabbasambhāro*, collection of materials (Mah. 236), mass of masonry (Mah. 152). Paramattha Jotikā says that a lie has four *sambhāra*, elements or constituents, the intention to deceive, the effect produced on the person spoken to, etc. At Pāt. xli we seem to have *majjasambhāro*, the elements of intoxication (in newly-drawn toddy), opposed to *majjabhāro*, intoxicating property (in fermented toddy, or palm wine). *Bodhisambhāra* (pl.), constituents or requisites of Buddhahood, e.g. the accomplishment of the Pāramitās (Jāt. 1).

SAMBHĀSĀ (f.), and SAMBHĀṢANAM, Conversation [सम्भाषा, सम्भाषण]. Ab. 124; Dh. 186.

SAMBHATTO (p.p.), Devoted, faithfully attached (of a friend) [सम्भत]. Ab. 346; Dh. 103; Pāt. 92.

SAMBHĀVANĀ (f.), and -NAM, Honour, fame;

imagination, idea, reflection [सम्भावन]. Dh. 264; Mah. 172; Att. 199.

SAMBHAVATI, To arise, be produced, spring from (with abl.); to meet with [सम्भू]. Gog. Ev. 66; Alw. N. 36. P.pr. *sambhavam* (Kh. 10). *Na sambhossāma taṃ mayam*, we shall not meet with or reach this, i.e. we shall not live to see that day (Mah. 28). *Suddhodanamahārājassa puttam sabbāññutaṃ pattam sambhaveyyāma vā no vā*, whether or not we live to see the son of king S. after he has attained omniscience (Jāt. 56). P.p.p. *sambhūto*, produced, born, sprung from, originating in (Gog. Ev. 46; Dh. 428; Jāt. 1). Caus. *sambhāveti*, to honour, esteem (Mah. 25); to think, fancy (Att. 199); to gratify (Jāt. 60, read *maṅgalavacanathutighosehi sambhāventesu*). P.p.p. *sambhāvito*, suitable (Ab. 740).

SAMBHAVO, Production, birth; origin, cause; union; semen [सम्भव]. Ab. 91, 274, 977. *Damīlikucchisambhavo* (adj.), the issue of a Tamil womb (Mah. 253, comp. Dh. 71). *Attasambhavo*, originating in self (Dh. 29). *Sambhavesi* (adj.), seeking re-birth (Kh. 16). *Bhavo kalisambhavo*, continued existence caused by sin (Alw. I. vii).

SAMBHEDO, Confluence of two rivers; difference [सम्भेद]. Ab. 681; Att. 213. *Jātisambhedo*, distinction of birth or caste (Alw. I. xiv). *Jātisambhedato bhayāmi*, I'm afraid on account of difference of caste (Dh. 155).

SAMBHINNO (p.p.), Broken, interrupted [सम्भिन]. Mah. 9.

SAMBHĪTO (p.p.), Terrified [सम्भीत].

SAMBHOGO, Sensual enjoyment; happiness, enjoyment; use [सम्भोग]. Ab. 104; Das. 6. *Sambhogakaram*, making use of (Pāt. 61).

SAMBHŪ (m.), Progeny [सम्भू].

SAMBHUÑJATI, To eat with [सम्भुज्]. Pāt. 17.

SAMBHŪTO, see *Sambhāvati*.

SAMBODHI (f.), Perfect knowledge or enlightenment; perception of the Truth, attainment of Buddhahood; Buddhahood, Buddhahood [सम् + बोधि]. Mah. 2; Dh. 128. A form *sambodho* is occasionally met with (Sen. K. 470, I have seen also the dat. *sambodhaya*). *Sambodhi-aṅgo* = *sambodhijaṅgo* (Dh. 16).

SAMBOJJHANGO, see *Bojjhaṅgo*.

SAMBUDDHO (p.p.), Thoroughly known or understood; one who is thoroughly enlightened, has known or discovered the Truth, a Buddha

[सम्बुद्ध]. Dh. 33. *Rāgadosaparetehi nāyaṃ dhammo susambudho*, this doctrine is not easily understood by those who are lost in sin (Gog. Ev. 6). *Sambuddhaputtā*, sons of the All-enlightened (Ras. 39, of Arbats). *Paccekasambuddho*, a Pratyeka Buddha (Mah. 24). *Sambuddhaparinibbānaṃ*, the death of Buddha (Mah. 15). *Dīpaṅkaro sambuddho*, Dīpaṅkara Buddha (Mah. 1).

SAMBUJJHANAM, Knowing thoroughly (from सम्बुद्ध).

SAMBUKO, A bivalve shell [शम्बुक]. Ab. 676.

SAMC-, SAMCH-, For words beginning thus, see *Ṣaṅc-*, *Ṣaṅch-*, the spelling *ṅc* in the MSS. is an inaccuracy or abbreviation.

SAMECCA (*ger.*), Having acquired, learnt, known [समेत्त = समे]. Comp. *abhisamecca*.

SAMEKKHITO (*p.p.*), Considered, reflected upon [समीक्षित, or समा + ईक्षित]. Ten J. 10, 94.

SAMENA, see *Sumo* (2).

SAMETI, To meet together; to harmonize; to be equal to, correspond with [समि]. *Samesuṃ* (aor.), they made friends together (Ten J. 42, of two vicious horses). *Samet' āyasmā saṅghena*, let the venerable one live at peace with the fraternity (Pāt. 5). With instr. *Ettha sabbo saṅgho sametu no*, let all the clergy meet me here (Mah. 170); *Imāni suttasaṅkhyāni nyāse dāgatasuttasaṅkhyāni na samenti*, these numbers of rules do not agree with the numbers given in the Nyāsa (Alw. I. 104, comp. Pāt. xviii). Aor. 3rd pl. also *samiṃsu* (Jāt. 29). P.p.p. neut. *samitaṃ*, connectedly, continuously, constantly (Gog. Ev. 2).

SAMETI, see *Sammati*.

SAMETO (*p.p.*), Brought into contact with, connected with, possessing [समेत]. *Mahābodhisametā nāvā*, the ship which carried the great Bodhi tree (Mah. 120).

SAMHANANAM, Striking, destroying [संहनन].

SAMHARATI, To collect; to fold up [संह]. *Dhanaṃ s.*, to accumulate wealth (Ras. 73). *Nānāphalāni samharitvā*, having collected together various fruits (Dh. 108). Of rolling up a carpet to remove it (Dh. 324). Of rolling up a golden scroll (Alw. I. 78, see *Paṭṭo*). Of a monk collecting food on his begging rounds (Jāt. 66). P.f.p. *saṃhāriyo* (Dh. 193). Caus. *saṃharāpeti* (Dh. 324; Pāt. 105).

SAMHĀRO, A compilation, abridgment [सहार]. Ab. 116.

SAMHATI (*f.*), Assemblage, mass [संहति]. Ab. 630; Alw. I. 111; Att. 192.

SAMHATO (*p.p.*), Firm, well-knit, compact [संहत]. Att. 191.

SAMHITO, see *Sandahati*.

SAMĪ (*f.*), The tree Acacia Suma [शमी]. Ab. 566.

SĀMI (*indecl.*), Half; blamably [सामि]. Ab. 1200

SĀMĪ (*m.*), Lord, master, owner; husband [सामिन्]. Ab. 725. Fem. *sāminī*, wife (Mah. 24). *Sāmiḥagintī*, husband's sister, sister-in-law (Ab. 245). Voc. *sāmi*, husband! (Dh. 290; Ten J. 40). See *Kāraṇaṃ*.

SĀMĪCI (*f.*), Correctness, propriety, proper or respectful act or duty [a derivative of सम्यक्, Subh. identifies it, I think rightly, with सामीची "stuti vandana"]. *Sabbam cetiyavandanādisāmicikammaṃ niṭṭhapetvā*, having performed all right and proper duties, beginning with worship at sacred shrines (Pāt. xxix). Subh. quotes, *sāmicikammaṃ ti anucchavikakammaṃ*. *Therānaṃ pādadhora-nacivaradānabhedaṃ sabbam sāmicikammaṃ*, all proper duties (of laymen towards priests) such as washing their feet and giving them robes (Par. S. A.). *Tato paṭṭhāya tesam sāmicimattam pi na kariṃsu*, from that time forward they never showed them any sort of civility (Dh. 105). *Sāmicipaṭipanno*, living with propriety, in the discharge of proper duties (Alw. I. 78). *Āyaṃ sāmicī*, this is the proper course, this is the rule in the case (Pāt. 6, 10, 14, 17). Pāt. 75 says, *sāmicīti anudhammatā, lokuttaradhammaṃ anugatā ovādānusāsani sāmicidhammatā ti vuttam hoti*, "sāmicī means acting according to law; right and lawful proceedings are intended, that is, injunctions and commands in accordance with divine truth." The final vowel appears to be short, if so it is to avoid the concurrence of the three long vowels in three consecutive syllables.

SAMIDDHI (*f.*), Success, prosperity [समृद्धि]. Dh. 15; Ras. 16.

SAMIDDHO, see *Samijjhati*.

SAMIDHĀ (*f.*), Firewood [समिध]. Ab. 36.

SAMIJJHANAM, Success, accomplishment (from next). Dh. 135.

SAMIJJHATI, To succeed, prosper, take effect [समृद्ध]. Of business prospering (Sām. S.). Of a wish or prayer being fulfilled or realized (Ras. 24, 62; Dh. 134, 161). *Sace me idaṃ nāma samijjhati*, si telle et telle chose me réussit (Br. J

S. A.). Fut. *samijjhissati* (Dh. 134). P.p.p. *samiddho*, successful, prosperous.

SAMIKKHAM, Investigation [समीक्ष].

SĀMIKO, Lord, master; husband [स्वामिक]. Ab. 240, 1122. *Tūya tassa attano sīmaikabhāve akkhāte*, when her being his husband had been told by her (Dh. 156). *Dāyajjasmiko*, lord or owner of the heritage, heir (Alw. I. 14v). *Atthi nu kho etassa sāmiko*, I wonder does any one claim this property? (F. Jāt. 53). *Me ghare hessati sāmiko*, will be master in my house (Mah. 25) Das. 3.

SAMĪMSU, see *Sameti*.

SĀMINĪ (f.), see *Sāmi*.

SAMINĀJATI, To be moved, tremble, falter [समिद्ध]. Dh. 15, 273.

SAMĪPAGO (adj.), Approaching [समीपग]. Mah. 16, 155.

SAMĪPAKO, at the end of a compound = *samīpa* (Mah. 204).

SAMĪPATTHO (adj.), Standing near [समीपस्थ]. Mah. 246.

SĀMĪPIKO (adj.), Proximate (a grammatical term) [next + इव].

SAMĪPO (adj.), Near [समीप]. Ab. 705. Of time, proximate, recent (Sen. K. 428). Neut. *samīpaṃ*, proximity; used at the end of compounds in the loc. and acc., the latter where there is motion, the former where not. *Khattasamīpaṃ gantvā*, went up to the field, lit. went to the neighbourhood of the field (F. Jāt. 15; Dh. 266). *Jetavanasamīpe*, near or in the neighbourhood of J. (Ten J. 19).

SAMĪRAṆO, Air, wind; name of a plant [समीरण]. Ab. 37, 579; Alw. I. c.

SAMĪRATI, To be moved [समीर]. *Vātena* (Dh. 15).

SAMĪRO, Air, wind [समीर]. Ab. 38.

SĀMISO (adj.), Having food [स + आमिष]. *Sāmisohatthi*, hand soiled with food (Pāt. 23).

SAMITAM, see *Sameti*.

SAMITATTAM, State of being quelled or removed [शमित + त्व]. Dh. 47.

SAMITI (f.), Union; an assembly [समिति]. Ab. 414, 630, 1057; Dh. 56.

SAMITO = शमित, see *Sam nati*.

SAMMA, A term of familiar address, used by equals, or by a superior to an inferior, my good sir! friend! I think it must be सौम्य, it can hardly be a vocative from *samyāñc*. *Tvaṃ pana s. Jivaka kiṃ*

*tuphī*, and you, my excellent J., why are you silent? (Sām. S., king Ajatasattu speaking to a favourite). *Tvaṃ pi s. kacchapa*, and you, friend tortoise (F.-Jāt. 17; in the Jātaka it is the usual address of the animals to each other, e.g. see F. Jāt. 12, Ten. J. 14, 15). By a king to a fowler (Ten. J. 113). By a man to a rakkhasa (Ras. 21). By two brahmins to each other (Dh. 12). Dh. 88, 186; Das. 46. Pl. *sammā*. *Rakkhissēmi sammā*, I'll hold my tongue, my good friends! (Dh. 419, comp. 187).

SAMMĀ (f.), The pin of a yoke [शम्या]. Ab. 449. *Sammatūlo*, a kind of cymbal (Ab. 142).

SAMMĀ (indecl.), Fully, thoroughly, accurately, rightly, properly, well, really, truly [सम्यक्]. Ab. 127, 1154. *Rāgaṃ s. vinayatu*, let him wholly put away lust (Mah. 253). *S. dhammaṃ vipassato*, to one who clearly beholds the Truth (Dh. 67). *Ye-saṃ sambodhi-aṅgesu s. cittaṃ subhāvitaṃ*, whose mind is fully perfected or versed in the bojjhaṅgas (Dh. 16). *S. paṭijaggati*, to tend carefully (Dh. 85; Ras. 38). *S. santappayitvā*, having thoroughly satisfied him (Ras. 20). *Thita s. paṭipāṭiyā*, standing duly arranged in a row (Mah. lxxxvii). *Sammā vadamāno*, speaking rightly or truly (Alw. N. 34). *S.* before a vowel, to avoid hiatus, takes the form *sammā*, instead of *sammag* as one would expect, e.g. *sammā eva āsacchi vinuccati*, is wholly freed from human passion (Par. S.); *sammā eva rajanaṃ patigaṇhāti*, takes the dye perfectly (but *sammā 'va* in a recent text, Alw. I. 112); *sammā-dakkhāto*, well preached (Dh. 16); *sammādaññā*, perfect knowledge (Dh. 11, 18). *Sammā* is much used as the first part of a compound. *Sammā-ājīvo*, right living (B. Lot. 519). *Sammādaṣṣaṇaṃ*, right views (Dh. 137). *Sammādhāra* (f.), a heavy shower (Sām. S.). *Sammādiṭṭhi* (f.), right views, true doctrine, orthodoxy (Ab. 154; Dh. 56; B. Lot. 519). With affix -ka, *sammādiṭṭhiko* (adj.), orthodox, a true believer (Dh. 98, 137). *Sammākamanto*, right occupation (B. Lot. 519). *Sammāpaṭipanno* (adj.), living a proper life, well-conducted. *Sammappajāno*, see *Pajāno*. *Sammappaññā*, right knowledge, true wisdom (Gog. Ev. 47; Dh. 35). *Sammāsamāddhi* (m.), right abstraction of the mind (B. Lot. 519; Dh. 285). *Sammāsamābodhi* (f.), perfect knowledge of the Truth, supreme Buddhahip (Ten J. 48). *Sammāsamābuddho*, one who is truly and perfectly



enlightened, who has true and perfect knowledge of the Truth, a supreme Buddha (Alw. I. 92; Ab. 3; Ras. 25; Dh. 34, 70; Kh. 2). *Kassapasammā-sambuddho*, the supreme B. Kassapa (Alw. cxxiv). Of Gautama Buddha (Alw. I. v). *Sammāsāṅkappo*, right thought or wish (Dh. 3; B. Lot. 519; there are three, *nekkhammasāṅkappo*, *avyāpādas*, *avihiṃsā*). *Sammāvācā* (f.), right speech (B. Lot. 519). *Sammāvataṇi*, right religious practice or ceremony. *Sammāvādyamo*, right exertion (B. Lot. 519).

**SAMMADDATI**, To trample [समृद्ध]. Pāt. xxviii (*tiṇāni*).

**SAMMADETI** (caus.), To intoxicate, exhilarate [समृद्ध].

**SAMMADO**, Exhilaration [समृद्ध]. Ab. 87. *Bhatta-sammado*, the drowsiness caused by a heavy meal (Dh. 401).

**SAMMAGGATO** (adj.), Walking rightly, living a blameless life [सम्यक् + गत].

**SAMMAJJANAM**, Sweeping [सम्मार्जन]. Pāt. 1; Dh. 154; Att. 198.

**SAMMAJJANĪ**, and **SAMMUÑJANĪ** (f.), A broom [सम्मार्जनी]. Ab. 223; Pāt. 1. *Dve tayo sammuñjanippahāre datvā*, giving two or three strokes of the broom (Dh. 372).

**SAMMAJJATI**, To sweep [सम्मार्जति]. Dh. 106, 198, 372, 402. P.f.p. *sammajjitabbo* (Pāt. xx). P.p.p. *sammajjīho* (Jāt. 10).

**SAMMĀNAM**, and **SAMMĀNANAM**, Honour, veneration [सम्मान, and सम्मानन]. Mah. 53, 240, 241; Dh. 135; Att. 196.

**SAMMANNATI**, To agree to, decide, resolve; to sanction, approve, select [सम्मन्यति]. *So mahāthero . . kūtum saddhammsaṅgītiṃ . . bhikkhū pañcasate yeva mahākkhīṇāsava vare sammanni*, this great therā authorized or chose (the corresponding word in Br. J. S. A. is *uccini*) five hundred eminent Arhat priests to hold a rehearsal of the Law (Mah. 11). *Ānandathero pi sammanni kūtum saṅgītiṃ*, the therā Ānanda also decided or chose to join in the rehearsal (Ditto). *Tato therō vinayaṃ puoṇanattikāya attanā ca attānaṃ sammanni Upālīthero pi viṣṣajjanattikāya sammanni*, then the Elder undertook (lit. himself chose or authorized himself) to put the questions on Discipline, while Upālī Therā undertook to make the answers (Br. J. S. A.). *Pācīnake ca caturo*

*caturo Pāṭheyyake pi ca sammanni*, he selected four Pācīnaka and four Pāṭheyyaka priests (Mah. 18). *Sammannitvā deti*, decides upon giving it, lit. after resolution gives it (Pāt. 87). *Saṅgho . . bhikkhū salūkaṅṭhāpakaṃ sammannitvā*, the chapter having elected a priest to act as ticket-distributor (Pāt. 62). For two other instances of this word see the extract under art. *Kammavācā*. I find in a comment *sammannāti sammataṃ akāsi*. One would expect *sammannāti*, as the simple verb takes the form *maññati*, but analogous irregularities are not wanting, e.g. compare the double forms *paññatti* and *paṇṇatti*, *paññāsa* and *paṇṇāsa*, *aññā* and *āpā*; compare also *pannarasa* and *paṇṇuvisati* with *pañcadasa* and *pañcaviṣati*. P.p.p. *sammato*, approved, assented to, authorized, chosen; allowed; esteemed, honoured, considered, regarded. *Sammataṇi saṅghena imāni pañca bhikkhusatāni . . dhammaṃ ca vinayaṃ ca saṅgāyitum*, is the assembly in favour of these 500 monks rehearsing the dhamma and vinaya? lit. are these 500 monks approved of by the assembly to rehearse (See *Kammavācā*). *Kuṭimbī sammato*, a landholder of high character (Mah. 142). *Dutiyasammato asso*, the second best horse, lit. esteemed second (Mah. 134, opposed to *maṅgalavāhī*, the state charger). *Alattha aṭṭh' amacce 'va mahante yodhasammate*, gained over eight great nobles, warriors of reputation (Mah. 205, comp. lxxxvi). *Sādhusammato* means, not "esteemed by good men" (Alw. I. x), but "considered good, excellent, estimable." A comment says, *ayaṃ sādhu sappuriso ti evaṃ sammato*. *Seṭṭhasammato*, considered the best, the most esteemed (Ten J. 109). *Thapāpesi sammatenā amaccena*, caused to be laid by a minister specially selected for that purpose (Mah. 173). *Sāsānikasammataṃ raṭṭhaṃ*, a country reputed dangerous (Pāt. 107). *Saṅghena sammato*, authorized by the clergy, having received permission from the clergy (Pāt. 87, comp. 13, 93). *Lokasammataṃ*, universally esteemed, held by the world in the highest repute (Jāt. 49). *Amhe uttamārājakulasammataṃ*, we are looked upon as belonging to one of the best princely families. *Ratanaṃ vā ratanasammataṃ vā*, jewels or valuables (Pāt. 18, lit. what may be looked upon as a jewel). *Maṅgalasammato*, or *abhimāṅgalasammato*, festive, festively arrayed (Mah. 173; Dh. 246; Jāt. 53). Comp. *Sammuti*. Caus. *sammāneti*, to honour

lth, to present with. With instr. *Upađha-  
rajjena sammānesi*, presented him with the half of  
his kingdom (Dh. 341, 324). There appears to be  
also another form of the caus. *sammanneti*, for in  
Sām. S. A. I find *amaccā bhikkhū hantabbā ti  
sammannayitvā*, the ministers having resolved  
that the priests should be put to death. *Samma-  
nnito* is perhaps a p.p.p. form from this caus.  
*Yā sā saṅghena sīmā sammannitā*, the boundary  
determined by the chapter (Ras. 69).

**SAMMANTETI**, To consult together [सम्मन्त].  
Dh. 333.

**SAMMĀPĀSO**, see *Yāgo*.

**SAMMAPPADHĀNĀM**, Right exertion [सम्यक् +  
प्रधान]. There are four, exertion to prevent sin-  
ful conditions arising, exertion to put away sinful  
states already existing, exertion to produce meri-  
torious states not yet in existence, exertion to re-  
tain meritorious conditions already existing (Att.  
57; Man. B. 499; Dh. 382; Kh. 27). The text  
is, *idh' dvuso bhikkhu anuppanndānāṃ pāpakānāṃ  
akusalānāṃ dhammānāṃ anuppāddāya chandaṃ ja-  
neti vāyamati viriyāṃ ārabhati cittaṃ paggaṇhāti  
padahati, uppannānāṃ pāpakānāṃ ak. dhammā-  
nāṃ pahānāya chandaṃ janeti*, etc. (Saṅg. S.).

**SAMMASATI**, To seize, grasp [समृज्]. I have  
only met with this word in the metaphorical sense  
of seizing or grasping with the mind, gaining a  
thorough knowledge of, mastering; it is one of  
the terms of the ecstatic meditation. *Yato yato  
sammāsati khandhānāṃ udayavyayaṃ*, as soon as  
he masters the idea of the arising and vanishing  
of the skandhas (Dh. 67). *Kammaṭṭhānāṃ s.*, to  
grasp with the mind and dwell upon one of the  
forty karmasthānas or subjects for ecstatic con-  
templation (Dh. 184, 228, 286, see *Kammaṭṭhā-  
nāṃ*). *Tilakkhaṇāṃ s.*, to realize or imbue one-  
self with the idea of the transitoriness, the evil  
and the unreality of existence (Ten J. 119, see  
*Lakkhaṇāṃ*). *Paccayākkāraṇāṃ anulomapaṭi-  
lomavasena s.*, to cause the mind to dwell suc-  
cessively on the twelve Nidānas in direct order and  
in reverse order (lit. forwards and backwards,  
Dh. 320; at Jāt. 25 the ten Pāramitās are simi-  
larly meditated upon). Dh. 132, 134; Jāt. 74.

**SAMMĀSATI** (f.), see *Sati* (1).

**SAMMATI**, To be appeased or calmed; to cease  
[शम]. *Verāni sammanti*, hatred is appeased  
(Dh. 2, comp. 70). P.pr. *sammamāno* (Pāt. 63).

P.p.p. *santo* (Ab. 749, 841). *Santaṃ tassa manāṃ  
hoti santā vācā*, tranquil is his mind, tranquil his  
speech (Dh. 18, comp. 26, 67; B. Lot. 376).  
*Padam santaṃ*, the quiet place or lot, Nirvāna  
(Dh. 66; Kh. 15). *Santindriyo* (adj.), whose  
senses are stilled or calmed (Alw. I. 93). *Santa-  
vutti*, living a tranquil life (Alw. I. x). Also  
p.p.p. *samito* (Ab. 749, 841). *Samitagamanam*,  
a staid or sober gait (Dh. 234). Caus. *saleti*, to  
appease, to extinguish, suppress, put a stop to.  
*Tam sametuṃ*, to suppress this heresy (Mah. 15,  
18; comp. Pāt. 62). *Lokaṃ sametuṃ*, to give  
peace to the world (B. Lot. 376). *Pāpāni s.*, to  
extinguish sin (Dh. 47).

**SAMMATO**, see *Sammannati*.

**SAMMATTAM**, Correctness, truth [सम्यक्]. See  
*Rāsi*.

**SAMMATTHO**, see *Sammajjati*.

**SAMMATTO** (p.p.p.), Delighting in, intoxicated  
with [सम्मत्त]. Dh. 51.

**SAMMIṆJETI**, To bend back or together, double  
up. *Sammiṇṇitaṃ vā bāhaṃ pasāreyya pasāritaṃ  
vā bāhaṃ sammiṇṇeyya*, should outstretch his bent  
arm, or draw back his outstretched arm (B. Lot.  
306; Gog. Ev. 8). Burnouf refers this word to  
इङ्, wrongly I think, as it does not account for  
the double m: moreover we have already *samiṇṇjati*  
= समिङ् with a different, nay opposite, meaning.  
I diffidently suggest समृज्.

**SAMMISSO** (adj.), Mixed [समिश्र]. Dh. 191.

**SAMMODATI**, To agree with, be in harmony with,  
be friendly with [सम् + मुद्]. *Saddhiṃ s.*, to  
make friends with, to exchange friendly greeting.  
*Sammoditvā tāya saddhiṃ* (Mah. 121, comp. Par.  
S. 1, *Bhagavatā saddhiṃ sammodi*). P.pr. *Sa-  
maggo hi saṅgho sammodamāno avivādamāno  
ekuddeso phāsu viharati* (Pāt. 5; Ras. 36; F.  
Jāt. 58; B. Lot. 316). *Sammodamāno therena*,  
making friends with the elder (Mah. 78, Turnour  
says "conversing graciously"). P.f.p. *sammoda-  
nīyo*. *Sammodanīyā kathā*, friendly talk, pleasant  
converse (Par. S. 1).

**SAMMOHO**, Bewilderment, infatuation, error [स-  
मोह].

**SAMMOSO**, Confusion (from सम् + मुष्).

**SAMMUKHATĀ** (f.), Presence, confrontation [स-  
मुष् + ता]. Pāt. 62.

**SAMMUKHO** (adj.), Face to face with, in the

presence of [सम्मुख]. *Sammukhacippaṇṇa*, a deed done in a person's presence (F. Jāt. 13, a personal kindness). *Buddhānaṃ sammukhaṭṭhāne ṭhitā*, standing in a spot in the presence of Buddhas, i.e. standing before Buddhas (Dh. 266). Loc. *sammukhe*. *Dvinnāṇaṃ tiṇṇaṃ sammukhe*, in the presence of two or three (F. Jāt. 9). *S. ṭhatvā*, standing before him (Dh. 134). *Sammukhekato*, done in the presence of some one (F. Jāt. 14). Abl. *sammukhā* (Ab. 1157; Dh. 272). With acc. *Hessāma s. imam*, we shall stand (lit. be) before him (Jāt. 17). With gen. *Kasma me s. hasati*, why does he laugh in my presence? (Mah. 219). *Buddhānaṃ sammukhādassanaṃ*, beholding the Buddhas face to face (Ras. 62). *Sammukhādittbo*, seen face to face (Alw. I. 92). *Cirassutā no Ānanda Bhagavato sammukhā dhammikathā*, it is a long while, Ānanda, since we heard a religious discourse from the mouth of the Blessed One (Dh. 107; Pāt. xxii). *Pakkāmi hatthisammukhā*, went away from the other elephants (Att. 135). *Sammukhūvinayo* is one of the Adhikaraṇasamathas (Pāt. 62). Vij. explains it thus, "The principle requiring the presence of the party accused (*puggalasammukhotā*), and the presence of a chapter of priests adjudicating the case (*saṅghasammukhatā*). With final *ā* changed to *i*, *sammukhībhūto*, confronted; *sammukhībhāvo*, presence (Dh. 314). Pāt. 62.

SAMMŪLHO, see *Sammuyhati*.

SAMMUÑJANĪ, see *Sammajjanī*.

SAMMUTI (f.), Consent, authorization, permission; choice, selection; general consent or use [सम्मति, for the u comp. *muti*, *muto*]. Ab. 1133. *Aññatra saṅghasammutiya*, without, or except by, the permission of the fraternity (Sen. K. 329; Pāt. 7). *Sādhvasammuti me tassa Bhagavato dussanāya*, let kind permission be (granted) to me for seeing the Blessed One (Ditto). *Sināsammuti*, choice or determination of a boundary (Pāt. 61). *Yass' āyasmato khamati imesaṃ pañcannaṃ bhikkhusatānaṃ sammuti*, every priest who approves the selection of these 500 priests (see *Kammaṇḍā*). *Sammutisaccam*, *paramatthasaccam*, "that which is generally received as truth by the general consent of mankind, and truth which is an axiom .. independently of its being supported by the authority of mankind" (D'Alwis), I suppose we might render them subjective and objective truth (Att. 67). *Dakkhiṇeyyasāṅgho*,

*sammutisāṅgho*, the clergy worthy of offerings (i.e. who are converted men) and the clergy generally (Pāt. xi). *Sammutideva*, devas by consent or choice of mankind (*Mahāsammatakalato paṭṭhāya lokena devatī sammatā*, i.e. kings and princes addressed as *deva*). *Sammutiya* (loc.) *ñāṇaṃ*, general knowledge (see *Ñāṇaṃ*). Comp. *Sammonnati*.

SAMMUYHATI, To be stupefied, bewildered, paralyzed [सम्मुह]. Mah. 126; Dh. 173. P.p.p. *sammūḷho*, bewildered, infatuated (Das. 6. 35).

SAMO, Tranquillity [शम]. Ab. 757, 922. *Samam carati*, to lead a life of spiritual calm (Dh. 26).

SAMO, Toil, fatigue [श्रम]. Ab. 529, 922.

SAMO (adj.), Even, level; like, similar, same, equal; upright, just, impartial; full, complete, entire [सम]. Ab. 922. *Bālasuriyasamappabho*, glittering like the morning sun (Mah. 112). *Samo bhāgo*, equal portion (Ab. 54). *Sesa pasusamā*, the rest are on a level with the brutes. *Samam suphaṣṣitaṃ*, smooth and soft (Dh. 232). *Samasāsaṇi samapantāni akkharāni*, letters (of an inscription) regular (lit. having equal tops) and arranged in regular lines (Alw. I. 80). *Uḥho samā bhavanti*, both are alike (Dh. 54). With instr. *Rāgena samo aggi nāma n'atthi*, there is no fire like lust (Dh. 354, comp. 36, Kh. 7). *Attanā samasamaṭṭhānena anuggahito*, favoured with a position exactly similar to his own (Br. J. S. A.). *Paṭha-rtsamo*, like the earth (Dh. 18). *Tassābhisekasa-makālaṃ*, at the identical time of his inauguration (Mah. 22). *Paṃsum samam karonto*, smoothing down the earth (Dh. 154). *Bhūmiṃ samam karonto*, clearing the ground (Mah. 140, so *maggam* Jāt. 52). *Unnatam samam hoti*, the valleys are filled up (B. Lot. 576). *Samakarapaṇaṃ*, levelling (Ab. 796). *Samatalo* (adj.), level (Dh. 135). *Sāsapena saddhiṃ sinerum samam kātum*, to bring down Mount Meru to the level of a mustard seed (Dh. 132). *Samam paṭhaviya katvā*, levelling it with the ground (Dh. 178). *Sukkhakaddamakaṇḍehi cināpetvāna taṃ samam*, raising (a bit of ground) by piling it with lumps of dried mud, to a level (with the elephant's back, Mah. 107). *Samatimsapāramiyo*, all the thirty Pāramitās (Dh. 117; Ras. 25; Subh. says "exactly 30, not 29, or 31"). *Katvāna viriyam samam*, making an adequate exertion, exerting his full strength (Mah. 13). Adv. *samam*, with (Ab. 1136). With instr.

*Tassābhisekkena samānā*, at his inauguration (Mah. 68). Instr. *saṃena*, impartially. *Samāna nayati* pare, judges others with equity (Dh. 46). *Samāna dhammena*, justly and righteously (Ten J. 1; Mah. 53, 208 *dhammena ca samāna ca*; Dh. 373). **SĀMO** (*adj.*), Black, dark [साम] Ab. 839. Fem. *sāmā*, the Priyaṅgu plant (Ab. 571). Masc. *sāmo*, the colour black (Ab. 96).

**SAMODHĀNĀM**, Combination [समवधान]. Ab. 1170. *Dasanakkhasamodhānaṃ*, bringing the ten finger-nails together (in clasping the hands).

**SAMODHĀNETI**, To join, connect (denominative from last). *Saṅgītaṃ ca asaṅgītaṃ ca sobbaṃ samodhānetvā*, combining all both that was rehearsed and was not rehearsed (Br. J. S. A.). *Dabbha-sambhāre s.*, to bring together building materials (Jāt. 9). *Pañca dukkhāni samodhānetvā*, summing up the five evils (Dh. 392). *Jātakam samodhānetvā*, connecting the Jātaka, i.e. connecting the incident in hand with the tale related in illustration of it (F. Jāt. 8, 30; Dh. 115).

**SAMOKIRATI**, To sprinkle all over [समवकु]. *Samokiranti pupphehi*, they sprinkle him with flowers (Jāt. 27).

**SAMORUYHA** (*ger.*), Having descended [ger. समव + रुह]. Mah. 61.

**SAMOSARANĀM**, Union, junction (fr. next).

**SAMOSARATI**, To come together [समव + सृ]. P.p.p. *samosaṭo* (Att. 190).

**SAMOTARATI**, To descend, disembark [समवतृ]. Mah. 63.

**SAMPADĀ** (*f.*), Success, happiness, blessing; successful attainment, success in obtaining; attainment, possession (comp. *sampanna*) [सम्पद्]. Ab. 385, 993. The five sampadās or blessings are *ñāṭisampadā*, *bhogasampadā*, *ārogyasampadā*, *śīlasampadā*, *diṭṭhisampadā*, friends, wealth, health, virtue and truth. *Bhogasampadam labhati*, obtains the blessing of wealth (Dh. 112). *Puññasampadā*, possession of merit (Kh. 14). *Śīlasampadā*, successful practice of a moral life (see *Ānisaṃso*). *Appamādena sampādetha*, with diligence work out your salvation, i.e. attain the four Pathis (B. Lot. 305; Burnouf has oddly confounded it with *upā-sampādeti*).

**SAMPADĀLETI** (*caus.*), To cleave, rend [caus. दृक् with सम्प्र]. Mah. 137.

**SAMPADĀNĀM**, Giving [सम्प्रदान]. In gram. a name of the dative relation (Sen. K. 330).

**SAMPĀDANĀM**, Effecting, accomplishment; preparing, obtaining [सम्प्रदान]. Jāt. 80; Att. 202. **SAMPĀDANĪYO** (*p.f.p.*), To be prepared or effected [सम्प्रदानीय]. Mah. lxxxvi.

**SAMPĀDETI**, see *Sampajjati*.

**SAMPADHUPĀYATI**, To send forth clouds of smoke [सम्प्र + धूप].

**SAMPADUTTHO** (*p.p.p.*), Impure, wicked [सम्प्र-दुष्ट].

**SAMPAGGAHO**, Favour, patronage [सम्प्रग्रह + ह]. Mah. 18.

**SAMPAHĀMSĀ** (*f.*), and **SAMPAHĀMSANĀM**, Satisfaction, pleasure, approval [from सम्प्रहृष]. Ab. 790, 1186.

**SAMPAHĀMSETI** (*caus.*), To gladden, delight; to express approbation of a person, to praise [सम्प्र-हृषयति]. B. Lot. 431; Dh. 349.

**SAMPAHĀRO**, Wounding; strife, battle [सम्प्रहार]. Ab. 309; Pāt. 90.

**SAMPAJAÑÑĀM**, Consciousness, intelligence (abstract noun from next). Ab. 154; Dh. 389; Alw. I. 78.

**SAMPAJĀNO** (*p.pres.* from सम्प्रज्ञा), Knowing, understanding, conscious. *Sampajānamusāvādo*, a knowing or intentional falsehood (Pāt. 12; Jāt. 23; B. Lot. 342). *Sampajānakārī*, acting consciously, with full knowledge of what one is doing. See *Sato*.

**SAMPAJJALITO** (*p.p.p.*), Kindled, burning [सम्प्र-ज्वलित]. *Kodhena s.*, burning with anger (Dh. 172).

**SAMPAJJATI**, To turn out, happen; to succeed, prosper; to be obtained, fall into any one's possession [सम्पद्]. With dat. *Santike upagacchantānaṃ agayhūpagā sampajjati*, to those who come up close to it, it turns out to be intangible (Dh. 210, of a mirage). *Sampajjamāno dumo*, a flourishing tree (Ten J. 119). *Kammaṭṭhānaṃ sampajjati*, his k. succeeds (Jāt. 7). *Mahanto puññakkhandho sampajjissati*, a great accumulation of merit will be obtained or realized (Att. 195). *Tesaṃ ambaṃ khādītva aññhi ropitaṃ na sampajjati*, when after eating the mango they planted its stone it would not grow, lit. "having eaten the mango the stone planted does not succeed, or thrive, to them" (F. Jāt. 6). *Tesaṃ petānaṃ dibbanayānaṃ sampajjutu*, may celestial food and drink be the portion of these Pretas (Dh. 130). *Dassāmi sampajjissati nu kho mano*, if I shall give alms I wonder

whether my good intention will be rewarded (Dh. 292). P.p.p. *sampanno*, successful; complete, abounding, perfect; having obtained, possessed of; well-flavoured, sweet (Ab. 845). *Sampanna-ryūcarāṇo*, endowed with *riyū* and *carāṇa*, lit. by whom v. and c. have been obtained (Dh. 26; Alw. I. xxxiv). *Sampannusākhā vanaspati*, a well-branched forest tree (Dh. 77). *Sampannasilo* (adj.), virtuous (Dh. 11). *Sampannakhīratamā*, most rich in milk (of a cow). *Añño tuyā sampannavagataro n'atthi*, there is no one possessed of greater fleetness than yourself (Dh. 161). *Sampannodako padeso*, a district abounding in water, well-watered (Das. 3, comp. Mah. 12). *Sampannavyūtharāṇaṃ*, a full or complete explanation. *Sabblākaṇṇasampanno māṇi*, a gem of the first water, lit. perfect in all its facets? (Sām. S.). Caus. *sampādeti*, to succeed in obtaining, procure, obtain, effect, work out, accomplish. *Ekavacanam pi sampādetvā kathetum na sakhoti*, could not succeed in getting out a single word, could not successfully or effectually speak a single word (F. Jāt. 8, and see p. 9, *katham s.*, to succeed in speaking). *Muhutten'eva yāgukhajjakaṃ sampādesi atha bhuttam sampādessāmīti*, succeeded at once in obtaining broth, but saying "I must manage to get some rice." (Dh. 403). *Attham eva sampādeti na pālīni*, gets the sense correctly, but not the text or exact words (Dh. 419). *Abhiññā s.*, to attain the supernatural faculties (Dh. 182, comp. Att. 212). *Kaviraṇijjādi ke kamante sampādentī*, successfully carry on the occupations of farming, commerce, etc. (Par. S. A.). *Dokaḥ tassā sampādetum*, to satisfy her longings, give effect to her wishes (Mah. 134). P.p.p. *sampāddito*, obtained, prepared (Jāt. 64; Alw. I. xlii).

**SAMPAKAMPATI**, To tremble, be shaken violently [सम्पक्कम्प]. Jāt. 25. P.f.p. *sampakampiyo*. *Asampakampiyo*, that cannot be shaken, immovable (Kh. 8).

**SAMPAKĀSITO** (p.p.p.), Displayed [सम्पकाशित]. Ab. 441.

**SAMPAKINNO** (p.p.p.), Strewn, crowded [सम्पकीर्ण].

**SAMPAKKHANDANAM**, Leaping forward, aspiration [सम्प + खण्ड + अन्]. Man. B. 411.

**SAMPĀLETI** (caus.), To protect, keep [सम् + पालयति]. Das. 7.

**SAMPĀPAKO** (adj.), Causing to obtain, bringing,

procuring (from next). Att. cxxx; Dh. 421; B. Int. 590.

**SAMPĀPUṆĀTI**, To attain; to come to, find, meet with [सम्प्राप]. *Boṭhisattāṃ sampāpuṇṇuṃsu*, met the B. (Jāt. 67). *Gāmaṃ sampāpuṇi*, reached the village (Dh. 85). *Deḍaṃ na sampāpuṇi*, could not find, lit. reach, the door (Dh. 279). Dh. 176. P.p.p. *sampatto*. *Pasūtikāle sampatte*, when the time of her delivery had come (Mah. 58, comp. Dh. 299). *Mahāvihāraṃ sampatto*, having reached the M. (Mah. 252). *Sampattayūcakkānaṃ jīvitāṃ paricajjivā*, sacrificing their lives for the beggars they met with. or that presented themselves (F. Jāt. 52). *Sampattaparisa*, the crowd that had come up, or that was present (Dh. 91). *Vanaṃ sampattakāle*, when he reached the forest (Dh. 194, comp. F. Jāt. 17). Caus. *sampāpeti*, to bring. *Imaṃ sīghaṃ ayyassa sampāpeti*, take this quickly to my lord (Dh. 161).

**SAMPARĀYIKO** (adj.), Relating to the future state [सम्परायिक]. Ab. 86. *Samparāyiko attho*, matters relating to the future state (Dh. 387).

**SAMPARĀYO**, Futurity, the future state, future life, the next world [सम्पराय]. B. Lot. 370. *Diṭṭhadhamme vā samparāye vā vipākaṃ na deti*, brings a reward neither in the present world nor in the world to come (Dh. 293).

**SAMPARIVĀRETI** (caus.), To surround [सम्परिवारयति]. Jāt. 61.

**SAMPARIVATTATI**, To roll oneself, grovel; to turn, revolve [सम्परिवृत्त]. Dh. 401. *Dabbi samparivattamānā*, a spoon rolling or stirring itself in broth (Dh. 259). P.p.p. *samparivatto*. *Samparivattasāyī*, rolling himself on the floor (Dh. 58). *Samparivattako* (Brahmayu S.). Caus. *samparivatteti*, to turn over.

**SAMPASĀDANAM**, Making serene, tranquillization [fr. caus. सम्पसद]. Man. B. 411.

**SAMPASĪDATI**, To be tranquillized, re-assured [सम्पसद].

**SAMPASSATI**, To behold, discern, see clearly [सम्पश्यति]. Das. 7, 85; Dh. 51. *Sampassatāṃ brāhmaṇa n'esa dhammo*, brahmin, this is not the duty of the wise (discerning). Comp. *Sandiṭṭho*, *Sandasseti*.

**SAMPATI** (adv.), Now [सम्पति]. Ab. 1140.

**SAMPATICHCHANAM**, Assent (from next). Ab. 790.

**SAMPATICHCHATI**, To assent, agree; to accept, receive, take [सम्पतीच्]. *Sādhātī sampatichchivā*,

agreed, saying very well (Dh. 79, 97, 160, 232; Jāt. 52). *Rajjaṃ sampatiṇṇitvā*, having accepted the sovereignty (Mah. 46). Of taking a bribe (Dh. 298). *Ovādaṃ s.*, to receive admonition, to take it in good part (F. Jāt. 52). *Tossa vacanaṃ sampatiṇṇitvā*, listening to what he said, agreeing to it (Jāt. 7).

SAMPATIGGAHO, Favourable reception, welcome [सम्प्रतिग्रह].

SAMPĀTO, Fall, descent [सम्पत]. *Dhārāsampāto*, a heavy shower (Ab. 50). *Jalasampāto*, accumulation or mass of water.

SAMPATTI (f.), Success, prosperity, glory, magnificence, beauty; successful attainment, attainment [सम्पत्ति]. Ab. 385, 993. Pl. *sampattiyo*, worldly prosperity (Mah. 260). *Sampattiṃ patthayamānā*, those who wish to get on (Dh. 157). At Dh. 341 are mentioned three sampattis or successful attainments, *manussasampatti*, *devalokas*, *nibbānas*, attainment of the human state, the angelic state, and Nirvāṇa or annihilation (comp. E. Mon. 292; Man. B. 494; Kh. 14). *Mahāsampattiyaḍ parihariyamāno*, nurtured with great magnificence (Dh. 117, comp. Mah. 132). *Rūpasampatti*, success of form, personal beauty, glory (Ten J. 51, 112). *Dantasampatti*, beauty of teeth, teeth of brilliant whiteness (Dh. 234). *Edisaṃ sampattiṃ deti*, will bestow upon him such and such honours (Mah. 133). *Khaṇusampatti*, attaining the right moment (B. Lot. 305). At Dh. 94 I think *sirisampatti* means "glory and prosperity." Dh. 93, 99, 119; Ras. 28. In the sense of "attainment" it is not necessary to identify it with *samprāpti*, as will be seen from the use of *sampaddā*, which is an exact synonym of *sampatti*. *Sampattikaramegho*, at Man. B. 28, 63, seems to mean "renovating rain," rain that brings prosperity or growth.

SAMPATTO, see *Sampāpunnāti*.

SAMPAVAṆKO, A friend, companion. In the compounds *pāpasampavaṇko* and *kalyāṇasampavaṇko*. Apparently सम्प्र + वक्त्र, but how it comes to have this meaning I cannot tell. *Kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṇko* (Saṅg. S.).

SAMPAVĀRETI (caus.), To cause to refuse [caus सम्प्र + वृ]. In the phrase *sahatthā santappesi sampavāresi*, (waiting on him) with his own hands caused him to take his fill, caused him to refuse (this is Subhūti's explanation, he says it means that the host handed dishes until the guest said,

"I have had enough," and refused further food). The idea intended to be conveyed is one of liberal hospitality.

SAMPAVATTANĀM, Causing to proceed [सम्प्रवर्तन]. *Kattābbaṃ khetṭinam s.*, fields must be cultivated, lit. set going.

SAMPAVATTETI (caus.), To set going [सम्प्रवर्तयति]. *Ukkutṭhūṃ sampavattayi*, set up a shout (Mah. 142). Comp. *Pavatteti*.

SAMPAVEDHATI, To be shaken violently [सम्प्रव्यथ]. Jāt. 25, 51.

SAMPAVEDHĪ (adj.), Shaky, loose [from last with term. इन्]. *Khīlā nikkhātā asampavedhī*, the stakes are driven in and cannot be shaken (Dhaniya S.).

SAMPAYĀTO (p.p.p.), Gone away [सम्प्रयात]. Dh. 43.

SAMPAYOGO, Union [सम्प्रयोग]. Alw. I. xxxiv.

SAMPAYUTTO (p.p.p.), Connected with, dependent on, resulting from [सम्प्रयुक्त]. Dh. 89, 99, 424; Pāt. 65; Ras. 86.

SAMPHAPPALĀPO, Frivolous talk. The etymology I have failed to discover, the latter part of the compound is probably लाप and not प्रलाप. Can *samphappa* be a gerund? With affix इन्, *samphappalāpī*, talking foolishly. Br. J. S. A. says, *anattavāṇīpikā kāyavacīpayogasamuṭṭhāpikā akusalacetanā samphappalāpo*.

SAMPHASSO, Contact [संस्पर्श]. Jāt. 60; Ten J. 119. *Samphassa* in the Buddhist philosophy is a synonym of *Phassa*. *Samphassajo*, sprung from Contact.

SAMPHULLITO (adj.), In full blossom [comp. सम्पुल्ल]. Ab. 542.

SAMPHUSATI, To come in contact with, touch [संस्पर्श]. B. Lot. 576. Inf. *samphusitum* (Dh. 164). P.p.p. *samphuṭṭho*. *Asamphuṭṭhalakkhaṇam*, quality of intangibility.

SAMPINḌATI, To be added together [सम्पिण्ड]. *Sampiṇḍamāno* (Alw. I. 104). P.p.p. *sampiṇḍito*, added together, combined (Mah. 144).

SAMPIYO (adj.), Friendly [सम्प्रिय]. *Sampiyena*, by mutual consent (Alw. N. 120).

SAMPUJETI, To venerate [सम्पूज]. Mah. 183.

SAMPUNṆO, and SAMPCRITO (p.p.p.), Filled, full [सम्पूर्ण, सम्पूरित]. Mah. 134, 255; Jāt. 20.

SAMPUTO, A box, casket [सम्पुट]. Ab. 317. *Pāṇisamputo*, the hollow formed by joining the hands (Mah. 248).

**SAMRAHITO** (*p.p.*), Deprived or devoid of [सम् + रहित]. Dh. 111.

**SAMRAKKHANAM**, Preservation [संरक्षण]. Sen. K. 463.

**SAMRAMBHO**, see *Sárambho*.

**SAMRĀVO**, Uproar [संराव]. Ab. 128.

**SAMŚADO**, Session, assembly [संसद् + अ]. Ab. 414. One would expect *saṃśadō* (f.), or is it *saṃśado* with vowel shortened metri causa?

**SAMŚAGGO**, Connexion, conjunction, association [संसर्ग]. *Tesaṃ saṃsaggena*, through companionship with them (Ten J. 117). *Asādhū*., intercourse with the wicked (Mah. 238; comp. Ras. 33). *Kāyas.*, personal contact (Pāt. 4). *Sam-agga* is much used of living in the world as opposed to the retirement of the ascetic life (see *Samśattho*). *Samśaggajāto*, (adj.), living with laymen (Khaggavisāṇa S.).

**SAMSAHO** (*adj.*), Able [सम् + सह]. Alw. I. c.

**SAMSANDATI**, To run together, unite, associate [सम् + सन्द]. Ten J. 45. Aor. *saṃsandi* (Ten J. 42). Caus. *saṃsandetī*, to put together, unite.

**SAMSANNO** (*p.p.*), Distressed, weak [p.p. संसद्]. Dh. 49.

**SAMSAPPATI**, To creep along [संसृप]. Dh. 410.

**SAMŚARANAM**, Transmigrating [संसरण].

**SAMŚARATI**, To go through continually, to transmigrate [संसृ]. *Devalokā devalokaṃ saṃsarantā*, passing from one deva world to another (Dh. 129) *Kappasatasahassam devamanussesu saṃsaritvā*, having for a hundred thousand kalpas transmigrated in the deva worlds and the world of men (Dh. 267, comp. 252). P.pr. gen. pl. *saṃsarataṃ* (Alw. N. 21). P.p.p. *saṃsīto*. *Samśitaṃ dighaṃ addhānaṃ*, a long road has been traversed (Par S. 17, of transmigration). Also *saṃsarito* (Ditto).

**SAMŚĀRO**, Passing through a succession of births, continued existence, transmigration [संसार]. Dh. 73. *Anekajātisaṃsāraṃ sandhāvissaṃ*, I have traversed a succession of many births, or I have passed through a transmigration of many existences (Dh. 28). *Samśārā na bhavanti tūḍino*, for him there are no revolutions of being in store (Dh. 18). *Digho saṃsāro*, a long period of renewed existence (Dh. 11). *Gambhīre saṃsārasāgare*, in the deep ocean of continued existence (Dh. 182). *Samśāraṃ atikkamati*, to pass beyond existence, attain Nirvāṇa (Ten J. 48).

**SAMŚATI**, To proclaim [शंस].

**SAMŚATTHO** (*p.p.*), Joined, associated; living in society [संसृष्ट]. Dh. 51. *Rājurājamahāmattehi asaṃsaṭṭhabhāvo*, state of not being brought into contact with kings and ministers of state (Jāt. 7). *Paṃtasamśaṭṭhāni bhojanāni*, food mixed with sweet things (Pāt. 89). Of branches entwined (F. Vāt. 6) *Yā pana bhikkhuni saṃsaṭṭhā vihareyya gaḥapatinā*, any nun who shall form a connexion with a householder (Pāt. 107, comp. Mah. 227). The Buddhist priests were forbidden to live, or associate unduly, with laymen. *Kulasamśaṭṭhadosaṇa saṅgho taṃ nīharī tato*, for the offence of associating with families the saṅgha expelled him thence (Mah. 207). *Bhikkhuniyo paṇ' eva samśaṭṭhā viharanti pāpācārā*, if again the nuns are living in lay society, acting sinfully (Pāt. 100). *Asamśaṭṭhavihāro saddā saddhivihārī*, (a therā) who lives apart from the world and always lives with his fraternity (Jāt. 1). Dh. 72.

**SAMŚATTO** (*p.p.*), Adhering [संसक्त]. Att. 216.

**SAMŚAYO**, Doubt [संशय]. Ab. 170; Dh. 349; Mah. 244.

**SAMŚEDO**, Sweat, moisture, vapour [सम् + सेद]. *Samśedajo*, sprung from moisture.

**SAMSEVANAM**, and **SAMSEVO**, Attending on, associating [from संसेव]. Att. 193.

**SAMŚIBBANAM**, Entwining (from next). Dh. 410.

**SAMŚIBBATI**, To entwine, entangle [सम् + सिव]. Of a creeper twisting itself about a tree (Dh. 409).

**SAMŚITO**, see *Samśarati*.

**SAMŚŪCAKO** (*adj.*), Indicating [संसूच + अक]. B. Lot. 330.

**SAMŚUDDHO** (*p.p.*), Pure [संशुद्ध]. Jāt. 2.

**SAMUBBAHATI**, To pull out [समुद्बुह].

**SAMUBBHAVO**, Springing up, production [समुद्भव]. Att. 216.

**SAMUCCAYO**, Collection, accumulation [समुच्चय]. Ab. 1183; Pāt. xv, 102.

**SAMUCCHEDO**, Extirpation [समुच्छेद]. There are five pahānas or relinquishments, which are the same as the five vimuttis. The last three are *samucchedappahānaṃ*, *paṭippassaddhippahānaṃ* and *nissaraṇappahānaṃ*, the relinquishment which consists in extirpation, the relinquishment which consists in cessation, the relinquishment which consists in escape from existence. Vij. says that the first is the cessation of human passion (kilesa) on



entrance into the Paths, the second on attaining the fruition of the Paths, and the third on attaining Nirvāṇa.

**SAMUCCHINDATI**, To extirpate; to break off, put an end to [समुच्छिद्]. *Paññattam* s. to break through or put a stop to established ordinances (Par. S. 5; Pāt. xxxvii). P.p.p. *samucchinno* (Dh. 45, 375).

**SAMUCCINATI**, To select, appoint [समुच्चि]. Alw. I. 112.

**SAMUDĀCARATI**, To treat, behave towards; to lay claim to [समुदाचर्]. *Saphena* s., to treat kindly (Dh. 89). *Sambuddhabhāvaṃ paṇ' assa ajjānantū kevalaṃ nāmena ca āvuso vādena ca samudācaranti*, but unaware of his having become a Buddha they merely addressed him by his name and with the appellation *āvuso* (Jāt. 82, this is called at Dh. 119 *ananucchariko samuddācāro*, an improper mode of address). *Uttarimanussadhammaṃ* s., to lay claim to the possession of supernatural qualities (Pāt. 3, 68). P.p.p. *samudācīṇo*. *Asamudācīṇakilesa*, by whom evil passions have not been practised (Ten J. 46). Aor. *samuddācari* (Ditto).

**SAMUDĀCĀRO**, Behaviour, practice [समुदाचार]. B. Lot. 649. *Antokilesasamudācāraṃ vādetvā*, abstaining from the practice of lusts that arise within them (Ten J. 111). See last.

**SAMUDĀGAMO**, Beginning [समुदागम]. Jāt. 2 (Fausböll).

**SAMUDĀHATO** (p.p.p.), This word occurs at Mah. 252, where it appears to mean, "brought forward, produced, got ready" (it is said of a palm-leaf manuscript). There is another derivative of समुदाह, *samudāhāro*, the meaning of which I feel doubtful about. It occurs in the text of the nine Nāthakaraṇadhammas enumerated in Saṅg. S., *bhikkhu dhammakāmo hoti piyasamudāhāro abhi-dhamme abhivīnaye ulārapāmuṇṇo*. In the following phrase it may possibly mean "utterance," *imassa pana samudāhāranigghoso* (I have unfortunately no reference for the passage).

**SAMUDAYO**, Rise, origin, commencement; origination, cause; multitude [समुदय]. Ab. 630, 927. See *Ariyasaccam*. B. Lot. 518; Alw. N. 36.

**SAMUDĀYO**, Quantity, entirety [समुदाय]. Ab. 126, 629.

**SAMUDDHATO** (p.p.p.), Entirely removed, extirpated [समुद्धत]. Mah. lxxxvii.

**SAMUDDITTHO** (p.p.p.), Pointed out, illustrated [समुद्दिष्ट].

**SAMUDDO**, A sea [समुद्र]. Ab. 659; Dh. 23. *Mahāsamuddo*, the ocean (Dh. 295).

**SĀMUDDO** (adj.), Marine [सामुद्र]. Neut. *sdmuddam*, bay-salt (Ab. 461).

**SAMUDETI**, To arise [समुदि]. In Br. J. S. Atth. I find a 3rd pl. *samudayanti*, which is a curious instance of "forming back," as if *samudayanti* could exist by the side of *samudenti*, as *kārayanti* by the side of *kārenti*. P.p.p. *samudito*, elevated, excited (*samuditamano udaggamano attamano*).

**SAMUGGAHĪTO** (p.p.p.), Accepted, understood (of an explanation) [p.p.p. समुद्ग्रह].

**SAMUGGATO** (p.p.p.), Arisen [समुद्गत].

**SAMUGGHĀTO**, Removal [fr. समुद् + हन्]. *Tassa samugghātāṃ gacchanto*, proceeding to the rooting out thereof (viz. of angry feelings, Dh. 426). The removal or un-consecration of the boundary of a temple land or monastery by a Saṅghakamma is called *sīmaṃsamugghāto* (Ras. 69; Mah. 236, 237). See *Samūhanti*.

**SAMUGGO**, A box, basket [समुद्ग]. Ab. 317; Mah. 59, 99 (of a flower basket); Alw. I. 74.

**SAMUHANANAM**, Removal (from next). Pāt. 62.

**SAMUHANTI**, To remove [सम् + उद् + हन्]. *Sikkhāpadāni* s., to abolish precepts (Pāt. xxxvii). *Sīmaṃ* s. is said of the formal removal or desecration of a temple boundary by a chapter of priests. It is opposed to *sīmaṃ sammanati*, to fix a boundary (Pāt. 69, comp. 61, last line, and 62, and see *Samugghāto*). Inf. *samugghātuṃ* (Mah. 236). P.p.p. *samūhato*, removed, extirpated (Dh. 45, 375; Ras. 69).

**SAMUHEHI** (caus.), To bring together, assemble [caus. समूह]. Mah. 252.

**SAMUHO**, Multitude, assemblage, aggregation, mass [समूह]. Ab. 629; Dh. 210. Of a fraternity of monks (Alw. I. x).

**SAMUJJALITO**, and **SAMUJJALO** (adj.), Blazing, resplendent [from समुज्ज्वल]. *Ratanasamujjalo* (adj.), blazing with jewels (Att. 219, comp. Dh. 315). *Samujjalitadīpamālaṃ (nagaraṃ)*, brilliant with hanging festoons of lamps.

**SAMUJJHITO** (p.p.p.), Abandoned [समुज्जित]. Ab. 754.

**SAMUKKĀMSATI**, To elevate, exalt [समुक्कृष]. Alw. N. 121.

**SĀMUKKĀMSIKO** (*adj.*), This word occurs in the phrase, *yā buddhānaṃ samukkamsikā dhamma-desanā taṃ pakāsesi*, where Vij. renders it "originally discovered by Buddha." He quotes the comment, *sānukkamsikā ti sāmānā ukkamsikā attanā yeva uddharitvā gahitā sayambhuññāna diṭṭhā*, which makes it = *sāmānā + ukkamsikā*. But may it not be a derivative of a noun *samukkamiso* = सम् + उत्कर्षः?

**SAMŪLA KO** (*adi.*), Roots and all [समूल + क]. Dh. 111.

**SAMULLAPANAM**, Speaking with [fr. समुद् + लप]. Dh. 430.

**SAMUNNADATI**, To utter loud cries [समुन्नद्]. Att. 210.

**SAMUPABBŪHO** (*p.p.* समुपवृह). In Paritta, *devāsurasāṅgamo samupabbūho ahoṣi*, a conflict was set up between devas and asuras. Comp. *abbūho*, *paribbūho*.

**SAMUPAGACCHATI**, To approach [समुपगम]. Sen. K. 474.

**SAMUPĀGACCHATI**, To come to [समुपागम]. Aor. *samupāgami* (Mah. 231). P.p. *samupāgato*. *Dasahi rājānaṃ dhammehi s.*, endowed with the ten qualities of kings (Mah. 242, comp. 11, 249). *Rohaṇaṃ samupāgatā*, fled to R. (Mah. 254).

**SAMUPAMO** (*adj.*), Resembling [सम् + उपम]. Mah. 239.

**SAMUPASOBHITO** (*p.p.*), Splendidly adorned [समुप + शोभित].

**SAMUPATTHATI**, To serve, supply [समुपस्था]. Mah. 207.

**SAMUPETI**, To approach, meet [समुपे].

**SAMUPPĀDO**, Arising, production, origination [fr. समुत्पद्]. See *Paṭiccasamuppādo*.

**SAMUPPANNO** (*p.p.*), Arisen, produced [समुत्पन्न]. Kh. 18; Dh. 328.

**SAMUSSAYO**, Accumulation; the body (as an assemblage of various constituents, comp. *kāya*) [समुच्छेद]. Ab. 1099; Dh. 63, 312; B. Lot. 355. See next.

**SAMUSSETI**, To raise, lift up [समुच्छे]. *Setacchattā s.*, to raise the royal standard (umbrella). P.p. *samusseto*, uplifted; accumulated. *Samussitadhajo*, uplifted banner (Alw. I. 79). We probably see in this word the beginnings of a change which has become universal in the Sinhalese language, in which a Sanskrit च or छ is

always represented by s (e.g. *sat* = छत्र, *sula* = Pali *cūla*, *miris* = मरीच, *pasu* = पशु, etc.).

**SAMUTTEJETI** (*caus.*), To stir, excite, fill with delight [caus. समुत्तिज]. B. Lot. 431.

**SAMUTTHAHATI**, To rise up; to come to life again (Dns. 31) [समुत्था]. Aor. *samutthahi*, rose to the surface of the ground (Mah. 166). Ger. *samutthāya*, stirring, active, busy (Dh. 106, comp. 176). P.p. *samutthito*, arisen, produced (Dh. 43, 274). Caus. *samutthāpeti*, to originate, set on foot (Das. 42). *Kathaṃ samutthāpesuṃ*, began a discussion (F. Jāt. 46; Dh. 139, 300). *Mahāvassaṃ samutthāpesi*, raised a storm of rain (Jāt. 73). *Vacanaṃ s.*, to begin to speak (Alw. I. cvii). P.p. *samutthāpito* (Pāt. 80).

**SAMUTTHĀNAM**, Rising, origination [समुत्थान]. Das. 41; Mah. 31 (*kathāsamutthānaṃ*).

**SAMVACCHARO**, and -**RAM**, A year [संवत्सर]. Ab. 81. *Tiṇisamvacchardni* (Ten J. 114). F. Jāt. 6, 10; Mah. 253. Acc. *samvaccharaṃ*, for a year, during a year (Dh. 20, comment says, *samvaccharaṃ nirantaraṃ*).

**SAMVACCHARO** (*adj.*), An astrologer [संवत्सर]. Sen. K. 393.

**SAMVADANAM**, One of the magic arts forbidden to Buddhist priests [संवदन]. Br. J. S. A. says, *samvadanānaṃ nāma aṇṇaṃ nakkhattaṃ suṇḍaraṃ aṇṇaṃ eva samaggā kotha itī vo viyogo na bhavissatīti eraṇṇaṃ samaggakaraṇaṃ*, by s. is meant effecting a reconciliation by saying, "to-day the stars are favourable, this very day be ye reconciled, so shall you not be divided."

**SAMVADDHANAM**, Causing to grow [संवर्धन]. Att. 198.

**SAMVADDHITO** (*p.p.*), Reared, fostered, brought up; enlarged; grown up; flourishing [संवर्धित]. Ras. 33.

**SAMVADDHO** (*p.p.*), Brought up, grown up; flourishing [संवृद्ध]. Pāt. 6. *Porī pure samvaddhanāri* (Br. J. S. A.).

**SAMVANNAṆĀ** (*f.*), Explanation, commentary; description; praise (from next). Att. 191; Pāt. vii.

**SAMVANNETI**, To describe, explain; to praise [संवर्ण]. Mah. 197. P.p. *samvanṇito* (Kh. 31).

**SAMVARAṆAM**, Covering [संवरण]. Ab. 1183.

**SAMVARĪ** (*f.*), Night [शर्वरी, शलरी]. Ab. 69.

**SAMVARO**, Closing, restraint [संवर]. Dh. 34. *Indriyasamvaro*, subjugation of the senses. *Cakkhund*

*saṃvaro*, restraint with the eye, viz. keeping the eye under restraint (Dh. 65). *Chadvārasaṃvaro*, "closing of the six avenues, subjugation of the six organs of sensation" (Alw. I. 88, comp. *Indriya-saṃvaro*, *Catusaṃvarasīlaṃ*, *Pātimokkhaṇi*, *Saṃvupātti*). At Ras. 85 restraint is said to be five-fold, *sīlasaṃvaro*, *satis.*, *ñāpas.*, *khantis.*, *viriyas.*, restraint under the moral law, the restraint of a self-possessed mind, the restraint of a mind chastened by wisdom, the restraint of long-suffering, the restraint which enables a man to make an active exertion.

**SAMVASATHO**, A village [संवसथ]. Ab. 225.

**SAMVASATI**, To live, pass one's time; to live with [संवस]. Dh. 31; Pāt. 17.

**SAMVĀSO**, Living with [संवास]. *Asamānasamvāso*, living with those who are not our equals (Dh. 53). With instr. *Bālehi s.*, living with fools (Dh. 37). *Sukhasamvāso* (adj.), pleasant to live with (Ditto). *Tāya samvāsān ācari*, cohabited with her (Mah. 44, comp. Ten J. 54). Co-residence of a monk with the fraternity of his monastery (Pāt. 68, comp. *Asamvāso*). With affix व at the end of a compound, *samānasamvāsakā bhikkhuni* (Pāt. 96).

**SAMVATTANIKO** (adj.), Conducive to [fr. संवृत्]. *Asamādhisaṃvattanikā vācā*, language that does not conduce to peace of mind, angry speech (comp. Par. 8, Pāt. 74). *Suggasaṃvattanikā paṭipaddā*, *apāyas.* p., practices leading to heaven or hell. *Paññāsuvaṣṣaṇṇi dāyasaṃvattanikaṃ kusalaṃ*, meritorious works leading to fifty years' life (Dh. 288).

**SAMVATTATI**, To lead, conduce [संवृत्]. With dat. *Idaṃ no puññaṃ purisattaḥkappaṭṭhāyasaṃvattatu*, may this good deed of ours lead to our attainment of rebirth as men (Dh. 205). *Upakāraya s.*, to conduce to the welfare of (Jāt. 8). Pāt. 17; Dh. 126, 129, 397.

**SAMVATTO**, The destruction of a kappa [संवर्त]. Ab. 82, 1051. See *Kappo*.

**SAMVEDITO** (p.p.), Admonished? [संवेदित]. Dh. 125.

**SAMVEGĪ** (adj.), Quick, vehement [संवेग + इन्]. Dh. 26.

**SAMVEGO**, Agitation, emotion, grief [संवेग]. *Saṃvegaṃ āpajji*, he was greatly moved. *Saṃvegaḍḍho*, agitated (Dh. 86; Mah. 38). *Saṃvegakāraṇo*, causing emotion, pathetic (Mah. 1). Of

the heart being touched by hearing the Truth (Ten J. 121; Mah. 141; Dh. 384).

**SAMVEJANAM**, Agitating, alarming (fr. next). Mah. 3.

**SAMVEJETI** (caus.), To agitate, cause emotion or alarm [संवेजयति]. Dh. 392.

**SAMVETHETI** (caus.), To wrap [संवेष्टयति]. Pāt. 87 (see also 86).

**SAMVIBHĀGO**, Partition, distribution [संविभाम]. Dh. 185; Mah. 22, 61.

**SAMVIBHAJATI**, To divide [संविभज]. *Bhikkhūhi saṃvibhajitabbo*, must be shared with the priests (Pāt. 17). Caus. *saṃvibhājeti* (Mah. 197).

**SAMVIDAHATI**, To dispose, fix, arrange, direct, appoint, assign, accomplish [संविधा]. *Sabbam saṃvidahi imaṃ*, carried out all these arrangements (Mah. 182). *Yathā vekallaṃ n' ahoṣi tathā saṃvidahi*, so managed, made such arrangements, that there was no deficiency (Dh. 265). *Saṃvidhātābbaṃ saṃvidahitvā*, having made the necessary arrangements, or given the necessary directions (Dh. 220). At Dh. 372, *civaraṃ saṃvidahanto* appears to mean "arranging his dress." *Bhesajjaṃ saṃvidahi*, prescribed for her (Dh. 89). *Taṃ (vatthaṃ) chinditvā saṃvidahitvā nirūdetvā pūrupitvā*, cut the piece of cloth in two, and turning each half to use made of it an upper and an under robe (Dh. 114). *Ālambanaphalakaṃ s.*, to set up or fix a bench or garden seat (Jāt. 8). *Thānantaraṃ saṃvidahi yodhānaṃ*, assigned posts of distinction to his warriors (Mah. 159). Ger. *saṃvidhāya*, having made an appointment, by appointment (Pāt. 13, 16, 88 *saṃketam katvā*). *Dhātā-rakkhaṃ saṃvidhāya*, having provided for the protection of the relic (Mah. 107). Inf. *saṃvidhātuṃ*. P.p.p. *saṃvihito*. *Rakkhā susaṃvihitā*, protection completely provided. *Tena saṃvihitarakkho* (adj.), receiving his protection (Das. 46, comp. *susaṃvihitarakkho*, Dh. 305).

**SAMVIDHĀNAM**, and **SAMVIDAHANAM**, Appointment, etc. [संविधान].

**SAMVIGGO** (p.p.), Excited; agitated, alarmed (Gog. Ev. 28); vexed, grieved (Ras. 18, 90) [संविग]. *Tuttiho saṃviggaṃānuso*, rejoiced and excited (Att. 134).

**SAMVIHITO**, see *Saṃvidahati*.

**SAMVIJJATI**, To exist, to be found [संविज्जते]. *Ekaccassa saddhā maṇḍa s.*, one has little faith (Dh. 253).

SAMVIJJATI, To be moved or agitated [संविज्].

Dh. 120.

SAMVĪTO (*p.p.*), Surrounded, shut in [संवीत].

Ab. 745.

SAMVOHĀRO, Business, traffic [संव्यवहार]. Pát. 10.

SAMVUNĀTI, and -NOTI, To cover [संवृ]. Alw.

20. *P.p.p. samvuto*, restrained, controlled (Dh. 65). With instr. *Manasā samvuto*, well guarded in mind (Dh. 50, comp. 40, 41). With loc. (Dh. 2).

*Sīlasamvuto*, living under the restraint of the moral law (Dh. 51). *Saṁ utindriyo*, having the senses controlled or subdued (Mah. 30). See *Samvaro*.

SĀMYAM, Equality, equipoise [साम्य]. Ab. 818, 275.

SĀMYAMO, and SAÑÑAMO, Restraint, self-control, abstinence, sobriety [संयम]. *Samy-* (Ab. 430, 768; Kh. 13; Dh. 394). *Saññ-* (Kh. 5; Dh. 5, 46). *Kāyasaññamo*, restraint in one's actions (Dh. 286).

SĀMYATO, and SAÑÑATO (*p.p.*), Tied, fastened; restrained, self-controlled [संयत]. *Samyetaṁ keśaṁ*, braided hair, or hair tied up in a knot (Ab. 257, 864). *Saññatacāri*, *samyatacāri*, living in self-control (Dh. 19, 286). With instr. *Vācya s.*, temperate in speech, keeping the tongue under control (Dh. 65). *Asaññato*, unrestrained, licentious (Dh. 54). *Samy-* (Ab. 747). *Saññ-* (Dh. 5, 65, 286; Mah. 33, 111).

SĀMYATTIKO, A voyaging merchant, sea-trader [सायाचिक]. Ab. 667.

SĀMYOGO, and SAÑÑOGO, Union, bond; connexion, association, society [संयोग]. Das. 6, 9. In gram. a conjunct consonant (Pát. 29). Of criminal intercourse (Mah. 131).

SĀMYOJANAM, and SAÑÑ-, Bond, attachment [संयोजन]. Dh. 6, 40, 61. In a religious sense *sāmyojana* is the bond of human passion which binds man to continued existence, and the removal of which is obtained by entrance into the Paths (B. Lot. 290). The ten *sāmyojanas* (*dasavidham s.*, Dh. 195, 363, 410) are *sakkāyadittṭhi*, *vicikicchā*, *śīlabhūtaparāmaṇo*, *kāmarāgo*, *paṭigho*, *rūparāgo*, *arūparāgo*, *māno*, *uddhaccaṁ*, *avijjā* (Vij.). Of these the first five are called *pañca orambhāgiyasāmyojanāni*, and the last five *pañca uddhambhāgiyasāmyojanāni*. The first three (*tīṇi sāmyojanāni*) are removed by the First Path (E. Mon. 289). From

Dh. 421 we learn that the first five are so called because they cause rebirth in the lower worlds (the *apāyas*, *kāmadevaloka*, etc.), and are got rid of by the first, second and third Paths, while the last five cause rebirth in the *rūpa* and *arūpadevaloka*, and are got rid of by Arhatship. When Arhatship is attained, and human passion is got rid of, there is nothing left to cause rebirth; and when the Arhat dies he is not reborn, but passes out of existence. From Par. S. 19 it appears that the *Sotāpanna* has got rid of the three *sāmyojanas*, that the *sakadāgāmin* has in addition reduced to a minimum *rāga*, *dosa* and *moha*, and that the *anāgāmin* has got rid of the fourth and fifth *sāmyojanas*. I have said in my article *Nibbānam* (p. 269, a) that a man after entering the first path, may pass on through the others to Arhatship in the same existence. I may add that the successive attainment of the paths may either be slow, extending over a whole life, or may be more or less rapid, and even in rare cases instantaneous, a man being one moment an unconverted man and the next an Arhat, having in that brief interval passed successively through all the Paths and got rid of all human passion. The boy *Nigrodha* attained Arhatship while his head was being shaved for admission to the priesthood (Mah. 24, 103). *Yasa* entered the first path one night and attained Arhatship next day (Dh. 119). *Ānanda* after attaining *Anāgāmi*ship remained for many years unable to attain Arhatship, and did not succeed till after Buddha's death (Mah. 13). We often read of a person entering the paths, and ever reaching the fourth, by merely hearing a sermon of Buddha (Dh. 99, 119), or even a single stanza (Dh. 308).

SĀMYOJETI (*caus.*), To put together, prepare (e.g. a medicament) [संयोजयति]. Ras. 87.

SĀMYUGAM, Strife [संयुग]. Ab. 399.

SĀMYUTTO, and SAÑÑUTTO (*p.p.*), Joined connected [संयुक्त]. *Samyuttanikāyo* or *samyuttakanikāyo*, name of one of the divisions of the *Suttapiṭaka*.

SANĀBHIKO (*adj.*), Having a nave (of a wheel) [स + नाभि + क]. B. Lot. 575.

SANAM (*adv.*), Always [सन्त]. Ab. 1153.

SĀNAM, Hempen cloth, coarse cloth [शाख]. Al. 291; Pát. 76.

SANĀMAKO (*adj.*), Having a name [सनामक].  
*Dīpaṅkarasaṇāma* (Jāt. 28).

SANANTANO (*adj.*), Perpetual; ancient, primeval.  
 Ah. 709, 713; Dh. 2, 102. This is not a na-alized  
 form of सनातन, but *sanam* + तन.

SAÑCARAṆAM, Wandering about; uniting [सञ्चरण].  
 Pāt. 75; Ten J. 51, 114.

SAÑCARATI, To go about, wander; to meet, unite  
 [सञ्चर]. Dh. 320; Ten J. 49. *Bhikkhāya sañ-*  
*carām*, going from village to village for alms  
 (Mah. 243). The noose of a bird-snare, when it  
 springs together and catches the bird, is said  
*sañcarati*, to meet or unite (Ten J. 50, 114, it  
 catches the peacock by the leg).

SAÑCĀRIKĀ (*f.*), A female messenger [सञ्चारिका].  
 Ab. 236.

SAÑCARITTAM, Going backwards and forwards,  
 acting as go-between (*s. samōpajjati*). Either  
 सञ्चारिन् + त्व or more probably सम् + चरिच्.  
 Pat. 4, 69.

SAÑCĀRO, Defile, passage [सञ्चार, सञ्चार].  
 Alw. I. c; Ab. 773.

SAÑCAYO, Accumulation, quantity [सञ्चय].  
 Ab. 629; Mah. 4, 223. For *sañcayanto* see *Saṅcinati*.

SAÑCETANĀ (*f.*), Thought, intention (*fr. sañce-*  
*teti*). Of *manosañcetand* (see *Āhīro*) Hardy says,  
 "It includes the thoughts that have entered into  
 the mind and there abide, continued thought or  
 reflection" (Man. B. 501).

SAÑCETANIKO (*adj.*), Intentional [last + इक].  
 Pāt. 4, 68. *Tā paṭhamam asañcetaniḥ hutvā*,  
 they having in the first instance acted without  
 intention of sin (Dh. 177).

SAÑCETETI (*caus.*), To be aware, intend [सञ्चेत-  
 यति]. Pāt. 66.

SAÑCHĀDETI, To cover, hide [सञ्छद्]. Dh. 126;  
 Ten J. 112; Ras. 32. P.p.p. *sañchanno*.

SAÑCHINNO (*p.p.p.*), Cut [सञ्छिन्न]. Ab. 752.

SAÑCICCA (*ger.*), Intentionally, consciously, pur-  
 posely [सञ्चिच्छ, सञ्चिच्छ]. Pāt. 3, 66; Dh. 103;  
 Mah. 128. The reading *sañcicca* is erroneous.

SAÑCINATI, To accumulate [सञ्चि]. Pres. also  
*sañcinoti* (Att. 200). P.pr. *sañcayanto* (Mah. 127).

SAÑCUNṆO (*p.p.p.*), Crushed, shattered [comp.  
 चूर्ण]. Jāt. 26.

SANDAHATI, and SANDHETI, To connect; to  
 get ready, arrange [सन्धा]. *Dhanum dāpetvā*  
*kharappam sandahitvā*, having taken up his bow

and fitted an arrow to it (Ten J. 115). *Pāṭuca-*  
*nena saha sandhetvā*, bringing them into con-  
 formity with the Scriptures (Alw. I. cxxiv). *Dha-*  
*num sandhāya*, making ready his bow (Mah. 48,  
 205, Turnour says "bending it"). The *ger. san-*  
*dhāya* is used adverbially in the sense of "in con-  
 nexion with, with reference to, concerning." *Maṇḍ-*  
*sandhāya bhāsati*, he is speaking of me (F. Jāt.  
 19, comp. Dh. 242, 343, 391; Pāt. 73, 91; Kh. 21;  
 Alw. I. 63). P.p.p. *sandhito*, fitted or equipped  
 with, possessed of (Dh. 19). *Sandhita* and *sahita*  
 are used in almost exactly the same way; thus  
 under *Sahito* will be found the phrase *bhinnānam*  
*vā sandhātū sahitaṇaṁ vā anuppaddā*, where we  
 should expect *sandhitaṇaṁ*. Again at Dh. vv. 19,  
 20 we have *sahita* where the comment speaks of  
 "text" (संहित): and as bearing on the phrase *sahi-*  
*taṁ me asahitaṁ te* (see *Sahito*), I have found in  
 Saṅgīti S. the expression *atthasaṁhitena vakkh-*  
*āmi no anatthasaṁhitena*.

SANDĀLETI (*caus.*), To break [caus. सन्दल].

SANDĀNAM, A cord [सन्धान]. Ab. 499; Dh. 71.

SANDANO, A war chariot [सन्दन]. Ab. 372;  
 Mah. 128.

SANDĀSO, A smith's tongs [from सम् + दंस, in  
 S. we have सन्दस and सण्डिस]. Ab. 527 (the  
 Sinhalese word *apḥu* in the margin means  
 "tongs").

SANDASSANAM, Showing, exhibition [सन्दर्शन].  
 Jāt. 67.

SANDASSETI (*caus.*), To show, teach [caus. स-  
 न्दश]. B. Lot. 431.

SANDATI, To flow [सन्द]. Jāt. 18. *Assanda-*  
*māno*, not flowing (Jāt. 51).

SANDATTHO (*p.p.p.*), Bitten, compressed [सन्दष्ट].  
 Att. 204.

SANDEHO, Doubt; accumulation [सन्देह]. Ab.  
 170. *Pātisandeho*, mass of corruption, is an  
 epithet of the body, equivalent to *pūtikāyo* (Dh.  
 27, comp. *deho* "the body").

SANDESO, News; a message, communication [स-  
 न्देश]. Mah. 111. *Sandesaharo*, a messenger  
 (Ab. 347). *Sandesotti* (*f.*), a message = सन्देश +  
 उक्ति (Ab. 124)

SANDHĀNITO (*adj.*), Bound [सन्धानित]. Ab. 747.

SANDHĀRETI (*caus.*), To hold back, repress; to  
 bear, carry [सन्धारयति]. *Assaṇu sandhāretuṁ*  
*nāsakkhinsu*, were unable to restrain their tears  
 (Dh. 227). *Puttasokaṁ sandhāretuṁ na sakkoti*,

is unable to repress or restrain his grief for his son (Dh. 359; Das. 3). To resist (Dh. 246). To bear a weight, carry (Dh. 199). To stop, to bring to a stop (Dh. 364, comp. Ras. 40).

**SANDHĀTĀ** (*m.*), One who joins or reconciles [सन्धातृ]. See *Sahito*.

**SANDHĀVATI**, To run through, traverse [सन्धाव]. Used as a synonym of *samsarati* "to transmigrate." Aor. 1st pers. *sandhāvissam* (for *sandhāvissam*, Dh. 28).

**SANDHĀYA, SANDHETI**, see *Sandahati*.

**SANDHI** (*m. and f.*), Junction, union; agreement; a joint of the body [सन्धि]. Ab. 763; Mah. 25. *Maggasandhi*, place of junction of two roads (Ab. 203). *Chijjhamānesu sandhibandhanesu*, when the ligaments of the joints are being severed (Dh. 258). *Kūtasandhiggaṇaṇam*, fitting or joining on the peak of a house (Att. 203, crowning the edifice of long-suffering). *Sandhiṇi katvāna*, having made a compact (assignment) with her (Mah. 57). Of the joints of masonry (*duvīññeyyasildsandhi setu*). Juncture, proper place or interval (Mah. 201, 211, flowers were suspended at suitable places, *thānesu*, Subh.). In gram. of the euphonic vowel and consonant changes that take place at the junction of final and initial syllables (Sen. K. 200). In Pali external sandhi is comparatively little used. According to Ab. 941 *sandhi* is also used in the sense of rebirth (*paṭisandhi*). An example of this is found at Dh. v. 97, where *sandhicchedo*, "who has brought rebirths or continued existence to an end," is explained by the commentator *vaṭṭa-sandhiṇi samsārasandhiṇi chetvā tthito*. *Sandhicchedo* has a different sense at Dh. 301, 407, where it evidently means housebreaking (comp. Sansk. *sandhicaura*, *sandhihāraka*). I render the first passage, "Some such terrible accusation as, 'This burglarious deed unseen or heard or thought of before (i.e. of unheard-of atrocity), or this state offence (treason), was perpetrated by you,'" and the second, "Discontented with their own property, they attempt burglaries and such like offences." Ab. 941 makes *sandhi* fem. when it means rebirth and masc. when it means union. But in the sense of union it is probably common, as Ab. 763 makes it fem. in that sense, and at Mah. 201 we have the fem. loc. *sandhiyam*, where "junction" is intended.

**SANDHUPĀYATI**, To smoke [सन् + धूप].

**SANDIDDHO** (*p.p.p.*), Smeared [सन्दिध].

**SANDITTHIKO** (*adj.*), Visible, actual, belonging to this life [सन्दिट्ठिक]. Ab. 86. At Alw. I. 77 the *dhmma* or Truth of Buddha is said to be *sanditthiko*, viz. productive of immediate results, attended with advantages even in this world. *Sanditthikaṃ sāmāññaphalaṃ*, reward of asceticism even in this life (see *Sāmāññam*). When the punishment of a crime (or reward of a good action) takes place in this world, i.e. before death, it is called *sanditthiko vipāko*, as opposed to punishment in a future state of existence. An example is given at Mah. 261, 262, where a king having been deposed by his rival and put to death by being built into a wall, the chronicler observes that this was the immediate (*sanditthika*) retribution for his having in the days of his prosperity buried a Buddhist priest alive. *Te ditthe 'va dhamme sanditthikaṃ sippaphalaṃ upajīvanti*, in this very world they enjoy the immediate fruits of their industry (Sām. 8.).

**SANDITTHO** (*p.p.p.*), Seen [सन्दिट्ठ]. *Sandittho*, a friend at first sight (*ditthumattako*, Ab. 346). *Sanditthasambhattā*, friends and intimates (Dh. 103, 264, comp. Pāt. 92).

**SANDO** (*adj.*), Thick, coarse [सन्द]. Ab. 707. *Sandacchūyo rukkhō*, a tree giving dense shade (Dh. 222).

**SANDO**, and **SANDAM**, An assemblage of lotuses [सण्ड]. Ab. 687.

**SANDO**, A multitude [सण्ड]. *Tarusandō*, a tope of trees (Ras. 21). *Jambusandō*, a jambu-grove (a name of Jambudīpa).

**SANDOHO**, An assemblage [सन्दोह] Ab. 629, 992 (cluster of villages).

**SANEMIHO** (*adj.*), Having a felly or tire [सनेमि + क]. B. Lot. 575 (of a wheel).

**SANGĀHAHO** (*adj.*), Compiling, making a recension [संगह]. *Dhammasaṅgāhako* (Jāt. 1). *Saṅgāhako*, a charioteer (Dh. 194).

**SANGĀHESI, SANGAHITO**, see *Saṅgaṇhāti*.

**SANGĀHIHO** (*adj.*), Including, embracing [संगहि + क]. Das. 44.

**SANGAHO**, Taking, collecting; conjunction, assemblage; a compilation, abridgment; favour, kindness [संगह]. Ab. 116, 925. *Akāsi mahantaṃ balasaṅgaham*, he made a great levying of forces (Mah. 217). *Tiraggasaṅgahā tanti*, a text comprising three vaggas (Alw. I. v). The three

great convocations at which the text of the Tipitaka was settled were called *saṅgīti* or Rehearsals (fr. संगी), and the text of the Tipitaka as settled was called *saṅgaha*. Collection or Recension. *Dutiyo saṅgaho*, the second Recension (under Kāśāsoka, Mah. 28). *Akaruṃ Dhammasaṅgahaṃ*, they made a recension of the Dharma, reduced it to a canon (Mah. 19, comp. 12). *Vinaya-saṅgaho*, recension of the Vinaya. *Akaṃsu dhammasaṅgahaṃ*, they made a recension or edition of the Dhamma (this was a perverted edition made by schismatic monks, Alw. I. 63). *Paṭhamapārājike saṅgahaṃ ārūpe*, when the recension of the first Pārājika was completed (lit. when it was raised into a canon or collection). At Mah. 256 we are told of King Dhātusena *Dhammasoko va kasi saṅgahaṃ Piṭakattaye*, like Dh. he made a recension of the three Piṭakas. *Saṅgahakarapaṇaṃ*, favour, patronage (Mah. lxxxix). *Saṅgahaṃ assa karissāmi*, I will treat him kindly (Dh. 219). *Puttadārassa saṅgaho*, cherishing wife and child (Kh. 5). *Sādhavo saṅgahenātha asaṅgahena sādhavo*, he treated good men with favour, but bad men with disfavour (Mah. 242, Turnour renders it well, "patronized the virtuous, discountenanced the wicked"). *Manussasaṅgahaṃ karonto*, winning the hearts of the people, enlisting their sympathies (Dh. 157, similarly at Mah. 205, *akāsi janasaṅgahaṃ* is rendered by Turnour "rallied the population round him"). In two instances (Mah. 76, 102) when a priest is spoken of it is rendered by Turnour as if meaning "spiritual help, religious consolation" (comp. Alw. I. 76). With the acc. *Taṃ kātuṃ saṅgahaṃ*, to show him favour (Mah. 260). *Dussaṅgaho* (adj.), difficult to please or propitiate. There are four *Saṅgahavathus*, or elements of popularity, appertaining to kings, viz. *dānaṃ*, *piyavacanaṃ*, *atthacariyā*, *samānattatā*, largesse or liberality, affability, beneficent rule, and impartiality (Alw. I. 73; Att. 138; Mah. 242). Comp. *Saṅgahāti*.

**SANGĀHO**, Collecting, taking [संग्रह]. *Yodha-saṅgāho*, enlisting or impressing troops (Mah. 61).

**SANGĀMAJĪ** (m.), and **-JITO**, Victorious in battle [संग्रामजित्]. Dh. 19, 286.

**SANGAMMA** (ger.), Having assembled; having united with [ger. संगम]. Mah. 87. *Sangamma Kassapaṃ*, having joined K. (Mah. 259).

**SANGAMO**, Meeting; intercourse, connexion, asso-

ciation [संगम]. Ab. 769; Mah. 238. *Sindhu-saṅgamo*, confluence of two rivers (Ab. 681). Of sexual intercourse, *saṅgamaṃ karoti* (with instr. Mah. 135, comp. Ab. 103).

**SANGĀMO**, Conflict, battle [संग्राम]. Ab. 399; Dh. 19, 57; Mah. 3, 151.

**SANGĀNHĀTĪ**, To seize, take, collect; to compile; to abridge; to contain, embrace, include; to treat kindly, favour, conciliate, provide for the welfare of, help, protect [संग्रह]. Mah. 233, 246. *Tāṇaṃ ādāni saṅganhāti*, includes tāṇa and others (comp. Ab. p. 11, last line). *Saṅgahetvā samāsato*, "having condensed into an abridged form" (Mah. 252). *Ajūtasattvaṃ saṅgaphitvā*, having wormed himself into the affections of King A. (Dh. 330). Gogerly renders *viratthakena saṅgaphāti* in Sig. S., "he will be profuse in unprofitable compliments." *Saṅgahetvāna vadāhakaṃ*, having made friends with a carpenter (Mah. 236, Turnour says, "formed a plot with"). *Datvāna dakkhiṇaṃ desaṃ taṃ saṅgaphi yathārahaṃ*, duly provided for him by giving him the southern province (Mah. lxxxvii). Aor. also *saṅgahesi* (Mah. 242, 255). Ger. also *saṅgayha* (see next). P.f.p. *saṅgahetabbo* (Dh. 392). P.p.p. *saṅgahito*. *Suttēna saṅgahitāni pupphāni*, flowers strung together with a string (Alw. I. iv). *Yodhesu saṅgahitesu pañcasatesu*, when five hundred soldiers had been enlisted (Mah. 61). *Aññattha saṅgahitaṃ suttaṃ*, a discourse placed in one part of the canon (Alw. I. 63).

**SANGĀNĪ** (f.), One of the books of the Abhidhamma is named *Dhammasaṅgāni*, which appears to mean something like "enumeration of conditions." *Kāmaṇvacararūpavacarādidhamme saṅgayha saṅkhipitvā vā gaṇayati saṅkhyāti etthāti dhammasaṅgāni* (Subh.), "Dh. is so called because therein the author after compilation and condensation enumerates and sums up the conditions of the Kāmaloka, the Rūpaloka, and so on" [सं + गण् + इत्].

**SANGĀNIKĀ** (f.), Communication, association [सं + गण् + इका]. Vij. says "*gaṇasaṅgānikā* means conversation with a multitude or company, society." He adds that at Dh. 153 the two anchorites feared that even the association of two persons would constitute company, and so they proposed to live apart. In a monk who has retired from the world it is sinful to be *saṅgānik-*



*drāmo*, "delighting in society," see Par. 6, where the comment observes that even the company of one or two or three others constitutes society. From *saṅgaṇikūrámo* (-ká *úrāmo*) is formed a noun *saṅgaṇikūrámatú* (Par. 6; Sen. K. 397). In Sám. S. A. I find *paviveke rato gaṇasaṅgaṇikam pahāya*, delighting in solitude, forsaking society. At Dh. 270 we have *gaṇasaṅgaṇiká* as opposed to solitude, *kilesasaṅgaṇiká*, or association with human passion, opposed to detachment of the mind (*cittaviveko*), and *saṅkhārasaṅgaṇiká*, or association with the elements of existence, by which is meant life, opposed to *upadhiviveko*, which means cessation of existence.

SANGARO, Calamity; war; promise [सङ्गर]. Ab. 824 (the additional meanings "*mittákāra*, *lañcādāna*, *bala* and *rāsi*" are given).

SANGATI (f.), Union, intercourse [संगति].

SANGATO (p.p.), Meeting, associating or uniting with [संगत]. Att. 208, 213. Neut. *saṅgataṃ*, association (Dh. 37).

SANGĀYANAM, Rehearsing (fr. next).

SANGĀYATI, To chant, rehearse [संगे]. Alw. I. v. P.f.p. *saṅgāyitaḥ*. P.p.p. *saṅgīto* (Jāt. I). Neut. *saṅgītaṃ*, a chant, chorus.

SANGHABHATTAM, Food belonging to a community of monks as opposed to food belonging to an individual monk [संघ + भत्त]. Kamm. 9.

SANGHABHEDO, Causing divisions or schisms among the priesthood, one of the Abhiṭṭhānas [संघ + भेद]. Dh. 145, 331; Kh. 27.

SANGHABHOGO, Maintenance of priests [संघ + भोग].

SANGHĀDISESO (adj.), Requiring a saṅghakamma at every stage [संघ + आदि + शेष]. *Saṅghādisesā āpatti* is the name of a class of thirteen priestly offences next in heinousness to the *Pārājikā āpatti*. Hardy says, "Saṅghādisesā, thirteen in number, that require suspension and penance but not permanent exclusion" (E. Mon. 9). Burnouf explains it to mean "that which must be declared to the Saṅgha from beginning to end." The real meaning, if I mistake not, is "an offence dealt with by a Saṅghakamma in the earliest (*ādī*) and later (*sesa*) stages." This is pretty clear from the following extracts given at Pāt. 68, 69. The first is, *saṅghādiseso ti saṅgho 'va tassā āpattiyaṃ parivāsaṃ deti mūlāya paṭikassati mānattaṃ deti abbhēti, na sambahulā na*

*ekapuggalo, tena vuccati saṅghādiseso ti*, "so called because a Saṅgha, not a multitude of priests or a single priest, inflicts parivāsa for this offence, renews the punishment (if necessary), inflicts mānatta, and reinstates." Here it will be seen that there are three and sometimes four processes, in each of which a Saṅghakamma is required. The second extract is, *saṅgho ādimhi c'eva sese ca icchitabbo assāti saṅghādiseso, kim vuttam hoti? imaṃ āpattiṃ āpajjitvā vuttātukūmassa yaṃ taṃ āpattivuttānaṃ tassa ādimhi c'eva parivāsādanatthāya ādito sese ca majjhe mānattadānatthāya mūlāya paṭikassanena vā saha mānattadānatthāya avasāne abbhānatthāya ca saṅgho icchitabbo, na k'ettha ekam pi kammaṃ vinda saṅghena sakka kātun ti saṅgho ādimhi c'eva sese ca icchitabbo ti saṅghādiseso*. "Saṅghādisesa is that for which a Saṅgha is wanted in the first instance and in the remaining instances. What is meant by this? For the man who, has committed this offence and wishes to be rehabilitated, for his rehabilitation a Saṅgha is required; first at the beginning to administer parivāsa, and, following upon the beginning (*ādito sese*), in the middle to administer mānatta, or possibly (*vā*) mānatta combined with mūlāya paṭikassana, and lastly at the end to reinstate the offender. For in this matter no single ceremony can be performed without a Saṅgha, and saṅghādisesa is so called because a Saṅgha is required in the beginning and in the rest."

SANGHAKAMMAN, An act or ceremony performed by a chapter of priests assembled in solemn conclave [संघ + कर्मण]. B. Lot. 437. A great variety of acts, as *uposathakammaṃ*, *pavāraṇak*, *abbhānak*, *kaṭhinuddhārak*, etc., are performed by a chapter, which must consist of at least four upasampanna priests (a *sāmaṇera* is not eligible to a saṅgha, E. Mon. 18). The question before the chapter is decided by vote (see *Kammavācā*). The foll. details I translate from Pāt. xl: "For the purpose of an ecclesiastical act a saṅgha is of five sorts, it may consist of four members, or five members, or ten, or twenty, or above twenty. Of these, by a chapter of four any ecclesiastical act can be performed with the exception of upasampadā, pavāraṇā and abbhāna. By a chapter of five all acts except upasampadā in the central districts (*majjhimesu janapadesu*), and abbhāna. By

a chapter of ten all acts with the exception of abbhāna. By a chapter of twenty there is no ecclesiastical act that cannot be performed, and the same may be said of a chapter consisting of above twenty members." A chapter of four is called *catuvaggo saṅgho*, a chapter of five *pañcavaggo*, and so on (Pāt. xl). *Saṅghakammaṃ karoti*, to perform an ecclesiastical act, hold a chapter (Dh. 332). *Saṅghassa kammamūlako*, a chapter house, Uposatha hall (Mah. 198).

SANGHĀRĀMO, A Buddhist monastery = vihāra [संघ + आराम]. B. Lot. 436.

SANGHATANAM, Junction [संघट् + अन्]. Ab. 941.

SANGHĀTĪ (f.), One of the three robes (*ticivaraṃ*) of a Buddhist monk [संघाटी]. E. Mon. 114; Ras. 25; Mah. 7.

SANGHATITO (adj.), Struck, sounded [संघतित].

SANGHĀTO, Assemblage, multitude; killing, hurting; name of one of the eight principal hells [संघात]. Ab. 504, 629, 657, 1080; Pāt. xxviii.

SANGHĀTO, One of the perpendicular timbers of a house; junction [derivative of संघट्]. Ab. 223, 1134. *Piṭṭhasaṅghāto* means a doorpost (Pāt. 87, 89, 90; Ab. 219 has *ṭakam*). I take *piṭṭha* in the sense of "lintil," so that *piṭṭhasaṅghāto* would mean "lintil-post." At Dh. 258 *aṭṭhisāṅghāto* appears to mean the joints (lit. bone-couplings). *Nāvāsāṅghāto*, a raft (Ten J. 26, 100, also *saṅghūṭānāvā*, Yātr.).

SANGHATṬATI, To knock against, or together संघट्ट्. P.pr. *saṅghaṭṭamāno*. Caus. *saṅghaṭṭeti*. *Ghaṇṭam saṅghaṭṭayi*, rang the bell (Mah. 129). *Gopphakam gopphakena saṅghaṭṭento*, knocking his ancles together (Brahmayu S.). P.p.p. *saṅghaṭṭito* (Alw. I. cviii).

SANGHĪ (adj.), Haying a crowd of disciples [संघ + इन्].

SANGHIKO (adj.), Belonging to or connected with the priesthood [संघ + इक्]. *Saṅghiko lābho*, gains belonging to the whole fraternity of a monastery, as opposed to the gains of a single monk (Pāt. 11, 103). *Saṅghikam dānam*, gifts bestowed on the priests (E. Mon. 81).

SANGHO, A multitude, assemblage; the assembly of Buddha's priests, the priesthood, clergy, church; a fraternity of priests; a chapter of priests [संघ]. Ab. 631. *Sakupasaṅgho*, a flock of birds (Dh.

325; Jāt. 52; comp. Ras. 25). *Devas*, host of devas, angelic host (Ras. 27). *Ñātis*, assemblage of kinsmen, family circle (Ras. 21; Dh. 222; B. Lot. 863). E. Mon. 376; B. Lot. 435; B. Int. 284; Mah. 150 (at Mah. 208 for *-saṅghānam* read *-saṅghūnam*); Pāt. 76. As a term for an assemblage of Buddhist priests the word Saṅgha has several shades of meaning. First it is applied to the Church of Buddha all over the world, viz. all who are ordained Buddhist priests (see *Pabbajjā*). This is its widest and most important use. The Saṅgha or Church is one of the Three Gems (see *Ratanam*) or objects of the highest veneration to all devout Buddhists. It is so because all who enrol themselves in the Saṅgha thereby solemnly renounce the world, and devote themselves to the attainment of that perfect sanctification (Arhatship) which results in Annihilation (Nibbāna) after death. Though it is true that all priests do not attain Arhatship in this existence, yet none but a priest can attain Arhatship in this existence, and consequently cease to exist when death takes place, and heaven is the only immediate reward that the pious layman can look to. The fact that some priests are sinners (whose punishment is hell, see *Sāmaññam*) does not detract from the sanctity of the Saṅgha viewed as an object of veneration, since the priesthood contains innumerable saints, and the unworthiness of a few representatives does not impair the sacred character of the office. Beside this wide-signification, the term Saṅgha has several less extended ones. Thus it may be restricted to those of the Priesthood who are walking in the Four Paths (the *sāvakasaṅgho*, see Alw. I. 77), and who form the church in its highest sense (see *Sāmaññam*). At Pāt. xl we are told that the Saṅgha is twofold, *dakkhiṇeyya-saṅgho*, and *sammutisāṅgho*, the Church worthy of gifts and the ordinary Church: by the former the *aṭṭha ariyapuggalā* are meant (those who are in the four Paths and four Fruitions), and by the latter the collective priesthood without distinction (*avisesa bhikkhusamāho*). Again the collective monks of a country or town are called the Saṅgha, Church, or clergy, of that country or town. So also the monks of a monastery are the Saṅgha or fraternity of that monastery. Or Saṅgha may mean merely a company or assemblage of monks accidentally thrown together (e.g. *mahatā bhikkhusaṅghena*

*saddhim*). Lastly a number of monks assembled together for administrative purposes are called a Saṅgha or chapter (see *Saṅghakamma*). Hence the term S. may be applied to assemblies of monks varying in number from a chapter of four to the whole body of Buddhist monks, amounting at one time to millions. Saṅkhyārtha Prakāṣa observes that there are two saṅghas, *bhikkhusaṅgho* and *bhikkhunsāṅgho*. At the present day there are no nuns in Ceylon, and but few in other countries. Saṅgha when applied to monks is properly an abbreviation for *bhikkhusaṅgha*, "assembly of monks," which term is of common occurrence and coextensive in its use with *saṅgha*. The senior priest in any assembly of priests is called *saṅghatthera*, "elder of the assembly," who generally would be president. Thus Kassapa was *saṅghatthero* or president of the first Saṅgīti (Mah. 11, comp. Dh. 384). At Mah. 19 we are told that at the second Saṅgīti the therā Sabba-kāmin was *puṭhuvīyā saṅghatthero*, the longest ordained priest in the world (he had been *upa-sampanna* 120 years, he was not however president of the Saṅgīti). *Saṅgharājā*, patriarch or pontiff, is the (modern) title of the principal ecclesiastical functionary in Burmah.

**SĀNGHUTTHO** (*p.p.*), Sounded, resounding [संघुट्]. Mah. 99, 170 (*nāndaturiyasaṅghuttho*).

**SĀNGĪTI** (*f.*), Chanting together, rehearsal [संगीति]. *Dibbasāṅgīti*, celestial choir (Jāt. 31). The term S. is given to three great historical convocations or General Councils (*saṅgītitayanā*, Mah. 251) of the Buddhist Clergy held for the purpose of fixing the text of the Buddhist Scriptures (Tipiṭaka). They were called Saṅgīti or Rehearsal, because the text was recited, sentence by sentence, by an eminent therā, and chanted after him in chorus (*gaṇasajjhāya*) by the whole assembly. The first Rehearsal was held at Rājagaha under the patronage of King Ajātasattu, immediately after Gautama Buddha's death (B.C. 543), the apostle Kassapa presiding, while Upālī was the reciter or precentor for the Vinaya, and Ānanda for the Dhamma. It consisted of five hundred members, and is variously called *paṭhamamahāsāṅgīti*, "First Great Rehearsal" (Alw. I. vi, at Mah. 14 *paṭhamadhamma*), or *pañcasatikā s.*, "synod of five hundred," or *theriyā s.*, "synod of elders" (Mah. 20). The

second (*dutiyamahās.*, *sattasatikā s.*) was held at Vesālī under the patronage of King Kālāsoka (the Black or dark-featured Asoka, not as Kern says, the "Chronological Asoka"! ), B.C. 443, and consisted of seven hundred members presided over by the apostle Revata (Mah. 15-20; E. Mon. 174). The third (*tatiyamahās.*, *sahasatikā s.*) was held at Pāṭaliputta, under the patronage of King Dhammāsoka, in the year B.C. 309, and consisted of a thousand members, under the presidency of Tissa the son of Moggallāna (E. Mon. 174; Mah. 42). At Alw. I. 63 we are told of a heretical synod called Mahāsāṅgīti, "the great Rehearsal," because it was held by ten thousand heretical monks. In Sinhalese the Nikāyas of the Suttapiṭaka are called saṅgiya's, viz. saṅgīti's (e.g. *dikṣasāṅgiya + dighasaṅgīti*, *māḍumsāṅgiya = majjhima-sāṅgīti*, E. Mon. 168, 169). As explaining this use of the word I quote the foll. passage from Br. J. S. A. *Suttantapiṭake catasso saṅgītiyo, tāsu paṭhamam katarasaṅgītin? ti, dighasaṅgītim bhante*, "In the Sutta Piṭaka there are four rehearsals, of these which shall he rehearse first? The Long Rehearsal, Lord." Here *saṅgīti* has the secondary meaning of "text rehearsed."

**SĀNGĪTO**, see *Saṅgītyati*.

**SĀNGO**, Attachment, bond, tie [सङ्ग]. Ab. 769. Generally used in the religious sense of that which attaches men to the world, human passion, desire, etc. The five saṅgas are *rāgo*, *doso*, *moho*, *māno*, *ditṭhi*, lust, hate, ignorance, pride, false doctrine (Dh. 66, 421). There are also seven (Dh. 410). Dh. 31, 61, 71, 73, 337, 428.

**SĀNGO** (*adj.*), Together with its Aṅgas (of the Veda); with its divisions [साङ्ग]. Ab. 411. *Sūṅgopāṅgo*, with its divisions and subdivisions (Ab. 691).

**SĀṆHO** (*adj.*), Smooth; soft, gentle, mild; delicate, minute, subtle, abstruse [सम्यक्]. B. Lot. 602. *Saṇhakaraṇo* (*adj.*), smoothing, levelling (Ab. 1007). *Saṇhasukhumam* at Dh. 80 appears to mean "minutely and exactly." *Atisaṇho* (*adj.*), very abstruse (Dh. 366, of Abhidhamma doctrine). *Saṇhāvāco* (*adj.*), of mild or gentle speech (Dh. 185). *Na kho pana maṇ saṇhena samudacarissati*, he certainly won't let me off, will not treat me mildly (Dh. 89). *Saṇhāvāka* = *clakṣṇatvak* (Dh. 412). *Saṇhena*, "gently, mildly," is opposed to *pharṇasena*, "harshly" (see *Puriso*).

SĀNĪ, see *So* (1).

SĀNĪ (*f.*), A curtain, screen, tent [शाणी]. *Nisimmo sāpi-antare*, sitting behind a curtain, or within a tent-shaped screen (Mah. 42, comp. Dh. 159, *antosāpiyañ*). Of a screen thrown round a tree (Mah. 112). *Sāpipākāro*, a circular, tent-like screen (Mah. 49; Dh. 328). *Sāpikappañ ukkhipitvā*, lifting up the hem or corner of the curtain (to see what there was behind, Dh. 159, 245). *Paṭṭasānī*, a screen of fine cloth. (F. Jāt. 6).

SANIKAM (*adv.*), Slowly; softly; quickly [शुन-क्वैस् or more properly *sapim* + क्]. It is curious that this word, which in S. means slowly, should in Pali mean both slowly and quickly. Ab. 1153 gives it the meaning of *siḥa*. In Brahmāyū S. we have *nātisigḥam gacchati nātisanikam*, where it can mean nothing but slowly. At Jāt. 9 it must mean slowly, for we are told that one of the advantages of the bark garment is that *sapikam kilissati*, "it gets dirty slowly," while one of the disadvantages of the sāṭaka or linen cloak is that *lahum kilissati*, "it soon gets dirty." At Dh. 107, it certainly means quickly; *aṇḍakāni disvā tāni sapikam aponetvā*, "seeing some pupæ (in the honey-comb he had offered to Buddha), hastily removed them." At Dh. 356 we are told that the temperate man *sapikam jīrati*, "wears out slowly." At Dh. 176 we have, *tāsetvā pucchiyamānā na kathessati sapikam upāyena pucchissāmi*, if she's asked through intimidation she won't tell, I'll question her gradually and craftily." At Dh. 234 we are told that a king looks best *sapikam gacchanto*, "walking slowly or with dignity." At F. Jāt. 4, *sūkaram niddāyantañ disvā sapikam gantvā maṇikkhandhañ gaṇhitvā*, "seeing the boar asleep went softly and possessed himself of the magic jewel." At F. Jāt. 13 it might mean either quickly or softly. The transition of meaning may be seen in the last two examples: first the word meant "slowly," then "softly, gently, deftly," and lastly, since what is done gently and deftly is apt to be done quickly, it came to mean "quickly." For the *z* comp. *sakkupāti*, *sakupa*.

SANIM (*adv.*), Same meanings as last [शनेस्]. I have only met with this form at Mah. 156, where we have *paccosakki sapim sapim*, which Turnour renders "backed rapidly." From the context it

might just as well mean slowly, but see last.

I find *sant* in Vaṅḥisa S.

SANITO (*p.p.*), Sounding [खनित]. Ab. 747.

SAÑJANANAM, Producing [संजनन].

SAÑJĀNANAM, Perceiving (fr. *sañjānāti*). Sen. K. 524; Ab. 874.

SAÑJĀNĀTI, To think, suppose; to recognize, perceive, comprehend; to call, name [संज्ञा]. Att. 215. *Olokitañ saññāya*, understanding the look (Dh. 324). *Disvā sañjānitvā*, having seen and recognized him (Dh. 206, comp. 157, 291). *Mato ti saññāya*, thinking him to be dead (Dh. 299, comp. 114; F. Jāt. 15). *Putto me ti saññāya*, imagining him to be her son (F. Jāt. 49). *Taṃ Adinnapubbako tv eva sañjānimsu*, they nicknamed him Never-gave-a-farthing-in-his-life (Dh. 93). P.pr. *sañjānanto*, knowingly, purposely (Pāt. 68). Pass. *saññāyati*. *Santikam āgacchantānañ n'eva saññāyati*, to those who come near is no longer distinguishable (Dh. 210, of a mirage). *Sabbavacanānañ attho akkhareh' eva saññāyate*, the meaning of all words is expressed or known by letters (Sen. K. 200). P.p.p. *saññāto* (Sen. K. 200). Caus. *saññāpeti*, to appease; to make known; to urge, induce; to command (Dh. 145). At Mah. 236 and Das. I, 31, it evidently means to influence a person, induce him to see things in a better light, pacify, appease, console him. With two acc. *Attano dhammavāddittam saññāpetvāna nāgare*, making known to the townsmen that he was of the orthodox faith (Mah. 16). *Taṃ nā-nappakārehi saññāpetvā*, urging him by every possible argument (to take orders, Dh. 141). *Te saññāpetvā*, having enjoined or instructed them (how to address him, Dh. 119). *Iti rājānañ saññāpetvā*, having persuaded the king that, induced him to believe that (Mah. 235). *Saññāpetvāna te*, having persuaded them, overcome their scruples against returning to court (Mah. 205). *Saññāpetum asakkonti*, unable to persuade him, to turn him from his purpose (Dh. 403). *Veyyāvaccakaram saññāpetvā*, having intimated or apprised the agent, a periphrastic expression implying the handing to the agent of the purchase money of a robe for the priest (Pāt. 9). P.p.p. caus. *saññatto*.

SAÑJANITO (*p.p.*), Arisen, produced [संजनित]. Att. 213.

SAÑJĀTI (*f.*), Birth, origin [fr. संजन] Ab. 801.

**SAÑJĀYATI**, To arise, be produced or born [संजन्]. Dh. 275. P.p.p. *sañjāto*, born (Ab. 241; Mah. 75), arisen, produced. *Atthe sañjāte*, when need arises. *Sañjātasamvego* (adj.), filled with emotion, lit. to whom emotion has arisen (Dh. 117; Mah. 141).

*Caus. sañjāneti*, to cause, produce (Dh. 349).

**SAÑJHĀ** (f.), Evening [संध्या]. Ab. 68.

**SAÑJĪVO** (adj.), Alive [संजीव]. *Sañjivakukkuṭo*, a live fowl (Dh. 171). *Sañjivo*, name of one of the eight principal hells (Ab. 657; Man. B. 26).

**SANKĀ** (f.), Doubt, uncertainty [शङ्का]. Ab. 170.

**SANKADDHATI**, To collect [संघट्]. F. Jāt. 56.

**SANKALANAM**, Addition [संकलन].

**SANKAMATI**, To go, pass on [संक्रम]. *Imamhā kōyā aññam kūyaṃ s.*, transmigrates from this body to another (Gog. Ev. 44). P.f.p. *sankamanīyo*, that must be transferred. *Civarasankamanīyaṃ dhāreyya*, should wear a dress not belonging to her, lit. that will have to be handed over again (Pāt. 106, 113). P.p.p. *sankanto* (Pāt. 96).

**SANKAMO**, Difficult progress [संक्रम]. Ab. 773.

**SANKAMPATI**, To tremble [संकम्प]. Jāt. 25.

**SANKANĪYO**, see *Sankati*.

**SANKAPPETI** (caus.), To will, determine, arrange [संकल्पयति]. P.p.p. *sankappito* (Dh. 312).

**SANKAPPO**, Thought, imagination; determination, resolve, wish [संकल्प]. Ab. 155; Dh. 13, 27, 60, 264. *Saṃsannasankappamano* (adj.), in whose mind right thoughts or aspirations are weakened (Dh. 49). *Sankappā paripunnā*, my wishes are fulfilled (Jāt. 77, comp. Dh. 251). *Paduṭṭhamanusankappo* (adj.), the wishes of whose heart are corrupt (he says *suttā haññantu vā vijjhantu vā*).

**SANKARO**, Confusion [संकर]. *Dūrasankaro vihāro*, a secluded monastery, lit. from which confusion or turmoil is remote (Mah. 252).

**SANKĀRO**, Dust, sweepings, rubbish [संकार]. Ab. 224; Mah. 255. *Saṅkārakūṭakaṃ*, and *saṅkārudhqaṇaṃ*, a dust-heap (Ab. 224; Dh. 11).

**SANKĀSO** (adj.), Resembling [संकाश]. Ab. 530; Ras. 20; Dh. 146.

**SANKASSAM**, Name of a town in India [साङ्काश]. Ab. 201.

**SANKASSARO** (adj.) Anxious, hesitating. Dh. 55, 396.

**SANKATHĀ** (f.), Conversation [संकाथा]. Ab. 120.

**SANKATI**, To hesitate, doubt, suspect [शङ्क]. P.f.p. *sankantiyo*, to be distrusted (Att. 194).

**SANKATĪRAM**, A dust-heap [सम्+कटीर]. Ab. 224.

**SANKAṬO** (adj.), Narrow [संकट]. Ab. 718.

**SANKETO**, Engagement, appointment, rendezvous [संकेत]. *Sanketaṃ yāti* or *gacchati*, to keep an appointment or assignation (Ab. 232; Mah. 106). Ras. 31.

**SANKHĀ**, and **SANKHYĀ** (f.), Calculation; number, sum; numeral; understanding, reason, intelligence [संख्या]. Ab. 845. *Dvādasasahasasāṅkho bhikkhusaṅgho*, a company of monks 12,000 in number (Mah. 135, comp. Dh. 116, 144). *Anekasaṅkhā Damiḍā*, a great many Tamils, lit. many in number (Mah. 151). *Saṅkhyāpatham atikkantaṃ bhikkhū*, monks innumerable, lit. exceeding the range of calculation (Mah. 11). At Alw. I. 104 we have a neut. form, *imāni suttasāṅkhyāni*, these numbers of sūtras. The numerals are called *saṅkhyā* (Sen. K. 404). The high numerals are given at Ab. 474-476 and Sen. K. 412, 413; they are as follows, *saṭaṃ*, a hundred, *saḥassaṃ*, a thousand, *dasasahasassaṃ* or *naḥutaṃ*, ten thousand, *saṭasahasassaṃ* or *laḥkkaṃ*, a hundred thousand, a lac, *dasasatasahasassaṃ*, a million, *koṭi*, ten millions. From *koṭi* upwards each succeeding numeral is ten million times the preceding one. They are *pakoṭi* (= ten million *koṭis*), *koṭippakoṭi*, *naḥutaṃ*, *ninnaḥutaṃ*, *akkhohini*, *bindu*, *abbudaṃ*, *nirabbudaṃ*, *ahahaṃ*, *ababam*, *aṭaṭaṃ*, *sogandhikaṃ*, *uppalaṃ*, *kumudaṃ*, *puppharikaṃ*, *padumaṃ*, *kathānaṃ*, *mahākathānaṃ*, *asaṅkheyyaṃ* (see each s.v.). *Saṅkhaṃ* or *saṅkhyāṃ gacchati*, to be reckoned as, to be called or termed. With *iti*: *Tasmā taṃ tato pabhūti Kalandakaniṇḍipo ti saṅkhaṃ gataṃ*, accordingly from that time forth it was called K. (Sig. S. A.). *Nāḷikerādānaṃ rasena katā surā to eva saṅkhyāṃ gacchati*, that which is made from the sap of coco-nut trees and other palms is called toddy (Pāt. 90, comp. 89; Dh. 409, 410). *Kāḷapāsāda-pariveṇṇam iti saṅkham upāgataṃ*, came to be called K. (Mah. 101). In Muni Sutta *na upeti saṅkham* is rendered by Coomaraswamy "is not reckoned as one living," viz. I suppose, ceases to exist. Instr. *saṅkhāya*, discriminately, wisely (Dh. 47, comment at p. 377 says *nāḍena*; see *Apasenaṃ*).

**SANKHALĀ** (f.), and **-LAM**, and **-LO**, A chain [शृङ्खल]. Ab. 364.

SANKHALIKĀ (𑀲𑀸𑀭𑀸𑀢𑀺𑀓), A chain [last + 𑀲𑀸𑀭𑀸𑀢𑀺𑀓]. Mah. 261; Dh. 411. *Saṅkhalikāhi bandhetvā* (Yātr.). SANKHĀRAKKHANDHO, see next.

SANKHĀRO, Constructing, preparing, perfecting, embellishing; aggregation; Matter; Karma; the Skandhas [संस्कार]. Ab. 832; B. Int. 503. At Ab. 307, *vāsanā*, "perfuming," is explained by *gandhamālyādīsankhāro*, "fitting up or embellishing with perfumes, flowers, etc." (comp. Ab. 958). This passage is probably the origin of the strange mistake by which *saṅkhāro* and *vāsanā* at Ab. 772 are said to mean "perfume," whereas they represent the terms *saṃskāra* and *vāsanā* in their Vaiśeṣika acceptation (the marginal Sinhalese translation is *suvaṇḍa* = *sugandha*). *Bhūmisankhāro*, preparing or clearing a piece of ground (Ab. 832, see margin). As a technical term *Saṅkhāra* has several decided shades of meaning. First from the idea the word contains of aggregation or composition, we have it in the wide sense of all existing things or substances, matter, the material universe. In this sense it was no doubt originally used in such expressions as *aniccā sabbasaṅkhārā*, *vayadhammā saṅkhārā*, etc. At Mah. 194 we read *sabbam pi saṅkhāragataṃ avassaṃ yeva bhijjati aniccā sabbasaṅkhārā iti vuttaṃ hi Satthunā*, which Turnour translates, "for by our divine Teacher it has been announced that all that is launched into this transitory world will most assuredly perish: the whole creation therefore is perishable." Vij. writes to me, "*Saṅkhāraloka* is the world of organic and inorganic matter, I think it includes the *Sattaloka*." I believe the fact to be that originally the division of the universe was into *okāsaloka* and *saṅkhāraloka*, "the realm of Space and the realm of Matter," and that the *Saṅkhāraloka* was afterwards subdivided into *sattaloka* and *saṅkhāraloka*, the realm of animates and the realm of inanimates. Hence we have the three divisions of the universe into *sattaloka*, *saṅkhāraloka* and *okāsaloka* (see Man. B. 3, where Hardy says "sanskāraloka, the material world, including trees, rocks," etc.). And thus it is that while in some cases sentient beings are included under the term *saṅkhāra*, in others the terms *satta* and *saṅkhāra* are distinctly opposed. For a striking example of this opposition see Dh. 359, where we are told that *mā piyehi samāgacchi* in the text means *piyehi satt-*

*ehi vā saṅkhārehi vā kuddācānaṃ ekakkhaṇam pi na samāgaccheyya*, "let him never even for a moment associate with objects of delight, whether they be persons or things (animate or inanimate)." Again at B. Int. 505, we read *Buddho ti ho satta vā saṅkhāro vā*, "what being or thing is that which we call a Buddha?" It must be clearly understood that the word *Satta* applies to the living and moving being as a person or individual only, the separate elements of which the being is composed belonging to the *saṅkhāraloka*.<sup>1</sup> Thus the man belongs to the *Sattaloka*, while the *khandhas* of which he is made up belong to the *saṅkhāraloka*, being themselves inanimate. At Das. 44, 45 will be found a gloss on the word *loko*, in which we are told that the *sattaloka* includes beings in this world and the next, the angels, mankind, etc. (at p. 45, line 3, read *ādīsu pana sattaloko*), and that *Saṅkhāraloka* includes *Āhāra* or food, the eighteen *Dhātus*, the *Khandhas*, etc. The term *Saṅkhāra* is applied to many things that cannot be brought under our term "Matter," such as qualities, attributes and modes of beings and things. Thus not only is a plant a *saṅkhāra* but its greenness is a *saṅkhāra*, not only is a rock a *saṅkhāra* but its hardness is a *saṅkhāra*, not only is a man a *saṅkhāra* but his vital principle is a *saṅkhāra*, not only is the eye a *saṅkhāra* but vision is a *saṅkhāra*, and the image depicted on the retina is a *saṅkhāra* (see the *dhātus*, which are all *saṅkhāras*). In fact *saṅkhāra* includes every thing of which impermanence may be predicated, or, which is the same thing, every thing which springs from a cause (see *Saṅkhato*). As Buddhism does not recognize the existence of a Supreme Being or Creator, there are only two things which are uncaused and eternal, namely *Okāsa* or Space (or Extension), and *Nibbāna* or Void (le Néant, non-entity).

Owing to reflections on the impermanence of things being so frequently associated with death, the term *saṅkhāra* came to be sometimes used in the restricted sense of the attributes of living beings, conditions of sentient existence. Thus at Dh. v. 203 we have *saṅkhārā paramā dukkhā*, the elements of being are the greatest evil, or Exist-

<sup>1</sup> *Sattaloka* might be rendered by "animal kingdom," using "animal" in its widest sense.

ence is the greatest suffering, where the comment says that *saṅkhāra* means the five khandhas (see Alw. N. 84, and 60 note). So in *saṅkhārā sassatā n'atthi* at v. 255 Buddhaghosa takes *saṅkhārā* in the sense of the five khandhas, and D'Alwis renders the phrase "no states of existence are eternal." There is, however, nothing in the context to show that elements of sentient being are meant. At v. 368 the context plainly requires s. to be taken in the sense of the elements of sentient existence (*mettāvihāriyo bhikkhu pasanno buddhasāsanā adigacche padumā santāni saṅkhārāpasamāni sukhāni*, see art. Nibbāna, p. 271, a, line 14 from bottom, and Alw. N. 59, see also Gog. Ev. 6). At Dh. 383 it is said that the saint who has understood the destruction of the saṅkhāras has understood Nirvāṇa (annihilation). In this case S. might perhaps have its widest sense of all existing things, matter, but the commentator again takes it to mean the five khandhas. In *Sāsanavamsa*, a modern Burmese work, in connexion with the death of Buddha I find the foll. reflection, *aho vata accharīyo saṅkhārādhammo*, "mysterious, alas, are the conditions of existence," where sentient existence is implied. Another use of the term saṅkhāra is in the well-known formula *sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā, sabbe saṅkhārā anattā*, ascribing to existence or Matter the three characteristics (*tilakkhaṇāni*) of impermanence, evil, and unreality. At Dh. 49 *dhammā* is substituted for *saṅkhārā* in the third formula. The comment takes both saṅkhārā and dhammā in the sense of the five khandhas, but the substitution is another proof that the meaning of a wide term like saṅkhāra must not be too closely pressed. We may be right in taking these formulas in the sense of "Life is transient, life is evil, life is unreal," but they may also mean "All existing things are transient, evil, unreal" (*señhā*, Dh. 383, line 8). At Dh. 270, line 6, saṅkhāra clearly refers to sentient existence. At Ten J. 119 we have *saṅkhāre parigaṇhitvā tilakkhaṇāni sammāsanto paccekabodhiñāṇāni paṭivijjhi*, "investigating the nature of things and mastering the three Characteristics, he attained the knowledge of a Pratyeka Buddha." In Br. J. S. A. I find *saṅkhārānaṃ abhisāṅkharapaṭalakkhaṇāni*, the essential property of Matter is Aggregation, or the essential property of the Elements of Being

is Organization At Alw. I. 108 we are told that the world is oppressed by three sufferings or evils, the evil of pain (*dukkhadukkhatā*), the evil of change, and the evil of existence (*saṅkhāradukkhatā*). From the first two release is sometimes obtained during life (as in the case of the Brahma and Formless Angels, p. 111, note), but from the third there is no release but in the annihilation of being (*anupādisesā nibbānadhātu*).

By *saṅkhārā* (pl.), or Aggregations, as a link of the Paṭiccasamuppāda, is meant the aggregate of those states of the mind which bring about the performance of good and bad actions (see *Paṭiccasamuppādo*). Practically it is identical with Karma or Moral Merit (see Colebrooke's Essays, edited by Cowell, London, 1873, vol. i. p. 453), and is rendered by Hardy (Man. B. 391) and Gogerly (Ev. 66), "Merit and Demerit." The Saṅkhāras of the Paṭiccasamuppāda are three in number, *puññābhisaṅkhāro, apuññābhisaṅkhāro* and *āneñjābhisaṅkhāro*, good states of mind, sinful states of mind and states of mind leading to immovability. The first of these causes rebirth in the Rūpabrahmaloka, the second causes rebirth in the Kāmaloka (including the hells and the world of men), and the third causes rebirth in the Arūpabrahmaloka. *Āneñja* is only another form of *āneja* (which see), and means immovability or impassibility, and is descriptive of the state of steady and immovable abstraction or trance in which the Formless Angels live. Subh. quotes from Vis. M. 71kā, *samādhipaccattikānaṃ atidūratūya na iñjati anīñjanabhāvāni abhisāṅkharoti āneñjābhisaṅkhāro*. The form *āneñjābhisaṅkhāro* also occurs (see Gog. Ev. 66), where we have *ā* instead of *e*. For this change compare *kosajja* from *kusita*, *bāhusacca* from *bahussuta*, *sūkhalya* from *sakhila*; compare also *moḍangika* with *muṅga*. In his account of the Nidānas Alabaster, not inaptly, renders *saṅkhārā* by "predisposition" (Wheel of the Law, p. 236). From another point of view the saṅkhāras of the Paṭiccasamuppāda are also three, *kāyasāṅkhāro, vacīsāṅkhāro* and *cittasāṅkhāro*, or state of mind which causes good or bad actions, state of mind which causes good or sinful speech, and state of mind which causes good or bad thoughts (Gog. Ev. 68). They correspond to *kāyukammaṇi, vacīkammaṇi* and *manokammaṇi* respectively.



As the fourth Skandha (*saṅkhārakkhandho*), *saṅkhārā* (also plur.) has a somewhat different meaning. Here the Aggregations are certain properties and faculties of the sentient being, fifty-two in number. I take the list from the second chapter of *Abhidhammatthasaṅgaha*, where they are called "mental properties." *Phasso vedanā, saññā, cetanā, ekuggatā* (or *cittakaggatā*, see Hardy), *jñānindriyaṃ, manasikāro, vitakko, vicāro, udhumekko, ririyaṃ, pīti, chando, moho, ahirikā, anottappaṃ, uddhaccaṃ, lobho, diṭṭhi, māno, doṣo, issā, macchariyaṃ, kukkuccaṃ, tīṇamudhā* (counted as two, *thīna* and *middha*), *vicikicchā, saddhā, sati, hiri, ottappaṃ, alobho, adoso, tatramajjhottatā, kāyupassaddhi, cittapassaddhi, kāyalakutā, cittalakutā, kāyamudutā, cittamudutā, kāyakammaññatā, cittakammaññatā, kāyopaguññatā, cittapaguññatā, kāyujjukatā, cittujjukatā, sammāvedā, sammākamanto, sammā-tijjvo, karuṇā, muditā, paññindriyaṃ* (see *Man. B.* 404-418). It will be seen that the *saṅkhāras* of the fourth Khandha have a good deal in common with those of the *Paṭiccasamuppāda*. Both are referred to Mind. Thus while on the one hand the *saṅkhāras* of the *Paṭiccasamuppāda* are said to be good and bad *cetanās* (*Gog. Ev. 6*), on the other hand those of the Khandha are said to be "mental conditions" (*cetoyuttā dvipaññāsa dhammā cetasilā matā*, *Abhidhammatthasaṅgaha*), and in commenting on the *Paṭiccasamuppāda*, *Br. J. S. A.* says that *cetanā* is a property of the *Saṅkhāras*.

The term *āyusaṅkhāro* means the aggregate of life that a man has to live in any existence, and which is determined by his karma in that or a previous existence (*dasakusalakammehi āyusaṅkhāro pi'sa vadḍhati*, *Att. 212*, comp. 85). *Āyusaṅkhārassa dubbalattā*, the precariousness of man's tenure of life (*Att. 200, 45*, comp. *B. Int. 79*). When it is said of Buddha that he renounced his sum of life (*āyusaṅkhāram ossaji*), it is meant that he made a resolution to die at the end of three months from that time, though he might, had he so wished, have lived much longer (*B. Lot. 291*). Among the enumerations of dhātus quoted by Burnouf from Jina Alaṅkāra there is an interesting one of three, *nirodhadhātu, saṅkhārādhātu, nibbānadhātu*, which means I think, "element of destruction, element of reconstruction.

element of void" (*B. Lot. 516*). The term *kāya-saṅkhāra* is rendered by Hardy "element of the body," the breath is one of these (*Man. B. 428*, in *Saṅg. S.* I find *passaddhakāyasāṅkhāro*, adj.).

The terms *asaṅkhāriko* and *sasaṅkhāriko* (adj.) are used in two different senses. First we have two sorts of *Anāgāmin*, *sasaṅkhārikapariniṣṭhī* and *asaṅkhārikapariniṣṭhī*, thus explained by *Vijesinha*, "Sas- is an *Anāgāmin* who attains *Nirvāṇa* having the aggregate of merit and demerit still remaining, they are it is true far behind him, and powerless for good and evil, but the sum total is not extinct: as- is the opposite of this." Secondly as epithets of *Citta* (*cittaṃ somanassasahagataṃ diṭṭhigatasampayuttam asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ*) they mean, according to *Vij.*, "spontaneous and unspontaneous," a *sasaṅkhārika* action being "the result of some inducement by another or example set by another."

*Abhisāṅkhāro* is used as a synonym of *saṅkhāro*. Thus *Māra* as an impersonification of Karma is called *Abhisāṅkhāramāro*; and the three *saṅkhāras* of the *Paṭiccasamuppāda* are called *paññābhisaṅkhāro*, etc. instead of *paññasaṅkhāro*, etc. *Vij.* tells me that *iddhūbhisaṅkhāram abhisāṅkhari* means "called up by supernatural power an object of that shape," lit. "produced or created a miraculous object or creation" (I have met with the parallel phrase *duṭṭiyaṃ kāyaṃ iddhiyā abhisāṅkharitvā*).

**SAṆKHĀTI.** To calculate, reckon [संख्या]. *Dh. 35.*

**SAṆKHATO** (*p.p.*), Put together, aggregated, organized, made, wrought, built, created, perfected, embellished: cooked, dressed, compounded [संस्कृत]. For a full discussion of this word I must refer the reader to *Saṅkhāro*, since every *saṅkhāra* is a *saṅkhata*, and the neut. *saṅkhataṃ* is a synonym of *saṅkhāra*. There are three *saṅkhatalakkhaṇas* or properties of Matter 'or of existing things, organic and inorganic), viz. production or birth (*jāti*, *Ab. 792*), duration or existence, and annihilation. *Vij.* gives me the text as follows: *Tiṇ' imāni bhikkhave saṅkhatassa saṅkhatalakkhaṇāni, katamāni tīni? uppādo paññāyati tīti paññāyati tīti tassa aññathattam paññāyati*, "Priests, matter has these three properties of matter, what three? there is production, there is existence, there is the opposite of existence." That is to say, every existing thing springs into

existence, continues to exist for a period, and is finally annihilated. This applies to matter as well as to sentient beings, for we must remember that the whole universe is periodically annihilated and after an interval called into existence again (see *Kappo*). Subh. writes to me "saṅkhata includes all things that proceed from a cause," and quotes *paccayehi sangamma katan ti saṅkhataṃ*. This cause is Karma, to which every existing thing is due, Space and Nirvāṇa alone excepted. Asaṅkhata and Akata as epithets of Nirvāṇa mean Unmade, Unaggregated, Immaterial (comp. Dh. 69, *saṅkhāraṇaṃ khayāṃ ñatvā akataññū'si*, having known the annihilation of Matter, thou knowest the Immaterial). *Saṅkhatasāṅkhatadhammā* includes every possible conception of the human mind (Ten J. 48). At Dh. 413 the khandhas, dhātus and āyatanas are called saṅkhata.—*Saṅkhato madhupāyaso*, rice porridge prepared with honey (Mah. 196). *Susaṅkhataṃ rājagehaṃ*, well built or handsome palace (Mah. 132, comp. 133). *Sādhusaṅkhato padeso*, a well-arranged, viz. delightful spot (Mah. 118). For *saṅkhatadhammānaṃ* at Dh. 70, see next.—In the sense of Sanskrit (language) the word संस्कृत becomes in Pali *sakkaṭo*, in one doubtful instance only have I met with *saṅkhato*.

**SANKHĀTO**, and **SANKHYĀTO** (*p.p.p. saṅkhāti*), Reckoned, numbered; considered, reckoned, called, named; weighed, estimated, learnt [संख्यात]. *Āṭṭhārasakoṭṭisaṅkhātā brahmāno samāgacchimsu*, brahma angels to the number of a hundred and eighty millions assembled (lit. counted as .). *Saṅghanandisaṅkhāto Mahākaccāyano*, M. who was called S. (Alw. I. 104, comp. cxxiv). *Yathābhuccabrahmavohāra-ariyavohārasaṅkhātā Māgadhikabhāṣā*, the Pali language, reckoned as the truly sublime and noble tongue (Alw. I. cvii). *Theyyasaṅkhātāṃ* at Pāt. 3 seems to be used adverbially, and is rendered by Gogerly "with thievish intent;" the comment at p. 66 seems to take saṅkhāta in the sense of citta, "thought, purpose." *Saṅkhātadhammo* (adj.), one by whom the Truth has been weighed or estimated, is an epithet of the Ariyapuggalas. It occurs in Khaggavisāṇa S., where Coomaraswamy renders it 'acquainted with justice,' and at Dh. v. 70, where the *ā* is shortened either metri causā, or far more probably by the stupidity of the copyists, who con-

cluded it must be equivalent to saṃskṛitadharmā. S. is often used in the sense of "consisting of, equivalent to," e.g. *Lakkhaṇavutti-uddharaṇasaṅkhātāṃ imaṃ Kaccāyanagandhapakaraṇaṃ*, this K. consisting of rules, comment, and examples (Alw. I. xxi). *Sarīrasaṅkhātāṃ rūpaṃ*, the form, by which is meant the body (Dh. 312). *Jātikkhaya-saṅkhātāṃ arahattaṃ patto*, having attained Arhatship called in the text jātikkhaya (Dh. 434, comp. 375, 102). *Saṅkhyāto* is given at Ab. 710 and occurs at Dh. 117 (*jīṇṇavyādhumatasāṅkhyāto tayo devadūte disvā*).

**SĀṆKHAYO**, Loss; destruction; end [संखय]. *Āsavasaṅkhayo*, destruction of human passion, Arhatship (Alw. I. xxxiv; B. Lot. 822). *Jīvita-saṅkhayo*, end of life, death (Dh. 59). *Bhāri-saṅkhayo*, decline of wisdom (Dh. 51).

**SĀṆKHEPO**, Abridgment, abstract [संक्षेप]. Ab. 116. *Dutiyagāthāya saṅkhepattho*, the following is briefly the meaning of the second stanza (Dh. 310). *Ayaṃ paṇ' ettha saṅkhepo*, the following is a brief summary of them (Dh. 139). *Pabbata-saṅkhepe rahado* in Sām. Sutta is rendered by Burnouf "lake in a mountain gorge;" the comment however says *pabbatasāṅkhepe ti pabbatamatthake* (on the top of a mountain, I suppose because a mountain narrows to the top, but I feel no certainty about the meaning of S. in this compound). At Dh. 250 we have *Ahaṃ imaṃ vutthaṃ tava pāsāde bhummattharaṇasaṅkhepena attharītukāmaṃ*, which seems to mean, "I am anxious to spread this cloth in your pavilion by way of a carpet," but what the force of S. is here I cannot tell; it might perhaps mean "laying down," but see *Saṅkhipati*. *Saṅkhepato*, concisely (Alw. I. xiv).

**SĀṆKHEYYO** (*p.f.p. saṅkhāti*), Calculable [संख्येय]. Ab. 473.

**SĀṆKHIPATI**, To shorten, abridge [संक्षिप]. Dh. 87. At Mah. 3 *cammaṃ saṅkhipi* is rendered by Turnour, "rolled up the carpet." P.p.p. *saṅkhitto*, concise, brief (B. Lot. 305; Mah. 1). Instr. *saṅkhittena*, concisely (Alw. I. xxvii). *Saṅkhittāṃ cittaṃ* in Sām. S. is rendered by Burnouf, "esprit concentré" (B. Lot. 478). The neut. *saṅkhittāṃ* is used in some MSS. instead of the usual symbol of abbreviation *pe*.

**SĀṆKHO**, and **SĀṆKHAṂ**, A shell; a chank or conch shell; a conch trumpet; the frontal bone, the ancle bone [शङ्ख]. Ab. 676, 864. *Saṅkha-*

*muttam*, shells and pearls (Mah. 53). *Saṅkhe dhamentā*, blowing shell trumpets (F. Jāt. 15; Mah. 154). *Saṅkhapuṇavādi*, trumpets, drums and other instruments of music (Dh. 87). *Saṅkha-vāṇijakā*, chank merchants (Alw. I. 97). *Saṅkha-pattam*, mother of pearl (Dh. 232). *Saṅkhakutṭhi*, a leper, one who has a sort of leprosy in which the body becomes as white as mother of pearl (Subh., Dh. 159). *Saṅkhalikhito* (adj.), like a polished chank, i.e. wholly pure and perfect, said of brahmācariya (Alw. I. 92, Sām. S. A. says *likhitasaṅkhasudisam dhotaṣaṅkhasappaṭibhāgam*). *Saṅkhanakho*, a small shell (Ab. 676). There is a sort of Vallisneria called *saṅkho* (Ab. 690).

**SAN̐KHOBHO**, Commotion [संक्षोभ]. *Sakalanagaram saṅkhobham agamāsi* (Jāt. 66).

**SANKHUBHATI**, To be shaken, agitated [संक्षुभ्]. Dh. 162. Caus. *saṅkhobheti*, to shake, stir up, agitate (Dh. 183).

**SAN̐KHYĀ, SAN̐KHYĀTO**, see *Saṅkhā, Saṅkhatto*.

**SAN̐KHYĀNĀM**, Calculation [संख्यान]. Ab. 473.

**SAN̐KI** (adj.), Anxious [संकिन्]. Mah. 222.

**SAN̐KILESO**, Impurity [संक्लिश]. Dh. 79, 425; Ten J. 118; Lot. 789.

**SAN̐KILISSATI**, To be impure, depraved, sinful [passive संक्लिश]. Dh. 30; Ten J. 46. P.p.p. *saṅkiliṭṭho*, corrupt, impure (Dh. 44, 55).

**SAN̐KIN̐NO** (p.p.p.), Confused, crowded; of mixed caste, impure [संकीर्ण]. Ab. 503, 720, 1071; Mah. 112.

**SAN̐KIRANĀM**, Collecting together [fr. संकु]. *S.* is one of the practices enumerated in Br. J. S. as forbidden to priests. The comment says *saṅkiranān ti tumhehi uddhāraṁ vā ṇaṁ vā dinnam, dhanam aṇṇa saṅkaḍḍhatha, saṅkaḍḍhitaṁ hi thāvaram hotīti evaṁ dhanapiṇḍāpanam*.

**SAN̐KITO** (p.p.p.), Anxious, alarmed [संक्लित]. Mah. 48, 134, 230.

**SAN̐KU** (m.), A stake or stump; a javelin [शकु]. Ab. 393, 549, 1115.

**SANKUCATI**, To contract, draw together [संकुच]. *Saṅkucitvā hatthapadam*, with his hands and feet gathered up (Mah. 136). P.p.p. *saṅkucito*, shrunk, crouching.

**SAN̐KULO** (adj.), Crowded; confused, contradictory [संकुल]. Ab. 125; Ras. 27.

**SANKUPPO**, That can be shaken [fr. संकुप्, comp. *akuppo*]. *Asaṅkuppo*, immovable, sure.

**SAN̐ÑĀ** (f.), Sense, consciousness, perception; intellect, thought; sign, gesture; name [संज्ञा]. Ab. 114, 874. *Saññāssa vimuṇhāti*, his senses become distracted (Kh. 13). *Saññā* or Perception is the third Khandha, it is subdivided into six, *calakkhusamphassaṇḍa saññā, sotā. s., ghāṇas. s., jīvāhās. s., kāyas. s., manos. s.*, perception springing from the contact of the eye, ear, nose, tongue, touch and mind with external objects (Man. B. 404). Saṅg. S. enumerates six *Saññākāyas*, *rupasaññā, saddas., gandhas., rasas., phoṭṭhabbas., dhammas.* The seven *Saññās* are *aniccasaññā, anattas., asubhas., dānivas., pahānas., virāgas., nirodhas.* (Dasuttara S.). The nine *Saññās* are *asubhasaññā, maraṇas., āhāre paṭikkūlas., sabbaloke anabhiratis., aniccas., anicce dukkhas., dukkhe anattas., pahānas., virāgas.* (Ditto). The ten *Saññās* are the last with the addition of *nirodhasaññā*; they belong to the ecstatic meditation (Ditto). See *Paripācariyo*. The three *Akusala-saññās* are *kāmasaññā, vyāpādas., vihiṁśas.*; and the three *Kusalasaññās* are *nekkhammasaññā, avyāpādas., avihiṁśas.* (Saṅg. S.). *Sukhasaññā* *uppadāyanto*, producing a pleasurable sensation (Att. 200). *Asubhasaññā* *paṭilabhati*, to obtain the idea of loathsomeness (from the sight of a putrefying corpse, the term belongs to the ecstatic meditation, Dh. 127). *Maraṇasañño* (adj.), having the thought of dying, conscious of death (Pāt. 67). *Sabbasattānaṁ manasi dhammasaññā udapādi*, the idea or consciousness of Dharma arose in the minds of all men (Ras. 15). *Pitaraṁ ācikkhitasaññāya tattha gantvā*, having gone thither on a signal of assent given to them by their father (Ten J. 54). *Tāya mayam saññāya atthibhāvaṁ jānissāma*, by this token (the lighting of a beacon-fire) we shall know of each other's being in existence (Dh. 153). *Āgamethāti saññāya dinnatā*, from the signal's being given "Stop," i.e. because you signed to us to stop (Mah. 198). *Saññam assa dassāmi*, I'll give him a hint (that his life is in danger, Dh. 322). *Sindhavasahassassa daṇḍasaññam adāsi*, gave them the signal with the whip, started them off (Dh. 194). *Parisāya saññam datvā*, having signed to his attendants, or given them the order (to seize the Asuras, Dh. 190). *Saradātāpasassa saññam adāsi*, gave notice to S. (Dh. 136). *Assassa pañhiyā saññam datvā pakkāmi*, struck her heel into the horse's flank and rode away, lit. gave her

horse the sign with her heel (Ras. 40). The phrase *saññasā na karoti* is, strange to say, used exactly like our "make no sign," viz. keep quiet, not speak or act. *Ājñeyyavalavāya vyūtūya saññam pi akatvā nisīditum nāma ayuttam*, when a thoroughbred mare foals it doesn't do to sit down and make no sign (Dh. 242). *Mama gehe saññam na karimsu*, made no sign in my house, i.e. never put in an appearance (Dh. 213). *Theram disvā pi me sasuro saññam na karoti*, my father-in-law though he saw the priest made no sign, i.e. took no notice of him (Dh. 241, we are told that he went on eating without looking up). *Na puna gehe rasissasīti saññam mā kari*, do not be anxious (or make a fuss) thinking you will never live at home again (Dh. 207). *Kumāro daharo ti saññam mā kari*, do not be anxious about the child's being of tender age (Ten J. 29). At Dh. 141 *saññam akāsi* means "formed the idea that, came to the conclusion that, imagined that." In one instance I find *saññam karoti* used, like *saññam dadāti*, in the sense of "give the signal" (Dh. 238 *bherisaññam kareyyātha*). *Pubbācariyasaññā*, grammatical terms used by former scholars (Alw. I. xi). *Tam kārakam apādānasaññam hoti*, this construction is called Ablative (Sen. K. 317). *Pasañño* (adj.), symbolized by Pa (of feminines in i and u, Sen. K. 228).

SANNADDHO, see *Sannayhuti*.

SANNĀHO, Armour. mail [सन्नाह]. Ab. 377; Dh. 202, 220; Mah. 155.

SANNAKADDU (m.), The tree *Buchanania Lati-folia* [सन्नकदु]. Ab. 556.

SAÑÑĀKKHANDHO, see *Saññā*.

SANNĀMETI (caus.), To bend, contract [सन्नामयति].

SAÑÑĀMETI (caus.), To restrain [caus. संयम]. Dh. 7, 68.

SAÑÑĀMO, see *Saṃyamo*.

SAÑÑĀNAM, Perception; sign, monument [संज्ञान]. Dh. 134; Mah. 118.

SAÑÑĀPANAM, Pacifying, etc. [संज्ञापन]. Das. 32; Pal. 85. See *Sañjānāti*.

SAÑÑĀPETI, see *Sañjānāti*.

SAÑÑATO, see *Saṃyuto*.

SAÑÑĀTO, SAÑÑATTO, SAÑÑĀYA, SAÑÑĀYATI, see *Sañjānāti*.

SANNAYHATI, To bind, fasten [सन्नह]. *Khaggam*

*sannayhitvā*, girding on his sword (Dh. 304). *Saram sannayhitvā*, having fitted an arrow to the string (Dh. 173). P.p.p. *sannaddho*, armed, accoutred (Ab. 378). Dh. 69; Mah. 154.

SANNETI, To mix, knead [सन्नेति]. See *Paripphosako*.

SAÑÑĪ (adj.), Conscious, perceiving; thinking, imagining [संज्ञिन्]. Dh. 45. *Koṭṭhe 'va jātū ti saññī aho*, was under the idea that paddy grew in the barn (Dh. 141). *Saññī*, having perception or thought, conscious; *asaññī*, unconscious; *'eva saññī nāsaññī*, neither conscious nor unconscious, i.e. having consciousness nearly but not wholly extinct, semi-conscious (Alw. N. 72). *Sadā maraṇasāṃvino*, having death ever in their thoughts (Mah. 33). *Pattasaññī*, keeping my attention fixed on the bowl (Pāt. 21). *Ajjhattam rūpasāññī*, having the subjective consciousness of Form (B. Lot. 827).

SANNIBHO (adj.), Resembling [सन्निभ]. Ab. 530; B. Lot. 563.

SANNICAYO, Piling up, accumulation, hoarding [सन्निचय]. Dh. 17, 281 (the Buddhist priests are not allowed to hoard food, comp. Pāt. 102).

SANNIDHĀNAM, Proximity [सन्निधान]. Ab. 957.

SANNIDHĀPETI (caus.), To bring about, cause to come to pass [सन्निधापयति]. Att. 212.

SANNIDHI (m.), Proximity; presence, visibility [सन्निधि]. Ab. 770, 957. *Sannidhim karoti*, to store up (Pāt. xxxix). *Sannidhikāro* and *sannidhikārakam* mean storing up food, which was forbidden to Buddhist priests except under certain circumstances (Pāt. 10, 14, xxxix, 81, 89).

SAÑNIDHĪYATI (pass.), To be combined [pass. सन्निधा].

SANNIHITO (p.p.p.), Stored up [सन्निहित]. Pāt. 48.

SANNIKĀSO (adj.), Resembling [सन्निकाश् + च]. Ab. 520.

SANNIKKHEPO, Placing [from सन्निष्पि].

SANNINNO (adj.), Bent, inclined [सन् + निन्न]. *Mānasam pāpasanninnaṃ* (Att. 194, comp. *tanninno*).

SANNIPATATI, To assemble, meet together [सन्निपत्]. Dh. 98, 298; Ras. 26; Alw. I. 74; F. Jāt. 46, 52. P.p.p. *sannipatito* (Mah. 16, 46). Caus. *sannipāteṭi*, to cause to assemble, bring together, convoke, collect (Mah. 153, 155, 238, Ten J. 50; Dh. 133): also *sannipātāpeti* (Jāt. 58; Alw. I. 92; Ten J. 113).

SANNIPĀTO, Union, collocation, assemblage ; assembly, congregation [सन्निपात]. Dh. 63 ; Mah. 51, 170, 232. *Sannipātabheri*, the drum that summons to the assembly.

SANNIRUMBHATI, and SANNIRUMBHATI, To impede, restrain, block. Fausbøll has shown this word to be रुध् with सन्नि (Ten J. 93). The steps are I suppose rundhati, runbhati, rumbhati, rumbhati. The forms with *mh* and *mōh* are about equally common. Fausbøll also quotes *khuddakanaḡaram rumhito*, having blockaded a small fort (Ten J. 93). *Nāsāvātāṃ sannirumhito*, having stopped my breath (Ten J. 8). *Devatā . . hasitāṃsaddaṃ sannirumbhito*, the devas having muffled the sound of his neighing (Jāt. 62, read *hesitāsaddaṃ*). At Jāt. 80 two MSS. have *sannirumhito* and one *sannirumbhito*. At Jāt. 163 all three MSS. have *sannirumhito*, and a little further on occurs the verbal noun *sannirumhanam*, or as one MS. has it *sannirumbhanam*.

SANNISAJJĀ (f.), Sitting together (comp. *nisajjā*). *Nisajjattḥānam*, hall of assembly.

SANNISĪDATI, To subside, to be quiet [सन्निषद्]. Mah. 116 ; Das. 11. P.p.p. *sannisinno*. *Assa sattavassasatāni sannisinnaḥilesa*, the lust that for seven hundred years had remained quiescent within him (Ten J. 114). Sitting together, sitting in conclave (Dh. 300 ; F. Jāt. 8).

SANNISSITO (p.p.p.), Connected with ; devoted to [सम् + nissita, it answers in sense to समाश्रित, see *Nissito*]. *Bhavasannissito*, attached to existence (Alw. N. 24). *Sarīre sannissilarajo*, dirt connected with or adhering to the body (Dh. 306). the meaning of *s.* in the compound *paccayasannissita* I am unable to determine (E. Mon. 31 ; Dh. 422).

SAÑÑITO (adj.), Called, named [सञ्चित]. Mah. 50, 51, 72, 140.

SANNITṬHĀNĀM, Conclusion, consummation ; ascertainment, resolve [from सन्नि + स्था, comp. *niṭṭhānam*]. Pāt. 76. *Sannitṭhānakāle*, when the critical moment came (F. Jāt. 10). *Assā rūpamaḍaṇimmaḍaṇi (dhammaḍaṇā) sappīyā ti sannitṭhānam katvā*, coming to the conclusion that a sermon calculated to bring down her vanity would be profitable (Dh. 315). *Dhuvāhaṃ Buddho bhavissāmīti evaṃ katasannitṭhāno*, having thus made up his mind, "I shall surely become a Buddha" (Jāt. 19, 69 ; Att. 112). *Mahallakassa okāsaṃ*

*adpessāmīti s. katvā*, having resolved, "I shall get room made for the elder of the two" (Ten J. 3, 90).

SANNIVĀSO, Living with, association [fr. सन्निवस्]. F. Jāt. 117 ; Dh. 193. With gen. *Ariyānaṃ sannivāso*, the communion of saints (Dh. 37, comp. *asatāṃ s.*, F. Jāt. 7). *Pubbe 'va sannivāsena pemaṃ tasmīṃ ajāyatha*, an affection for him arose (in the king's breast) owing to his having lived with him in a former existence (Mah. 24 ; that this is the true meaning is clear from the next page, and comp. the similar passage at Dh. 193).

SANNIVESO, Construction, preparation ; station, encampment [सन्निवेश]. Ab. 771 ; Pāt. 66. *Seṇāsanniveso* (Att. 219).

SANNIYOJETI (caus.), To appoint, enjoin, command [सन्नियोजयति]. Mah. 23.

SANNO, see *Sidati*.

SAÑÑOGO, SAÑÑOJANĀM, SAÑÑUTTO, see *Saññy-*.

SĀNO, A dog [श्वान]. Ab. 519. Comp. *Sā*.

SĀÑO, A touchstone ; a grindstone [शाल]. Ab. 523.

SANTAJJETI (caus.), To menace, abuse [संतर्ज].

SANTAKO (adj.), Belonging to [part. pres. *santa* from चस् with affix क]. Ab. 728. *Kulasantakaṃ mahādhanaṃ*, immense wealth the property of the family (Dh. 131). With dat. *Parassa santakaṃ*, the property of another (Ten J. 45). *Attano santakāni aṭṭha dantaratayāni*, eight ivory rings belonging to herself (Dh. 178, 237).

SANTĀNO, Spreading, extension ; lineage ; name of a tree in heaven [संतान]. Ab. 28, 332, 952 ; Kh. 22 ; Ras. 27.

SANTĀPANĀM, Burning up [संतापन].

SANTĀPETI (caus.), To burn, scorch, inflame, torment [संतापयति]. Das. 7. P. pres. *santāpiyamāno* (Dh. 197). P.p.p. *santāpito* (Att. 210).

SANTĀPO, Burning, fire ; torment [संताप]. Dh. 178 ; Att. 218.

SANTAPPETI (caus.), To satisfy [संतर्पयति]. Mah. 7, 89 ; Ras. 20.

SANTARABĀHIRO (adj.), Inside and out [स + चत्तर + bāhira]. *Santarabāhiraṃ Perañjāṃ piṇḍāya carito*, having gone their begging rounds in and around V. (Dh. 274). *Santarabāhiraṃ guttaṃ kataṃ*, fortified inside and out (Dh. 56, 397, of a fort). In Sām. S. a ball of fragrant soap is said to be *santarabāhiraṃ phuṭṭa sinehena*, soaked with unguents inside and out, viz. through-

out the whole of its substance. At Pát. 70 we have *santarabahlitto*, "whitewashed inside and out."

**SANTARATI**, To be in haste, to be agitated, to tremble [संस्तर]. Das. 31; Gog. Ev. 28.

**SANTĀSETI** (*caus.*), To terrify [संतासयति]. Ten J. 29.

**SANTĀSĪ** (*adj.*), Trembling, fearful [संतास + इन्]. Dh. 63.

**SANTATĀ** (*f.*), Goodness [*santa* + ता]. Das. 44.

**SANTATAM** (*adv.*), Continually [संततम्]. Ab. 41.

**SANTATI** (*f.*), Extension, continuity, duration; lineage [संतति]. Ab. 332; Man. B. 400.

**SANTATTO** (*p.p.p.*), Scorched [संतप्त]. Ab. 751; B. Lot. 332.

**SANTAVĀ** (*adj.*), Tranquil [शान्त + वत्]. Dh. 68.

**SANTHĀGĀRAM**, A royal rest-house, a building at which kings transacted business when travelling in the provinces; Vij. renders it "town-hall" [संस्था + अगार].

**SANTHAHATI**, **SANTHĀTI**, and **SANTITTHATI**, To stand [संस्था]. *Tasmiñ kāme na sañthāti*, stands or continues not in that lust (Dh. 429). *Yathā sūsapo āragge na santiṭṭhati*, as a mustard seed will not remain on the point of an awl (Dh. 430). *Santhātum na sakkoti*, is unable to stand firm, or keep still (Dh. 197, 246; Jāt. 26). At Dh. 356 *nālikodanaparamatāya sañthahitvā* seems to mean "living on at most a nālī measure of rice." *Petattabhāvaṃ vijūhitvā dibbattabhāvena sañthahimsu*, leaving their preta forms they appeared, lit. existed, with celestial forms (Dh. 130). Opt. *santiṭṭheyya* (Pát. 105). P.p.p. *sañthito*. *Su-sañthito*, firmly established (Mah. lxxxvi). *Āṅgapaccāṅgehi s.*, consisting of limbs great and small (Dh. 312, comp. Das. 41). *Caus. sañthāpeti*, to settle. Of pacifying a disturbed district (Dh. 221). *Puttass' atthāya dhanam sañthāpetvā*, hoarding his wealth for the use of his son (Dh. 256, comp. 322). *Sātakam sañthāpento*, adjusting his mantle (Dh. 335). To set up, fix (Att. 138). To replace (Mah. 252). At Dh. 134 *āṅgapaccāṅgaṇi sañthāpetvā* seems to mean disposing of all our limbs, having them at their disposal.

**SANTHAMBHATI**, To restrain oneself [संस्तम्ब]. *Santhambhitvā*, having ceased to mourn (Br. J. S. A.). *Caus. santhambheti*.

**SANTHANAM**, Appeasing [शाप्त्वन]. Dh. 49.

**SANTHĀNAM**, Form, figure; mark; position, station [संस्थान]. Ab. 771, 1133. *Kim-sañthānam cetiyam*, a dagaba of what shape? (Mah. 175). *Su-sañthānam*, elegance of form, grace (Kh. 14, comp. Dh. 111). *Gehas.*, figure of a house (Dh. 336).

**SANTHĀPANAM**, Arranging, fixing [संस्थापन]. *Kesas.*, arranging the hair, hair-dressing (Ten J. 6).

**SANTHARATI**, To spread, strew [संस्तु]. Dh. 118; Pát. 79. P.p.p. *Santhato*. *Sayanam sādhusanthatam*, an elegant or comfortable, lit. well laid, couch (Mah. 244, 246, comp. 194). *Dhāmanisanthato*, strewn with veins (of the skin of an ascetic, Dh. 71). *Caus. santhārdpeti* (Pát. 12, 106; Mah. 169). The Burmese MSS. often write *sañth-*.

**SANTHARIM**, In the phrase, *sabbasantharim āvasathāgāram santharitvā*, having fully prepared the rest-house for occupation, and *sabbasantharim santhatam āvasathāgāram* (Par. S. 12), where *sabbasantharim* is used adverbially. The comment merely says, *sabbasantharin ti yathā sabbam santhatam hoti evam*. For the form we may perhaps compare *uttarim*.

**SANTHĀRO**, A layer, stratum; a couch [संस्तर, संस्तर]. *Phalakasantharo* (*adj.*), having a flooring of boards (Mah. 163). *Suddhāvūlukasantharo* (*adj.*), strewn with white sand (Mah. 118, comp. 180). *Phalikāsantharo*, a layer of quartz stones (Mah. 169). *Tiṇasantharo*, a couch made of grass (Pát. 87).

**SANTHAVO**, Acquaintance, intimacy, friendship [संस्तव]. Ab. 769; Ten J. 37. *Santhavaṃ k.*, to become intimate with (with instr.).

**SANTHITI** (*f.*), Position, station [संस्थिति].

**SANTHITO**, see *Santhahati*.

**SANTHUTO** (*p.p.p.*), Praised [संस्तुत]. Att. 194.

**SANTI**, see *Atthi*.

**SANTI** (*f.*), Calm, tranquillity, peace; Nirvāṇa; bliss; pacification, settlement [शान्ति]. Ab. 9, 757, 1055; Das. 36. *Santikaro* (*adj.*), procuring Nirvāṇa (B. Lot. 332; comp. Mah. 47; Dh. 50). *Vatthusanti*, suppression of a heresy (Mah. 17). *Santivutti* (*adj.*), of tranquil demeanour (Mah. 25, Turnour says "with decorous self-possession").

**SANTIKO** (*adj.*), Near [स + अन्तिक]. Ab. 705. Neut. *santikam*, vicinity. *Santikattho*, adjoining (Ab. 706, 770). *Santikāvacarō* (*adj.*), keeping

near (Ját. 67). Acc. *santikaṃ*, to the presence of, towards. *Tassa santikaṃ gantvā*, having gone to him (Ten J. 114, comp. 1, 46, 55; F. Ját. 3, 5; Ras. 34; Mah. 162); *Pakkositoṇa santikaṃ*, summoning him to his presence (Mah. 42); *Rañño maṃ santikaṃ nehi*, lead me to the king's presence (F. Ját. 10). Loc. *santike*, in the presence of, auprès de. *Mama dhītaraṃ etassa santike uggaṇhāpetvā*, having made my daughter learn it of him (Dh. 159; Ten J. 33). *Tassa santike dhammaṃ sunissāmi*, I will learn the Law of him (Ras. 21, comp. Mah. 82). *Buddhānaṃ santike laddhavyākaraṇaṃ*, having received prophecies from the Buddhas (B. Lot. 335). *Satthu santike pabbajissāmi*, I will obtain ordination at the Teacher's hands, I will be ordained by Buddha (Dh. 80, 88, 105, 109, 124; Mah. 74, 254). *Nibbānasantike*, near Nirvāṇa (Dh. 67). *Aṃhākaṃ uyyānapālassa santike hohi*, stay with our gardener (F. Ját. 6). The loc. is also used, like *santikaṃ*, after a verb of motion: *Gantvā Saṅghapālassa santike* (Mah. 252; Dh. 43). Abl. *santikā*, from. *Tassa santikā palāyitvā*, having fled from him (Mah. 205). *Rañño santikā balikammaṃ labhati*, received offerings from the kings (Das. 21; Ten J. 1). Ten J. 39; Dh. 115, 304; Mah. 143.

SANTITTHATI, see *Sanṭhahati*.

SANTO, see *Sammati*. To the examples already given I add *santapāpo* (adj.), in whom sin is extinguished (Ten J. 119). *Santakāyo* (adj.), whose actions are peaceful (Dh. 68). Neut. *santaṃ*, the Tranquil, Nirvāṇa (Ab. 7), also indecl. hush! fie! SANTO (p.p.), Worned [शान्त]. Ab. 841; Dh. 11. SANTO (p. pres. atthi), Being; good; wise [सत्]. Ab. 228. Nom. *santo* (F. Ját. 13). Acc. *santaṃ*. Instr. *satā*, *santena* (Mh. 197). Gen. and dat. *sato*, *santassa* (*daharass' eva sato*). Nom. pl. *santo*. Acc. pl. *sante* (Ten J. 119). Instr. and abl. pl. *sabbhi* (Dh. 28), *santehi*. Gen. and dat. pl. *sataṃ* (Dh. 10, 14, 28; Mah. 199; Gog. Ev. 31, *manussānaṃ sataṃ*, of those who are then). Loc. pl. *santesu* (Dh. 253). Fem. *sattī*, declined like *nadī*. *Santaṃ bhikkhūṃ anāpucchā* at Pát. 19 appears to mean, without asking leave of any priest who might be present or in attendance. Loc. absolute: *Evam sati*, such being the case (Dh. 8 Ras. 24; Mah. 80); *Atthe sati*, if there be need (Ras. 31; Dh. 106, *kicce sati*, Ras. 31); *Pajjalites-ati*, when there is burning (Dh. 27); *Payoge sati*, when

there is occasion (Alw. I. xiv); *Sarīre kálakate sati*, when the body is departed (Dh. 360); *tassa mayhaṃ sante*, such being my thoughts, lit. it being to me (Sám. S., see *Atthi*). In phrases of this sort with a fem. noun we have *sati* instead of *satiyā*. Examples will be found at Pát. 28, *āpattiya sati*, and Ját. 4, *jātiya sati* (comp. *pucchāya sati*, if the question be asked, Yátr.). Loc. abs. pl. *Bahūsu pupphesu santesu*, when there are many flowers (Dh. 253). Neut. *santaṃ*, that which is, *asantaṃ*, that which is not (Kamm. 4). Pl. *santo*, good men (Dh. 15, 28, 53; Alw. I. 107). The fem. *sattī* is sometimes used as a noun, "a virtuous or chaste woman" (Ab. 234). Comp. *Asanto*.

SANTOSO, Contentment, happiness [संतोष]. Ab. 87; Alw. I. 78; Dh. 422.

SANTUSSAKO (adj.), Contented [संतुष्ट + क]. Kh. 15.

SANTUSSATI, To be satisfied, pleased, happy [संतुष्ट]. Dh. 418. P.p. *santuṭṭho*, *santusito* (Dh. 65, 418). *Sakena asantuṭṭhā*, dissatisfied with their own property (Dh. 407).

SANTUTTHI (f.), Contentment, satisfaction, happiness [संतुष्टि]. Kh. 5; Dh. 37.

SĀNTVAM, Conciliation [शान्त्य]. Ab. 839. At Ab. 1192 we have *sāntvāna*, which is probably a misprint for *sāntvana* (शान्त्यन).

SĀNU (m. and f.), Table-land [सानु]. Ab. 607, 887, 1044.

SĀNUCARO (adj.), Together with followers or dependents [स + अनुचर]. Dh. 52; Alw. N. 94.

SAPACO, A pariah, out-caste [शपच]. Ab. 517.

SAPADĀNAM, In the common phrase *sapadānaṃ piṇḍāya carati*, which is explained to mean "goes his begging rounds uninterruptedly," that is from house to house in regular succession, without passing any by (Dh. 335, 373; Alw. N. 119, where D'Alwis renders it, "proceeding from house to house in due order"). Subh. explains it by *paṭi-pāṭiyā* and quotes from Vis. M., *dānaṃ vuccati avakhaṇḍanaṃ, apetaṃ dānato apadānaṃ anavakhaṇḍanan ti attho, saha apadānena sapadānaṃ avakhaṇḍanavirahitaṃ anugharan ti vuttaṃ hoti* (Tikā says, *anavakhaṇḍanan ti avicchindanaṃ nirantarappavatti*). This etymology, which I think is inadmissible, is repeated by Hardy (E. Mon. 73). I have no doubt whatever that the word has the meaning ascribed to it, but of its true



etymology I feel quite uncertain. I may mention that a compound *padānacāri* occurs in Khagga-visāṇa S., and is rendered by Coomaraswamy "begging." One of the thirteen Dhutaṅgas is *sapadānacārikaṅga*, "the precept that ordains begging regularly from house to house" (E. Mon. 73; B. Lot. 310). At Dh. 420 we have *uccāṇīka-kule paṭipāṭiyā sapadānaṃ caranto bhikkhu*, "the monk who begs his bread from house to house in regular order, in families high and low."

**SĀPADESO** (*adj.*), Figurative (of speech) [स + अपदेश]. Comment says *sa-upamā sakāraṇā*.

**SAPADI** (*adv.*), Instantly [सपदि]. Ab. 1149.

**SĀPADO**, A beast of prey, tiger [स्वापद].

**SAPĀKO**, A pariah, caṇḍāla [स्वपाक]. Ab. 517.

**SAPANAM**, An oath [शपन]. Ab. 117.

**SAPANŌ**, in Cunda S. for *sappanŋo*, metri causā.

**SAPARATTHO**, One's own good, and the good of others [स्व + पर + अर्थ]. Alw. I. xiv.

**SAPARIVĀRO** (*adj.*), Accompanied by an escort or attendants [सपरिवार]. Dh. 158.

**SAPARIYANTO** (*adj.*), Limited [स + पर्यन्त]. Mau. B. 492.

**SĀPATEYYAM**, Property, wealth [स्वापतेय]. Ab. 485; Dh. 94; Ras. 36.

**SAPATHO**, An oath [शपथ]. Ab. 117. *Sapatham taṃ yakkhiṃ ahārayi*, the yakkhi administered an oath to (Mah. 49).

**SAPATI**, To swear; to revile [शप]. With dat. *Mayham sapate*, he reviles me (Sen. K. 330). Aor. 3rd pl. *sapiṃsu* (Mah. 158).

**SAPATTO** (*adj.*), Hostile [सपत्त]. *Sapatto*, a foe (Ab. 344). Fem. *sapatī* (Dh. 341).

**SĀPEKKHATĀ** (*f.*), Longing [सापेक्ष + ता].

**SAPHALO** (*adj.*), Bearing fruit [सफल]. Metaphorically, having its reward (Dh. 10).

**SAPHAM**, A horse's hoof [शफ]. Ab. 371.

**SAPHARĪ** (*f.*), The fish Cyprius Sophore [शफरी]. Ab. 672.

**SAPINḌO**, A near kinsman [सपिण्ड]. Ab. 243 (for details see Williams' Sansk. Dict.).

**SĀPO**, Oath, curse; abuse [शाप]. Ab. 1093.

**SAPPABHO** (*adj.*), Brilliant [सप्रभ].

**SAPPACCAYO** (*adj.*), Having a cause [सप्रत्यय]. Dh. 422.

**SAPPĀNĀKO** (*adj.*), Containing insects or animalculæ [स + प्राणक]. Mah. 243; Pāt. 16.

**SAPPANŌ** (*adj.*), Wise [स + मञ्जा]. Ab. 228; Mah. 200; Dh. 400; Das. 33.

**SAPPATIBHĀGO** (*adj.*), Resembling [स + प्रतिभाग].

**SAPPATIBHAYO** (*adj.*), Dangerous, beset with fear [स + प्रतिभय]. Ten J. 54; Dh. 390.

**SAPPĀYO** (*adj.*), Desirable, advantageous, beneficial [स + प्राय]. *Kīdisi nu kho tassā dhamma-desanā sappāyā*, I wonder what sort of sermon would be profitable to her (Dh. 314, 316). *Attano sappāyaṃ yāgum pivi*, drank rice-gruel suitable to him, that agreed with him (F. Jāt. 46). *Bhojanasappāyaṃ puggalasappāyaṃ dhammasovana-sappāyādīni āsevanto*, devoting himself to profitable food, friends, preaching, etc. (Dh. 202). *Sappāyaṃ na karoṭha*, you don't do what is good for you (Dh. 83, said by a physician to a patient who had not followed his prescriptions). *Sappāyaṃ bhesajjānīti vuddhikarāni bhesajjāni*, by S. medicines are meant beneficial medicines (Subh. comp *gilānassa sappāyaṃ osadham*, Sām. S. A.). *Asappāyo*, injurious, bad, unbecoming (Pāt. 20, 120) Dh. 345.

**SAPPI** (*n.*), Clarified butter, ghee [सर्पिस्]. Ab. 499; Mah. 196; Pāt. 10. Pāt. 81 says it may be made from cow's milk, goat's milk, or buffalo's milk.

**SAPPITIKO** (*adj.*), Joyful [स + प्रीति + क]. Jāt. 10.

**SAPPO**, A snake [सर्प]. Ab. 653. *Sapparājā*, the serpent king Vāsuki (Ab. 650). *Sappavisam*, snake's venom (Ras. 87).

**SAPPURISO**, A good or pious man [सत्पुरुष]. Dh. 10, 15, 38, 87, 186; Kh. 8.

**SAPURISO** (*adj.*), Accompanied by attendants [स + पुरुष]. Ras. 32.

**SAPUTTO** (*adj.*), 'Together with his son [सपुत्र]. Ten J. 41.

**SARABHAṆGO**, Indistinctness of the voice, or broken articulation [सरभङ्ग].

**SARABHAṆŌ**, A particular mode of reciting or intoning sacred compositions [स्वर + भण + य]. F. Jāt. 39. I hardly know in what exact sense *svara* is used, but it is clear from Pāt. xlv that *sarabhaṇṇa* is a regular or accurate mode of intoning as opposed to *āyatako gītassaro* which the comment explains by *akkharāni vindsetvā*.

**SARABHIO**, A sort of deer [शरभ]. Ab. 619.

**SARABHŪ** (*f.*), Name of a river [सरयु]. Ab. 682.

**SARĀBHYĀSO**, Archery [शराभ्यास]. Ab. 390.

**SARABŪ** (*f.*), A lizard. Ab. 621.

**SĀRADDDHO**, = *su-draddho* (Vij.).

SĀRADIKO (*adj.*), Autumnal [शरदिक]. Dh. 50.  
SĀRADO, A year; autumn, the two months succeeding the rains [शरदस् (fem. pl.)]. Ab. 79, 81, 1124.

SĀRADO (*adj.*), Autumnal [शरद]. Att. 192.  
Sārado, the autumn season (Dh. 27).

SĀRĀGO (*adj.*), Coloured; affected with rāga or passion [सराग]. Att. 192.

SĀRĀGO, Affection, passion [सराग].

SARAHASSO (*adj.*), Along with the Upanishads [सरहस्य]. Ab. 411.

SARĀJAKO (*adj.*), Including the king [सराजक].  
Fem. *sarājikā* (Dh. 143).

SĀRAJJAM, Modesty, timidity, shyness [probably शरद + य, comp. *visārado*, "bold," or can it possibly be an abstract from सलज्जः]. *Sārājja-rañito*, bold, presumptuous (Mah. 195). *Sārājju-bahulo* (*adj.*), very timid (F. Jāt. 8). *Sārājjaṃ okkami*, he got into a state of nervous agitation (F. Jāt. 46). At Pāt. xlv the verb *sārājjaṃ* appears to be a denominative from this noun, and to mean "to be ashamed or nervous."

SARAKO, and KAM, A drinking vessel [सरक]. Ab. 534; Dh. 178.

SARALO, The tree *Pinus Longifolia* [सरल]. Ab. 571. *Saralalavo*, resin of the above tree (Ab. 306).

SARAM, see *Saro* (4).

SĀRAMBHO Clamour, angry talk [सरम्भ]. Dh. 24, 297; Alw. N. 35. Ab. 854 has the form *saṃrambha*, which is probably only a return to the Sanskrit.

SĀRAMBHO (*adj.*), Accompanied with danger or injury [स + आरम्भ]. Pāt. 4, 71, 72.

SĀRAMEYYO, A dog [सारमेय]. Ab. 518.

SARANAM, Remembrance [सरण]. Ab. 1181.

SARANAM, Refuge, protection, salvation; Nirvāṇa; a protector; a house, home; killing [शरण]. Ab. 7, 206, 403, 947; Das. 6. The Three Refuges, or objects of faith (*saraṇattayaṃ* or *tisaraṇaṃ*), are 'Buddha, the Law and the Church. The formula in which trust in these refuges is professed may be looked upon as the Buddhist Creed or profession of faith; it consists in repeating three times the words *Buddhaṃ saraṇaṃ gacchāmi*, *dhammaṃ s. gacchāmi*, *saṅghaṃ s. gacchāmi* (comp. Dh. 35, Mah. 70). It is used on many solemn occasions, as on the ordination of a deacon (E. Mon. 23). It is also called *saraṇāgamaṇaṃ* (Kh. 17). A Buddha is said to establish his con-

verts in the Sarāṇas (*saraṇesu paṭiṭṭhāpeti* or *ṭhāpeti*, *saraṇāgamaṇe niveseti*, Jāt. 28, Mah. 6, 26). *Saraṇesu paṭiṭṭhāti*, to be established in the Refuges, to put faith in them (Dh. 81; B. Lot. 436; comp. *saraṇesu thito*, Mah. 178). *Tassa me saraṇaṃ bhava*, be thou my refuge or protector (Gog. Ev. 28; Dh. 173). *Saraṇatthāya pāvusaṃ*, fled for refuge to. *Imāni saraṇāni uttamāni saraṇaṃ vāja*, put thy trust in these sublime Refuges (Mah. 70). *Bahuṃ ve saraṇaṃ yanti*, verily men fly to many a refuge (Dh. 34). *Asaraṇa-saraṇo*, refuge of the refugeless. *Saraṇaṅkaro*, saviour or protector, name of a Buddha (Sen. K. 469). *Atthaṃ saraṇaṃ avoca na byañjanaṃ*, declared the spirit to be that which saves and not the letter (Kh. 21). *Saraṇasikkhāyo detu*, let him teach him the saraṇas and the sikkhāpadas (Mah. 135). *Saraṇaṃ gacchati* is generally used with an acc. of the refuge, but at Jāt. 28 we have *upa-gacchuṃ saraṇaṃ Dīpaṅkarassa Satthuno*, went to the refuge or protection of D. Buddha.

SĀRANGO, The bird *Cuculus Melanoleucus*; a deer [शारङ्ग]. Ab. 617, 641, 1050.

SĀRĀṆĪYO, In the phrase *sammodanīyam kathaṃ sārāṇīyaṃ vīṭusāretvā* (Par. S. 2), which Burnouf happily renders, "exchanged with him the compliments of friendship and civility." Vij. says that *s.* means "that which should be reminded," and I have no doubt that it is a p.f.p. from caus. स्मृ, the *a* of the second syllable being abnormally lengthened for uniformity (comp. *paṭisārāṇīyo*). Vij. quotes from a comment, *sārāṇīyaṃ kathaṃ ti, kacci āvuso khamanīyaṃ? kacci yāpanīyaṃ? ti*, implying that *sārāṇīyā katha* consists of the usual complimentary questions as to a person's health and welfare. At Dh. 132 we have *Satthu santike sārāṇīyaṃ kathaṃ kathento nisīdi* (comp. 416).

SARĀSANAM, A bow [शरासन]. Ab. 388.

SARASI, see *Saro* (4).

SARASĪ (*f.*), A large pond [सरसी]. Ab. 678.

SĀRASO, The Indian crane [सारस]. Ab. 642.

SARASVATĪ (*f.*), Name of a river [सरस्वती]. Ab. 682.

SĀRATĀ (*f.*), Reality, strength [सारता]. Mah. 128.

SĀRATHI (*m.*), A charioteer, coachman [सारथि]. Ab. 22; Mah. 81; Jāt. 59; Dh. 40. Instr. *sāra-thinā* (Dh. 17). See *Puriso*.

SARATI, and SUMARATI, To remember [स्मृ].

Usually with acc., but at Dh. 57 with gen. Pres. 1st pers. *sarāmi* (Mah. 246). Imperat. *sara* (Ras. 40). Gen. *sarivā* (Dh. 222; Mah. 44, 78, 213, 218), *sumariya* (Mah. 20; Ras. 25). Part. pres. *saram* (Mah. 11), *saramāno* (Mah. 110). P.p.p. *sato*. Caus. *sāreti*, to put in mind, remind (Dh. 81, 424; Pāt. 96). P. pres. atm. *sārayamāno*, reminding (Jāt. 50). P. pres. pass. *sāriyamāno*, being reminded (Pāt. 9).

SARATO, A chameleon [सरट]. Ab. 623.

SĀRATTHO, Essential or true meaning [सार + चर्थ].

SĀRATTO (p.p.p.), Impassioned, inflamed with desire [सरत्त]. *Sārattaratto*, passionately devoted to (Dh. 62). Pāt. 69.

SARAVO (adj.), Noisy [सर + व]. *Dodraṇ saravaṇ pati*, the gate fell with a crash (Mah. 152).

SARĀVO, A shallow cup, saucer [शराव]. Ab. 458.

SARAVYAM, A target [शरव]. Ab. 390.

SĀRETI, see *Sarati*.

SĀRI (m.), A piece or man at chess, draughts, etc. [सारि].

SĀRI (adj.), Going [सारिन्]. *Anokasāri*, going homeless (Dh. 72).

SĀRIBĀ (f.), Name of a plant [शारिवा]. Ab. 839.

SARIKKHO (adj.), Resembling [सदृच]. Alw. I. xcv; Dh. 210. With affix ता, *sarikkhatā*, resemblance (Dh. 229). With affix क, *sarikkhako* (adj.), resembling (Ab. 529).

SĀRIPHALAKO, A chess-board [शारिफलक]. Ab. 532.

SĀRIPUTTO, Name of a famous apostle, a contemporary of Gotama [शारिपुत्त]. He was called also *Dhammasendapati* and *Upatisso* (Ab. 434).

SĀRIRAM, The body [शरीर]. Ab. 151; Dh. 28, 79, 148. *Sartrakiccaṇ kāreti*, to perform the funeral ceremonies, inter a body (Dh. 222; Das. 3, 26). *Sartrabhedo*, dissolution of the body, death (Ten J. 116). *Attano sartramamsaṇ*, the flesh of my body (F. Jāt. 54). *Sartradhātu*, corporeal relic (Mah. 97, 105). *Antimasāriro*, having his last body, not to be reborn, an Arhat (Dh. 63, 71, vowel lengthened metri causā). *Tassa Mahā-aṭṭhakathaṇ sartram kutvā*, "having embodied therein the Great Commentary" (Vij.).

SĀRIRI (m.). An animal, man [शरीरिन्].

SĀRIRIKO (adj.), Corporeal [शरीरिक]. Mah. 11; Sen. K. 391.

SARITĀ (m.), One who remembers [comp. सारु]. Sen. K. 470.

SARITĀ (f.), A river [सरिता]. Ab. 681; Ras. 77.

SARITO (p.p.p.), Flowing, running [सरित]. Dh. 61.

SARO (adj.), Flowing, going [सर]. Ras. 77 (*siḥa-sarā saritā*, a swift flowing river).

SARO, The reed Saccharum Sara; an arrow [शर]. Ab. 388, 601, 967; Dh. 57. *Saraparittānam*, protection against arrows. *Saram khipati*, to shoot an arrow (Mah. 45; Dh. 53).

SARO, Sound; voice; musical sound, tone; a vowel [सर]. Ab. 128, 967. *Madhurassaro*, sweet or musical voice (Ras. 26). *Brahmassaro*, sublime voice (B. Lot. 566). *Sare nimittam gaṇhi*, fell in love with her voice (Dh. 85). *Sare pare*, when a vowel follows (Sen. K. 208). The seven Saras or musical notes are *usabho*, *dhevato*, *chajjo*, *gandhāro*, *majjhimo*, *pañcamo*, *nisādo* (Ab. 152). The *saramaṇḍalaṇ* is said at Ab. 131 to contain seven saras, three gāmas or scales, and twenty-one mucchānās or modulations.

SARO (m. and n.), and SARAM, A large sheet of water, a lake [सरस्]. Ab. 678, 967. Loc. *sare* (F. Jāt. 16), *sarasi* (Mah. 59).

SĀRO, Essence, substance, choicest part, pith, marrow; main point, real truth; strength, vigour; wealth [सार]. Ab. 933. Also as an adj. *sāro*, excellent, genuine, perfect (Ditto). *Sāre asāradassī*, seeing reality in the unreal, or seeing truth in falsehood (Dh. 2). *Sāram sārato* (abl.), *divā*, seeing the truth as truth (Dh. 3). *Sāraditṭhi* (adj.), seeing the truth (Dh. 137). Metaphorically: *Porāṇaṭṭhakathānaṇ sārāṇ ādāya*, taking the substance or pith of the old commentaries. There are six sārās, *śīlasāro*, *saṁādhis.*, *paññās.*, *vimuttis.*, *vimuttiñāṇadassanas.*, *paramatthas.*, the last is Nirvāṇa (Dh. 137). *Sāragandho*, sandal-wood (Dh. 253). *Candanāsāro*, best sandal-wood (Jāt. 53). *Sāradāru* (Pāt. 80) is some sort of wood, probably Khadira (comp. सारद्रुम). *Sāra-karaṇḍo* at Alw. I. 78 is rendered "wooden box," comp. *sāramañjūsā* at Ten J. 114 and Das. 24. *Dhanāsāro* at Jāt. 7 probably means "wealth and riches." At Att. 212 *sāradhanam* is rendered "valuable treasures."

SARORUHAM, A lotus [सरोरुह]. Ab. 684.

SARŪPAM, Own form, natural state, nature [स्वरूप]. Ab. 177. *Sarūpasirā*, splendour of form.

beauty (Dh. 193). Abl. *sarūpato*, according to its own nature (Att. cxxx).

SARŪPO (*adj.*), Resembling [सरूप]. Att. 203 (*tuldsarūpo*). *Asarūpo* (*adj.*), dissimilar (Sen. K. 206). Mah. 242.

SĀRUPPO (*adj.*), Fit, proper, suitable, in conformity with [सरूप + य]. *Asāruppabhāvo*, inappropriateness, impropriety (Jāt. 8). *Asāruppo* (*adj.*), improper (Dh. 271). *Na samaṇasāruppāni*, not fit for a monk (of fine clothes, Jāt. 65, comp. Pāt. xlv).

SASAKKAM (*adv.*), Certainly. Ab. 1140.

SASAKO, A hare, rabbit [शसक]. Ten J. 35.

SASANAM, Slaughter [शसन]. Ab. 402.

SĀSANAM, Order, command; message; epistle; instruction, discipline; scripture; (Buddhist) religion or dispensation [शासन]. Ab. 354, 992; Dh. 30; Mah. 110. *Mukhas.*, a verbal order (Alw. I. 79). *S. dadāti*, to give orders (Ditto, comp. 74). *S. lañchanto*, sealing a letter (Dh. 89) *Raññā vuttas. drocesi*, "delivered the king's message" (Alw. I. 79). *S. pahīṇatī*, to send a message (Dh. 107, 157). *S. labhati*, to receive a message (Alw. I. 80). *Rāhulakumārassa jātass. sutvā*, having heard the news of prince R.'s birth (Dh. 117; comp. F. Jāt. 5; Alw. I. 80). *Atthi kiñci s.*, is there any news? (Alw. I. 97). *Etaṃ Buddhāna' s.*, this is the commandment of the Buddhas (Dh. 33). *Jinas.*, *Buddhas.*, *Satthu s.*, the commandment or religion of Buddha (Mah. 25; Dh. 66; Kh. 20). *S. jotetum*, to make religion prosper (Mah. 150). *Navaṅgas.*, the Law or scripture with its five divisions (Mah. 11). *Imasmim sāsane*, under this dispensation (comp. Dh. 135, *Gotama buddhassa sāsane aggasāvakaṭṭhānam*, the post of chief disciple under the dispensation of Gotama Buddha).

SASAṆKHĀRIKO, see *Saṅkhāro*.

SASAṆKO, The moon [शसाङ्क]. Ab. 52.

SĀSAṆKO (*adj.*), Dangerous [स + आशङ्क]. Pāt. 13, 20, 107; Ten J. 54.

SĀSAPO, A mustard-seed [सर्षप]. Ab. 451; Dh. 71, 72; B. Lot. 326.

SĀSATI, To command [शास]. Sen. K. 475. P.p.p. *sāsito*.

SASENAKO (*adj.*), Accompanied by an army [ससेन + क]. Mah. 117.

SASĪ (*m.*), The moon [शसिन्]. Ab. 52; Alw. I. 111.

SASĪSO (*adj.*), Together with the head [स + शीर्ष]. *Sasīsam pārupitvā*, with his upper robe drawn over his head (Dh. 268).

SASNEHO (*adj.*), Loving [सन्नेह]. Dh. 238.

SASO, A hare [शस]. Ab. 617; Mah. 141; Dh. 61; F. Jāt. 51.

SĀSO, Asthma [श्वस]. Ab. 329.

SASSAM, Corn in the field, crop [शस]. Ab. 452. *Pakkam s.*, the ripe crops (Mah. 72).

SASSAMAṆABRĀHMAṆO (*adj.*), Together with monks and brahmins [स + अमण + ब्राह्मण]. *Sassamaṇabrāhmaṇā pajā*, beings including monks and brahmins (*pajāvacanena suttalokagahaṇam*, Sām. S. A.).

SASSĀMIKO (*adj.*), Having a master [स + स्वा-मिक]. Dh. 364; Jāt. 177.

SASSATIKO (*adj.*), Eternal [शाश्वतिक].

SASSATO (*adj.*), Perpetual, eternal [शाश्वत]. Ab. 189, 709; Dh. 45. *Sassatadiṭṭhi*, *sassatavādo*, the heretical doctrine that Spirit and Matter (*attā* and *loka*) are eternal, Buddhism teaching that the universe is periodically destroyed (Mah. 42; Man. B. 473).

SASSIRĪKO (*adj.*), Auspicious, glorious, blessed [सशीरक]. Ten J. 1; Kh. 21, 27; Dh. 315. For the doubled *s* comp. *ossajati*, *pavissilesa*, *okkassa*, etc.

SASSŪ (*f.*), Mother-in-law [श्वश्रू]. Ab. 246; Dh. 242.

SASURO, Father-in-law [श्वशुर]. Ab. 246; Dh. 235, 242; Mah. 53. Pl. *sasurā*, father and mother-in-law (Ab. 250).

SATABHISAJO, Name of a Nakkhatta [शतभिषज]. Ab. 60.

SĀTACCAM (*adv.*), Constantly, perseveringly [सतत्]. *Sātaccakāri*, persevering (Dh. 52). *Sātaccakiriya*, perseverance, constancy (Dh. 80).

SĀTAKAM, A hundred [शतक].

SATAKKHATTUM, A hundred times [शतकखस]. Dh. 291.

SĀTAKO, and -KAM, Cloth; a cloth, an outer garment, tunic, cloak [शाटक]. Ab. 290; Jāt. 8; Dh. 198, 287; Mah. 152, 171, 197, 245; Pāt. 11. Comp. *sātikā*.

SĀTAKUMBHAM, Gold [शतकौम]. Ab. 493.

SATAM, see *Santo* (3).

SATAM (*num.*), A hundred [शत]. Ab. 474. *Satasmā* or *satena bandho naro*, a man imprisoned for a debt or a theft of a hundred pieces of money

(Sen. K. 322). With noun in gen. pl. *Sataṃ mūlānaṃ*, a hundred roots (Mah. 113); *Yojanānaṃ sataṃ dighaṃ*, a hundred yojanas long (Att. 8). As the last part of a compound: *Gāthāsataṃ*, a hundred stanzas (Dh. 19); *Vassasataṃ*, a hundred years (Dh. 20); *Pañca jātakasatāni*, five hundred Jātakas. With noun in sing. *Chacattāḷsasataṃ vassaṃ atikkamma*, after the lapse of a hundred and forty-six years (Mah. 162); *Sataṃ samaṃ*, a hundred years (Dh. 20). When compounded with another numeral, the whole may be a sing. noun. as *pañcasataṃ yatī* (Mah. 150, where *p.* in the sing. is in apposition with *yatī* in the pl.), or a plur. adj., as *pañcasatā bhikkhū* (Dh. 277, Mah. 11, comp. *pañcasatānaṃ dāniyyasindhavānaṃ*, 274). *Itthināṃ pañcasatāni*, five hundred women (Mah. 110). *Pañca kaṇḍasatāni*, five hundred maidens (Ditto). *Tiyojanasatāyāmo*, three hundred yojanas in circumference (Att. 8).

SATAMŪLĪ (*f.*), Asparagus Racemosus [शतमूली].

Ab. 585.

SATAPADĪ (*f.*), A centipede [शतपदी]. Ab. 622; Pāt. 71.

SATAPATTO, The Indian crane [शतपत्र]. Ab. 642. *Satapattam*, a lotus (Ab. 684, 915).

SATARAṂSI (*m.*), The sun [शत + रश्मि]. Ab. 62.

SĀTATIKA (*adj.*), Persevering [सतत + इक]. Dh. 5.

SATATO (*adj.*), Continual [सतत]. Ab. 42. Adv. *sataṭaṃ*, continually (Ab. 41; Mah. 22, 136).

*Satatarato* (*adj.*), always delighting (Mah. 200).

SATAVAṆKO, A sort of fish [शत + वक्र]. Ab. 672.

SATĀVARĪ (*f.*), Asparagus Racemosus [शतावरी]. Ab. 585.

SATERATĀ (*f.*), Lightning [शतहृदा]. Ab. 48.

SĀTHEYYAṂ, Craft, treachery [from शथ, comp. शथ्य].

SATHILO (*adj.*), Crafty, treacherous [from शठ]. Dh. 55.

SATHO (*adj.*), Crafty, treacherous, fraudulent, wicked [शठ]. Ab. 737; Alw. N. 121; Dh. 45, 47, 81.

SATI (*f.*), Recollection; active state of mind, fixing the mind strongly upon any subject, attention, attentiveness, thought, reflection, consciousness [सृति]. Ab. 158; Man. B. 412; B. Lot. 519, 797, 806; Kh. 16. *Upaṭṭhitā sati*, readiness or activity of mind, presence of mind (Dh. 179). *Satim*

*vinā*, without thinking or remembering (that he was to share it with the priests), thoughtlessly, heedlessly (Mah. 158). *Asatiyā* (*instr.*), thoughtlessly (Dh. 103). At Alw. I. xxxiv we have *sati matī ca*, thought and understanding; here the first implies the active state of the mind, the latter its wise direction. *Sammāsati*, rightly directed activity of the mind (B. Lot. 519). *Ekadvasam pi satthūraṃ ārabha satim na uppādesi*, never gave a thought to the Teacher, forgot all about him (Dh. 274). *Marāṇasatim bhāveti*, to develop or dwell on the thought of death (Dh. 360). *Ānāpānusi* is one of the kammaṭṭhanas, and consists in fixing the attention on the inspiration and expiration of the breath while meditating successively on certain ideas (sixteen in number, Alw. I. 88; E. Mon. 267, 268). *Kāyagatā sati*, meditation on the body (Dh. 52, 53). For *satiassaggo* and *sativassaggo* see *Vossaggo*.

SATI, SATĪ, see *Santo*.

SĀTI (*f.*), Name of a Nakkhatta [खाति]. Ab. 59.

SĀTĪ (*f.*), A garment, mantle [शाटी]. Dh. 70.

SĀTIKĀ (*f.*), An upper robe, mantle, cloak [शाटिका]. *Udakas., jalas.,* a cloak worn to keep off rain, or for a bathing dress (Pāt. 106, Mah. 96, also *vassikas.*, "robe for the rainy season," Pāt. 19).

SATIKA (*adj.*), Belonging to a hundred, consisting of a hundred, costing a hundred [शतिक]. *Pancayojanasatikāni kūtāni*, peaks five hundred yojanas in height (Gog. Ev. 16). *Vassasatiko*, a centenarian (Dh. 124; Mah. 19). *Pañcasatikā saṅgīti*, a synod of five hundred members.

SATIMĀ (*adj.*), Of retentive memory or active mind, thoughtful, reflecting [सृतिमत]. Dh. 68; Sen. K. 400. With *i* lengthened metri causā (Dh. 5, 17, 33, 58). Gen. and dat. *satimato* (Dh. 5). Pl. *satimanto* (Dh. 17). Gen. and dat. pl. *satimataṃ* (Dh. 33).

SATIPATṬHĀNĀM, Fixing the attention, earnest meditation. This compound is *सृति + उपस्थान*, comp. *upaṭṭhitā sati*, and *upaṭṭhitasati*. For the sandhi comp. *bhikkhunipassaya* = *bhikkhuni upassaya*, *pi' ssa* = *pi assa*, *phalanti 'saniyo* = *phalanti asaniyo* (Mah. 72). The North Buddhist Sanskrit equivalent is *सुतुपस्थान* (B. Int. 626). The four satipatṭhānas are *kāyānupassanā satipatṭhānaṃ*, *vedānānupassanā s.*, *cittānupassanā s.*, *dhammānupassanā s.*, meditation on the impurity of the body, on the evils of the sensations, on the

evanescence of thought, on the conditions of existence (Man. B. 497; Att. 57). The terms *kāya-bhāvanā* and *kāyagatī sati* are identical in meaning with *kāyānupassanā* (Subh.). See *Parimukham*.

SĀTIREKO (adj.), Excessive [स + अतिरेक].

SĀTISAYO (adj.), Excessive [सातिशय].

SĀTIVINAYO, Name of one of the Adhikaraṇa-samāṭhas [सुति + विनय]. Vij. says, "It is a method of procedure by which the innocence of an arhat falsely accused of a crime is proclaimed: when the offence has been inquired into by a chapter and the accused honourably acquitted, he is declared blameless, and exhorted to keep steady in the path of duty." Pāt. 57, 63.

SATO (p.p.p. *sarati*), Recollecting, mindful, attentive, thoughtful, conscious [सुत]. *Saddā sato*, ever mindful of, or constantly meditating on (the impurity of the body Dh. 63, see *Sati*). Generally in the phrase *Sato sampajāno*, "thoughtful and conscious" (Dh. 52; B. Lot. 342), the words are very nearly synonymous, e.g. comp. *sampajānamusāvuddo*, a conscious or intentional falsehood, with *asatiyā*, unconsciously, unintentionally; corresponding to this phrase we have the compound *satisampajāññam*, "active thought and consciousness" (Alw. I. 78).

SĀTO, Joyful [शत]. Ab. 88 (see note). Neut. *sātām*, pleasure (Ditto; Dh. 61).

SATRAṆ, A sacrifice; munificence, liberality [सत्र]. Ab. 1134.

SATTA (num.), Seven [सप्तन]. Gen. and dat. *sattannam*. Instr. and abl. *sattahi*. Loc. *sattasu*. *Sattavīsati*, twenty-seven. *Sattabhūmakā*, seven-storied (Mah. 235). *Sattadhaññam*, seven sorts of grain (Pāt. 87). *Sattadinam*, a week (Mah. 69, 196).

SATTĀ (f.), Existence [सत्ता]. Ab. 807, 816, 1054, 1108. *Gatasatto*, deprived of life (Das. 31).

SATTADASA, see *Sattarasa*.

SATTADHĀ (adv.), In seven ways, in seven pieces [सप्तधा]. Dh. 87, 140.

SATTAGUṆO (adj.), Sevenfold [सप्तन + गुण]. Mah. 152.

SATTĀHAṆ, A week [सप्ताह]. Mah. 2. *Sattāham* (acc.), during a week (F. Jāt. 52). *Sattāha-parinibbuto* (adj.), having been dead a week (Mah. 11).

SATTĀHIKO (adj.), Belonging to a week, hebdomadal [last + हिक].

SATTAKAṆ, A collection of seven [सप्तक]. *Dutiya-sattake*, in the second set of seven virtues (Par. S. A.).

SATTAKKHATTUM (adv.), Seven times [सप्तन + क्वत्स्]. Mah. 63, 212. See *Paramo*.

SATTALĀ (f.), A sort of jasmine (*navamālikā*) [सप्तला]. Ab. 576.

SATTALOKO, World of sentient being [सत्त्व + लोक]. This is one of the three divisions of the universe (see *Loko*, *Saṅkhāro*). According to the Buddhist cosmogony the universe consists of an infinite number of cakkavālas or spheres,<sup>1</sup> peopled by various orders of living beings, to each of which is assigned a particular abode (*loko*, *bhavanam*) within the cakkavāla. These abodes or worlds are disposed one above another, below, upon and above Mount Meru. Most beings have the power to wander from their own loka and visit other parts of the cakkavāla, or even to visit other cakkavālas. There are thirty-one sattalokas or abodes of living beings rising one above the other (they are also called Talas or stages). The following are their names. *Nirayo* or *narakā* (pl.), *tiracchānayoni*, *petalako* or *pettivisayo*, *asurabhavanam*, *manussaloko*, *cātummahārājiko devaloko*, *tāvātimsad* or *tāvātimsabhavanam*, *yāmadevaloko*, *tusitad* or *tusitabhavanam*, *nimmānaratidevaloko*, *paranimmitavasavattid*, *brahmapārisajjad*, *brahmapurohitad* (or *porohitad*), *mahābrahmad*, *parittābbhad*, *appamāṇābbhad*, *ābhassarad*, *parittasubhad*, *appamāṇasubhad*, *subhakiṇṇad*, *vehapphalad*, *asaññasattad*, *avihad*, *atappad*, *sudassad*, *sudassid*, *akanīṭṭhad*, *ākāsānañcāyatanaṃ*, *viññāṇāñcāyatanaṃ*, *ākīñcaññāyatanaṃ*, *nevasaññānāñcāyatanaṃ*. The names of their respective inhabitants are these. *Nerayikā*, *tiracchānagatā*, *petā*, *a urā*, *manussā*, *devā cātummahārājikā*, *devā tāvātimsā*, *yāmadā*, *tusitā*, *nimmānaratino* (or *-ratī*), *paranimmitavasavattino* (or *-vattī*), *brahmapārisajjā*, *brahmapurohitā* (or *-porohitā*), *mahābrahmadā* (or *-brahmā*), *parittābbhā*, *appamāṇābbhā*, *ābhassarā*, *parittasubhā*, *appamāṇasubhā*, *subhakiṇṇā* (or *kiṇṇakā*), *vehapphalā*, *asaññasattā*, *avihā*, *atappā*, *sudassā*, *sudassī*, *akanīṭṭhā*, *ākāsānañcāyatanaṃ*, *viññāṇāñcāyatanaṃ*, *ākīñcaññāyatanaṃ*, *nevasaññānāñcāyatanaṃ*. Broadly the sattaloka

<sup>1</sup> I use the word sphere in its cosmogonic, not its mathematical sense, the cakkavālas being circular planes, not globes.

is divided into *rūpaloko* and *arūpaloko*, the latter embracing the four highest lokas and the former all the rest. Again it is divided into *kāmaloko*, *rūpaloko* and *arūpaloko*, or *kāmaṇvacaro*, *rūpaṇvacaro*, *arūpaṇvacaro*, the first including the lowest eleven worlds, the second the next sixteen, and the third the four highest. The four lowest worlds are called *cattāro apāyā*. The twenty-six deva lokas are subdivided into six deva lokas, sixteen rūpabrahmalokas and four arūpabrahmalokas. Also more broadly into six deva lokas and twenty brahmalokas. The Devaloka is ruled by three great archangels. Of these, *Mahābrahmā* rules the Brahmaloaka, *Māra* rules the heavens from *Yāma* to *Paranimmitava-savatti* (which are hence sometimes called *Māra-loko*), and *Sakka* rules the *Tāvātimsa* heaven. The lowest heaven, *Cātummahārājika*, is occupied by the four *Mahārājas* or *Lokapālas* and their suite. The angels of the three lowest *Rūpa-brahma* heavens are collectively called *brahmakāyikā*.<sup>1</sup> The five highest *Rūpabrahma* heavens, *Aviha*, *Atappa*, *Sudassa*, *Sudassin*, *Akaniṭṭha*, are called *Suddhāvāsā*, the Pure Abodes. Besides the beings enumerated above, there are several other minor classes, as *Kumbhapaṇḍas*, *Garuḷas*, *Yakkhas*, *Rakkhasas*, *Nāgas*, who have not all special abodes of their own, the *Kumbhapaṇḍas* for instance being attendants of *Sakka* in the *Tāvātimsa* heaven (Man. B. 46). See B. Int. 599 and foll., Man. B. 5 and foll.

**SATTAM**, Substance, thing; form, body; sentient being; strength; breath, life [सत्त्व]. Ab. 816.

**SATTAMO** (adj.), Best, excellent [सत्तम]. Ab. 695, 941.

**SATTAMO** (adj.), Seventh [सप्तम]. Ab. 941; F. Jāt. 52; Ten J. 114. Fem. *sattamī*, in gram. the locative case (Alw. I. xl), also the optative mood (Sen. K. 430).

**SATTAPANNO**, The tree Echites Scholaris [सप्तपर्णी]. Ab. 555. In *sattapaṇṇirukkho* at Mah. 178 we probably have a form सप्तपर्णिन्.

**SATTARASA** (num.), Seventeen [सप्तदशन्]. Dh. 76; Mah. 206. With affix क्, *sattarasakam*, a collection of seventeen, name of a portion of the *Bhikkhunī Vibhaṅga*. The form *sattadasa* is also given in *Payoga Siddhi*.

**SATTATI** (fem. num.), Seventy [सप्तति]. Alw. I. 104. *Cattusattati*, seventy-four (Dh. 134).

**SATTATṬHA**, Seven or eight [सत्तन् + अट्ठन्]. *Kumārassa sattatṭhavassakāle*, when the child was seven or eight years old (Das. 2). F. Jāt. 2.

**SATTĀVĀSO**, Abode of beings [सत्त्व + आवास].

This is a technical term, there are nine *Sattāvāsas*, which are nine classifications of beings. I take the text from *Dasuttara S.* *Sant' āvuso sattā nānattakāyā nānattasaññino seyyathā pi manussā ekacce ca devā ekacce ca vinipātikā, ayaṃ paṭhamo sattāvāso: sant' āvuso sattā nānattakāyā ekattasaññino seyyathā pi devā brahmakāyikā paṭhamābhiniḍḍatā, ayaṃ duttiyo sattāvāso: sant' āvuso sattā ekattakāyā nānattasaññino seyyathā pi devā dāhassarā, ayaṃ tatiyo sattāvāso: sant' āvuso sattā ekattakāyā ekattasaññino seyyathā pi devā subhakiṇṇā, ayaṃ catuttho sattāvāso: sant' āvuso sattā asaññino appaṭisañvedino seyyathā pi devā asaññasattā ayaṃ pañcama sattāvāso. Sant' āvuso sattā sabbaso rūpasaññānaṃ samatikkamā paṭigghasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsaññācāyatanūpagā, ayaṃ chaṭṭho sattāvāso: sant' āvuso sattā sabbaso ākāsaññācāyatanāṃ samatikkamma anantaṃ viññānaṃ ti viññānaññācāyatanūpagā, ayaṃ sattamo sattāvāso: sant' āvuso sattā sabbaso viññānaññācāyatanāṃ samatikkamma n'atthi kiñcīti ākiñcaññācāyatanūpagā, ayaṃ aṭṭhamo sattāvāso: sant' āvuso sattā sabbaso ākiñcaññācāyatanāṃ samatikkamma nevasaññānaññācāyatanūpagā, ayaṃ navamo sattāvāso.*

"There are beings, brethren, in whom there is diversity both of body and of mind; as mankind, some of the devas (comment says the devas of the six *kāmadevalokas*), and some of the *Vinipātikas*, this is the first Abode. There are beings in whom there is diversity of body and identity of mind, as the *Brahmakāyika* devas (see *Sattaloko*), who are reborn (in those heavens) in consequence of having practised the first *Jhāna* (see *Bhūmi*). There are beings in whom there is identity of body and diversity of mind, as the *Ābhassara* devas. There are beings in whom there is identity of body and identity of mind, as the *Subhakiṇṇa* devas. There are beings who are unconscious and deprived of sensation, as the *Asaññasatta* devas. There are beings who from their complete emancipation from ideas of Form, from the disappearance within them of the ideas of resistance, from their

<sup>1</sup> I find in *Mahānidāna S. Aṭṭh.*, *brahmakāyikā ti brahma-pārisajjabrahmaporohitamahābrahmāno*.



ceasing to dwell upon ideas of diversity, look upon space as infinite and attain the realm of infinity of space.<sup>1</sup> There are beings who, having completely risen above the realm of infinity of space, look upon Intelligence as infinite and attain the realm of infinity of intelligence. There are beings who, having completely risen above the realm of infinity of intelligence, conceiving the idea that nothing exists, attain the realm of Nothingness. There are beings who, having completely risen above the realm of nothingness, attain the realm of Semi-Consciousness (comp. B. Lot. 542)."

**SATTHĀ** (m.), A teacher, master [शास्त्र]. Acc. *satthāraṃ* (B. Lot. 654; Dh. 353). Instr. *satthāra*, *satthund* (Dh. 353; Mah. 194). Gen. and dat. *satthu* (Dh. 307), *satthussa* (Alw. I. xvi). The base in composition is *satthu-*, e.g. *satthuvannipito*, praised by the Teacher, *satthukappo*, like the Teacher, *satthuvanno*, gold, lit. that which is coloured like Buddha (who was "*suvaṇṇavanno*," Ab. 487, Pāt. 80), *navāṅgasatthussāsanāṃ*, the nine-fold scriptures of the Teacher (Kh. 20). In phrases like *satthu dhammaḍḍesaṇā* or *satthudhammaḍḍesaṇā* (B. Lot. 436, Dh. 198), it is often difficult to know whether *satthu* is intended for the genitive or the base in composition. *Satthā* is a frequent epithet of a Buddha (Ab. I, comp. *Kassapo nāma satthā*, a Buddha named K., Ras. 15). It is the usual name by which Gotama Buddha is spoken of in the commentaries (e.g. see F. Jāt. 8, Dh. 184).

**SATTHAKAṆ**, A small weapon [शस्त्रक]. Ab. 909, Dh. 255 (in both cases the weapon referred to appears to be a pair of scissors). *Satthakavātā* at Dh. 307, 336 seems to mean cutting or lancinating pains.

**SATTHAKATHO** (adj.), Together with the commentary [स + अथकथ]. Pāt. xiv.

**SATTHAKO** (adj.), Useful, profitable [सार्थक]. Dh. 389. Fem. *sātthikā*. *Sātthikā desanā*, a sermon attended with profit to the hearers (Dh. 91, 116, 364, 389).

**SATTHAṆ**, A weapon, sword; iron, steel [शस्त्र]. Ab. 385, 965, 1052; F. Jāt. 50.

**SATTHAṆ**, A treatise, book; a science or art [शास्त्र]. Ab. 965; Alw. I. 112. *Saddas.*, grammar (Alw. I. xiii). *Alaṅkāras.*, a treatise on rhetoric (Bāl. i).

**SATTHI**, see *Satti*.

**SATTHI** (n.), The thigh [सक्थि]. Ab. 276; Mah. 23.

**SATṬHI** (f. num.), Sixty [षष्टि]. In apposition with a noun in the sing. *Satṭhiṃ satṭhiṃ veḷum gahetvā*, having taken bamboos in bundles of sixty each (Dh. 211). In apposition with a noun in pl. *Satṭhiṃ bhikkhū labhitvā*, taking sixty priests (Dh. 81); *Ekasatṭhiyā arahantesu jātesu*, when there were sixty-one aśhats (Dh. 119); *Le-nāni aṭṭhasatṭhiyo* (pl.), sixty-eight cells (Mah. 103); *Purisānaṃ sahassehi satṭhiyā saha*, with sixty thousands of men (Mah. 155). With noun in gen. *Satṭhiṃ arahataṃ akā*, made sixty converts (Mah. 2, comp. Dh. 122). In composition: *Satṭhisahassānaṃ bhikkhūnaṃ*, for sixty thousand priests (B. Lot. 436); *satṭhivassathero*, a priest of sixty years' standing (Ten J. 120); *satṭhi-bhāṇavāraparimāno* (adj.), sixty bhāṇavāras in extent (Alw. I. v).

**SATTHIKĀ**, see *Sātthako*.

**SATTHO**, A troop, caravan [सार्थ]. Ab. 631, 965; Mah. 43; Pāt. 65. *Satthavāho*, a merchant (Ab. 469; Mah. 29). *Appasattho* (adj.), with few attendants (Dh. 22). *Jaṅghas*, *sakaṭas*, caravans of beasts of burdens, caravans of carts (Alw. I. 74). *Theyyas.*, a piratical caravan, a troop of robbers (Pāt. 16, 92).

**SĀTTHO** (adj.), Together with the meaning [सार्थ] B. Lot. 330.

**SATṬHO** (adj.), Sixtieth [षष्ट]. Sen. K. 402.

**SATTHU**, see *Satthā*.

**SATTHU**, see *Sattu* (2).

**SATTHUKO** (adj.), Belonging to a teacher [शास्त्र + क]. *Satthukaṇṇa pāvacaṇaṃ*, the word of our blessed Master (Br. J. S. A.).

**SATṬHYAṆ**, Villany, fraud [शठ्य]. Ab. 177.

**SATTI**, and **SATTHI** (f.), Ability, power; an iron spear, javelin [शक्ति]. Ab. 387, 398, 1050, 1052. The three satts or regal powers are *pabhāro*, *ussāho*, *mantānaṃ*, dignity, energy and counsel (Ab. 351). *Sattidharo*, spear-holder, a name of Kārttikeya (Ab. 17). *Sattiyā hani*, slew him with his spear (Mah. 154, comp. Dh. 114). *Aṇṇamaṇṇaṇṇaṃ mukhasattihī vitūḍanta*, wounding one another with sharp words, lit. mouth-javelins (Sang. S. of persons quarrelling).

**SATTI** (f.), A knife [शस्त्री]. Ab. 392, 394. *Sattī*, a hunting knife, occurs in Kuruṅgamiga Jātaka.

<sup>1</sup> That is, of course, where the idea that space is infinite is the leading or all-absorbing idea of its inmates.

**SATTO**, A being, creature, animal, sentient being, man [सत्त्व]. Ab. 816; Dh. 56, 74. *Dukkhā satte pamocaye*, redeem mortals from suffering (Mah. 2). *Hāniṃ disvāna sattānaṃ*, perceiving the degeneration of mankind (Mah. 207, 253). *Ayaṃ s.*, this person (Mah. 250, 255). See *Sattalo*.

**SATTO** (*p.p.p. sakkoti*), Able, strong [शक्त]. Ab. 1083. See *Sakko* (2).

**SATTO**, see *Sajati*.

**SATTU** (*m.*), An enemy [शत्रु]. Ab. 343, 344, 1122. *Kilesasattu*, the enemy Sin (Mah. 194).

**SATTU** (*m.*), Barley meal, or flour generally, also a cake made of meal [शक्नु]. Ab. 463, 1122. *Sattuphalā* (*f.*), the tree Mimosa Suma (Ab. 566). The form *satthu* occurs three times at Pāt. 89, it is perhaps correct, comp. *satthi* = शक्ति.

**SATTUKO**, An enemy [शत्रु + क]. Mah. 194.

**SĀVAJJO** (*adj.*), Censurable, faulty, wrong, sinful [सावज्ज]. Ten J. 117. Of a book, inaccurate, full of faults. Opposed to *anavajjo* (Dh. 259). *Sāvajjam*, sin (Das. 43).

**SĀVAKO**, A hearer, listener, pupil; a disciple [आवक]. Alw. I. lxix (pupils of a Brahmin teacher); E. Mon. 10; B. Int. 296, 297; B. Lot. 292. This word is used I think only in the sense of true disciple or hearer of Buddha; and is applied to those who are walking in the four Paths, and especially Arhats. The word *ariyā*, "the Elect," at Dh. v. 22 is explained by the comment to mean *buddhapaccekaḥbuddhasāvukā*, Buddhas, Pratyeka Buddhas and saints (p. 180). At Dh. v. 187 *sammāsambuddhasāvako* evidently refers to the Arhat; it is difficult to say whether it should be rendered "true disciple of the Enlightened," or "disciple of the truly Enlightened." At v. 195 it can only mean Arhats. At Kh. 7 the eight Ariyas are called *sugatassa sāvakā*. *Bahū Buddhassa sāvakā*, many pious disciples of B. (Alw. I. 51). At Alw. I. 77, 78 the term *sāvaka* is distinctly limited to the eight Ariyas; from its use at Dh. 142 however nothing necessarily shows it to be so restricted. At Dh. 14, 52, 53 the context does not seem to imply more than "pious disciple." *Sāvaka* *bodhi*, the knowledge possessed by an Arhat (opposed to *pacceka* *bodhi*, the knowledge possessed by a Pratyeka Buddha, and *sabbhaññutā*, or supreme Buddhahood, Sām. S. A.). *Sāvaka* *pāramiṇānaṃ*, the knowledge possessed by an *aggasāvaka*, and

obtained by practising the *pāramitās* in previous existences (Dh. 125, 134; Man. B. 197). Fem. *sāvikā* (Dh. 131).

**SAVALI** (*adj.*), Wrinkled [स + वलि]. Ras. 20.

**SAVANAM**, Hearing; the ear [अवण]. Ab. 150; Ras. 16; Dh. 33, 269. *N'atthīti me vacanassa savanaṃ mā hotu*, let me not hear the words, There is none (Dh. 140). *Saddhammasavanam*, hearing the Truth of Buddha (B. Lot. 305). *Dhammasavanam*, hearing the Law preached, going to church service (F. Jāt. 46).

**SAVANAM**, Flowing [अवण]. *Maṇḍapassavano* (*adj.*), flowing in the channels of pleasure (Dh. 60).

**SAVANĪYO** (*adj.*), Pleasant to hear [अवणीय].

**SAVANKO**, A sort of fish [स + वक्र]. Ab. 672.

**SAVANO**, Name of a Nakkhatta [अवण]. Ab. 60; Sen. K. 524 (the MSS. rightly read *-no*).

**SĀVANO**, Name of a month [आवण]. Ab. 75.

**SĀVASESO** (*adj.*), Imperfect, incomplete [साव-शेष]. Dh. 206.

**SAVATI**, To flow [सु]. Dh. 60. P. pr. fem. *saranti*, a river (Ab. 681; Jāt. 18).

**SĀVATTHĪ** (*f.*), Name of a town in India, the capital of Kosala [आवस्ती]. Ab. 199; Kh. 4; Dh. 77, 93, 198. *Sāvattihinugaram* (Dh. 216). *Sāvattihināsi* (*m.*), dwelling at S. (Dh. 274, 366). With affix क, *Sāvattihiko*, belonging to S. (Sen. 390).

**SĀVETĀ** (*m.*), One who informs [आवय + तृ].

**SĀVETI**, see *Supoti*.

**SAVHAYO** (*adj.*), Called, named [साहय]. *Sambuddho Sikhisavhayo*, the Buddha named Sikhin (Ras. 26).

**SAVIBHATTI** (*adj.*), Having inflections [स + वि-भक्ति].

**SĀVIKĀ**, see *Sāvako*.

**SAVINĀNĀNAKO** (*adj.*), Possessed of intelligence or consciousness, animate [स + विज्ञान + क]. Alw. I. 76. *Savinānānakaṃ dhanam*, live stock (Dh. 79).

**SĀVITTHĪ** (*f.*), The Vedic verse *Sāvitrī*. At Kh. 17 we have *sāvittī*.

**SAVO**, Flowing, dripping [स्रव]. Ab. 1059.

**SĀVO** (*adj.*), Dark brown, bay [श्राव]. Ab. 99.

**SAVUPĀDISESO**, see *Upādise*.

**SAVYO** (*adj.*), Left, on the left hand [सव्य]. Ab. 719.

**SĀYAKO**, An arrow; a sword [सायक]. Ab. 388, 391, 1049.

**SAYAM** (*indec.*), One-self, by oneself, spontaneously

[स्वयम्]. Mah. 2, 78; Alw. I. 79. *Te s. rájā atappayi*, the king himself served them (Mah. 82). *S. abhiññāya*, having learnt by myself (Dh. 63). *Sayam eva* (Ten J. 115). With a fem. noun (Mah. 113). With a plur. noun *S. pabbajinsu*, they themselves took orders (Dh. 142; comp. F. Ját. 17).

SĀYAM, see *Sāyo*.

SĀYAMĀSO, Evening meal, supper [सायम् + आश]. Dh. 165.

SAYAMBHŪ (*adj.*), Self-produced, self-sufficient, independent [स्वयम्भु]. This is an epithet of a Buddha (Ab. 4). Burnouf says admirably (B. Lot. 336), "This term, which is only an epithet, must not be confounded with the appellation *Sayambhu*, which occupies so prominent a place in Brahminical mythology. I imagine that as used by Buddhists this epithet expresses the independent nature of a Buddha, who, as soon as he has attained to a knowledge of the emptiness of all laws and conditions, has no longer any other substratum or *raison d'être* than himself." He then quotes from *Mahāvāṇisa Tīkā*, *api ca yo so Bhaguvā sayambhū andācariyako pubbe ananussutesu dhammesu sāmāṇa saccāni abhisambujjhi*, and this Blessed One, self-dependent, without a teacher, by himself discovered Truth in doctrines hitherto unheard. Vij. writes to me, "*Sayambhū* means one whose knowledge is underived, self-produced (*sayam bhātāya paññāya yutto sayambhū*)."  
*Sayambhūñāpam*, "self-derived or original knowledge," as an epithet of the knowledge of a Buddha occurs in very old texts (see *Sāṃukhaṇisiko*). If *sayambhū*, as an epithet of a Buddha, belongs to the earliest age of Buddhism, it affords another instance of the way in which Gautama appropriated the Brahminical terms while materially altering their meaning (comp. *Mahābrahmā*).

SAYAMPABHO (*adj.*), Self-resplendent [स्वयंप्रभ].

SAYAMVARĀ (*f.*), A maiden who chooses a husband [सयवरा]. Ab. 235.

SAYANAM, and SENAM, Lying, sleeping; a bed, couch [शयन]. Ab. 308, 1121. *Mahās.*, a large bed, i.e. a bed beyond a certain prescribed width, was forbidden to the priests. *Sayanatthānam*, sleeping place (Dh. 82). *Attano sayanagumbe*, in the jungle which was his lair (F. Ját. 54, of a jackal). *Bhūmisayanam*, lying on the ground (Dh. 305). Mah. 83, 180, 194; Dh. 48. The

term *senāsanaṃ*, = शयन + आसन (once we have *sayanāsana*, Dh. 34) appears to mean originally "sleeping and sitting," and hence "dwelling." *Rukkhamālasenasanassa gatagatatthāne sulabbatāya*, from the easy obtainment of a lodging at the foot of a tree wherever you go (Ját. 10, comp. Kamm. 9). D'Alwis renders *navavidhas*. at Alw. I. 78 by "nine kinds of habitations adapted to the recluse." Vij. renders *senāsanaḍḍhako*, "steward or housekeeper of an establishment." *Senāsana-vattam*, "duties of the bed-chamber" (Cornelius Alwis). At Mah. 12 it is used as a synonym for *vihāra* (monastery). It may also mean a bed or bedding (Ab. 1121). Hardy renders *senāsanaḍḍhanam*, "the gift of a pallet on which to recline" (E. Mon. 81). *Ekamante vicittam kārāpetvā s. dāpesi*, gave them beds made variegated or embroidered on one side (? Dh. 109).

SĀYANHO, Evening [सायाह्]. *Sāyaṇhasamayo*, eventide (Mah. 84). *Sāyaṇhasamaye* or *-samuyam*, in the evening (Mah. 2; Alw. I. 93; Dh. 314; F. Ját. 52).

SAYANIGGAHAM, SAYANIGHARAM, A sleeping-room, bed-chamber [the second part of this compound is गृह, the first is a derivative of शी, probably a fem. noun शयनी]. Ab. 214; Pāt. 90, 93.

SĀYANIYO, see *Sāyati*.

SAYANJĀTO (*adj.*), Sprung up spontaneously [स्वयंजात]. *Sayanjittasāli*, wild paddy (Dh. 156).

SAYANKATO (*adj.*), Made by oneself [स्वयंकृत]. Dh. 62. *Sayanakatam sukhadukkham*, happiness and suffering caused by one's own actions (Gog. Ev. 29).

SAYĀNO, see *Sāyati*.

SAYATHU (*m.*), Swelling [शयथु]. Ab. 327.

SAYATI, and SETI, To lie down [शी]. Pres. 3rd pl. *setti* (Dh. 28). *Nihato seti*, perishes (F. Ját. 49). *Sukham seti*, to live at ease or happily (Dh. 15, 31, 36). *Sayane kiṃ na sesi sukhāṃ*, why do you not recline comfortably on your couch? (Mah. 136). P. pres. *sayāno* (Kh. 16), *sayamāno* (Att. 218). Aor. *sayi* (Mah. 128, 230, pl. *sayimsu*, Mah. 217). Ger. *sayitvā* (Mah. 194). P.p.p. *sayito*, lying (Mah. 47, 157). Caus. *sayāpeti*, to cause to lie down, to put down, lay down (Mah. 216, 244, 246).

SAYATI, To go, to take refuge [श्रि]. *Katham sayāmi*, whither shall I betake myself (Mah. 52).

**SAYATI**, To taste [खट्]. *Jivhāya rasam śyātīva*, having tasted a flavour with his tongue. P.f.p. *śāyaniyo*, to be tasted, savoury. P.p.p. *śāyito*.

**SAYHATI**, The part. pres. *sayhamāno* of this passive from सह is given at Cl. Gr. 120. P.f.p. *sayho*, enduring.

**SĀYĪ** (*adj.*), Lying [शायिन]. Dh. 58. *Bhūmisāyī*, laying on the ground (Cl. Gr. 29).

**SĀYIKĀ** (*f.*), Lying, sleeping [शायिका]. Dh. 25.

**SAYO** (*adj.*), Lying, sleeping [शय].

**SĀYO**, Evening [साय]. Ab. 68. *Sāyabhattam*, evening meal, supper. *Sāyam*, in the evening (Dh. 214; Das. 6; Mah. 160). *Sāyam*, it is late (Mah. 84; Dh. 88). *Sāyapātum*, evening and morning, late and early (Dh. 214, 252).

**SECETI** (*caus.*), To cause to sprinkle [सिचयति]. Mah. 211. At Mah. 233 *secanto* should be *pekkhanto*.

**SEDAJO** (*adj.*), Sprung from moisture [सिद्धज]. Insects, worms, etc. are *sedaja* (Ab. 741; Man. B. 441).

**SEDITO** (*p.p.p.*), Steamed, heated [सिद्धित]. Jāt. 52.

**SEDO**, Sweat, moisture, boiling steam [सिद्ध]. Ab. 1088; Kh. 18; F. Jāt. 46. *Sedajalo*, perspiration (Ab. 954).

**SEHI**, see *So* (1).

**SEKHARIKO**, The plant *Achyranthes Aspera* [शेखरिक]. Ab. 583.

**SEKHARO**, A crest, chaplet [शेखर]. Ab. 308.

**SEKHIYO** (*adj.*), Connected with training [शेख्य]. The seventy *sekkhiyā dhammā* are minor precepts regulating the conduct of the priest, and applying to his mode of dress, deportment, eating, etc. They are also called *sekkhiyavattani*. E. Mon. 9; B. Int. 308; Pāt. 20.

**SEKHO**, One who is under training [शेख]. This term is applied to the first seven Ariyapuggalas, the eighth or Arhat being *asekho*. It implies that they have still a remainder of human passion to eradicate, still duties to perform, still a probation to be passed through. The seven Sekhas or Sekhapuggalas are *sotāpattimaggattho*, *sotāpatti-phalaṭṭho*, *sakadāgāmiaggattho*, *sakadāgāmi-phalaṭṭho*, *anāgāmiaggattho*, *anāgāmi-phalaṭṭho*, *arahattamaggattho*. Of these the first has a maximum of human passion to get rid of, and the last a minimum, being but very slightly removed from the perfect sanctification of the *arahatta-*

*phalaṭṭho* or Arhat (see *Maggo*). The foll. is Buddhaghosa's gloss on *sekho* in verse 45 of Dhammapada, *Sekho ti adhisīlasikkhā adhicittasikkhā adhipaṇṇāsikkhā ti imā tisso sikkhā sikkhito sotāpattimaggatthānaṃ ādīnaṃ katvā yāva arahattamaggatthānaṃ sattavidho sekho*, by Sekha are meant the seven Sekhas beginning with Sotāpattimaggaship and ending with Arahattamaggaship, who are disciplined in these three disciplines, lofty morality, lofty thought and lofty wisdom (Dh. 209). *Tvaṃ ca sekho sakarāṇṭho*, thou art yet under discipline and hast duties to perform (B. Lot. 297). *Appattamānaso sekho*, one who is yet a Sekha and has not attained Arhatship (Dh. 253). *Sekhusīlā* is the moral practice of a sekha, the duties he performs to get rid of human passion (Man. B. 493). Ab. 435; Alw. I. 76; B. Int. 322; B. Lot. 295. Sometimes written *Sekkha*.

**SEKO**, Sprinkling [सिक]. Sen. K. 523.

**SELANAM**, Noise, shouting. Ab. 899.

**SELEYAM**, Benzoin [शैलेय]. Ab. 591.

**SELIYO** (*adj.*) = शैल्य. Pāt. viii.

**SELO** (*adj.*), Rocky [शैल]. *Selo pabbato*, a rocky mountain (Dh. 2). *Selo*, a rock, hill, mountain (Ab. 605; Mah. 12, 240; Dh. 15).

**SELU** (*m.*), The tree *Cordia Myxa* [शैलु]. Ab. 558.

**SEMHAM**, and **SEMHO**, Phlegm, the phlegmatic humour [शैष्मन्]. Ab. 281, 817; Kh. 18. See also *Silesamo*.

**SEMIKO** (*adj.*), Phlegmatic, produced by phlegm [शैष्मिक].

**SENĀ** (*f.*), An army [सेना]. Ab. 381; F. Jāt. 3. *Senāvayūho*, a review (B. Lot. 466).

**SENAM**, see *Sayanam*.

**SENĀNĪ** (*m.*), A general [सेनानी]. Ab. 340.

**SENĀPACCAM**, Post of general or commander-in-chief [सेनापत्य]. Mah. 259.

**SENĀPATI** (*m.*), A general or commander-in-chief [सेनापति]. F. Jāt. 9; Att. 38.

**SENĀSANAM**, see *Sayanam*.

**SEṆĪ** (*m.* and *f.*), and **SEṆĪ** (*f.*), A line, row; a multitude, community; a guild of artisans [श्रेणि, श्रेणी]. Ab. 504, 539, 1021; Dh. 203, 239; Pāt. 97.

**SENIYO** (*adj.*), Belonging to an army [सेन्य].

**SENO**, A hawk [शेन]. Ab. 637.

**SEPANNĪ** (*f.*), and **SEPANNIKĀ** (*f.*), Names of two sorts of plants [श्रीपर्णी, श्रीपर्णिका]. Ab. 575; Dh. 147.

SEPHĀLIKĀ (f.), Name of a plant [श्रीफलिका].

Ab. 575 (= *nlikā*).

SEREYYAKO, The plant *Barleria Cristata* [सैरैयक]. Ab. 579.

SERĪ (adj.), Self-willed [सैरिन]. *Seribhāvo*, *seritā*, self-will, independence (Att. 199).

SESAKO (adj.), Remaining, omitted [शेष + क]. *Sesakam madhu*, the remaining honey (Mah. 133). *Sesakā jandā*, the rest of the people (Mah. 61). *Sabbe ghātītusesakā*, all who had escaped the slaughter (Mah. 151, comp. Sansk. *hataçeshu*).

SESETI (caus.), To omit, leave [शेषयति]. *Kiñci asesetvā*, leaving nothing behind (Dh. 239). *Vinichayanam sabbam asesayitva*, including authoritative decisions (Vij.).

SESO (adj.), Remaining [शेष]. Mah. 205. Also a noun, "remainder" (comp. *saṅghādiseso*).

SETACCHADO, A goose [श्वेतच्छद]. Ab. 646.

SETACCHATTAM, A white parasol or umbrella, an emblem of royalty; kingship, royalty [श्वेतच्छत्त]. Ras. 18; Alw. I. 78.

SETAMBO, A sort of mango [श्वेत + आम्र]. Ab. 558.

SETAṆGO (adj.), White-bodied [श्वेत + अङ्ग]. Mah. 63.

SETATTHIKĀ (f.), Blight or mildew [श्वेत + अस्त्रि + क?]. Ab. 454.

SETHILLAM, Looseness [शैथिल्य].

SETI, see *Sayati*.

SETIBHO, A white elephant [श्वेत + इम].

SETO (adj.), White [श्वेत]. Ab. 95. *Sabbaseto*, entirely white. Masc. *seto*, the colour white, whiteness (Ab. 95, note).

SEṬṬHATĀ (f.), Superiority, eminence [श्रेष्ठता]. Dh. 6.

SEṬṬHI (f.), Ashes. Ab. 36.

SEṬṬHI (m.), Foreman of a guild; a cashier, treasurer, a wealthy merchant [श्रेष्ठिन]. B. Lot. 322; Dh. 78, 395; Ras. 36; Man. B. 216. *Seṭṭhi-kulam*, family of a wealthy merchant (Mah. 115). In the Glossary to his *Mahāvansa* Turnour says, "cashier, treasurer, now called chetty." At Mah. 69 we are told that Dhammāsoka conferred on an "accountant" (*gaṇako*) the office of *seṭṭhi* (*seṭṭhitam*) at his court. And *seṭṭhiṭṭhānam* is similarly used at Ras. 18.

SEṬṬHO (adj.), Best, excellent, eminent, rene [श्रेष्ठ]. Dh. 5, 48, 57; Ab. 695; Alw. I. xvi. *Seṭṭhadhanam*, valuable treasure (Ab. 421, Subh.

says, "pearls, gems, etc."). *Seṭṭhakammam*, pious deeds (Mah. lxxxvi). *Paśādaseṭṭho*, noble palace (Mah. 163, comp. Kh. 7). *Naraviriyaṣeṭṭho*, mightiest of men (F. Jāt. 18).

SETU (m.), A ridge, embankment, dike, causeway; a cause [सेतु]. Ab. 91, 189, 1100. *Nalasetu*, a dike made of rushes (Ras. 77). *Attānam setum katvā*, making a bridge of his body (Dh. 117). The embankment or "bund" of a tank (Att. 196).

SEVĀ (f.), Service [सेवा]. Mah. 138.

SEVAKO (adj.), Serving, following, devoted to [सेवक]. Ten J. 38; Mah. 127. Masc. *sevako*, a servant, follower, attendant (Ab. 342; Mah. 261).

SEVĀLO, The aquatic plant *Vallisneria* [श्रीवाक]. Ab. 689.

SEVANĀ, and -NAM, Service, following, practising, devotion to [सेवन]. F. Jāt. 13; Ab. 1055; Kh. 5. *Paraddrasevanā*, adultery (Dh. 395).

SEVATI, To serve, follow, practise; to resort to, to use, enjoy [सेव]. Dh. 52. *Paraddram s.*, to commit adultery (Dh. 55). *Micchādiṭṭhim s.*, to follow false doctrine (Dh. 31). To partake of, enjoy (Mah. 235). To frequent, haunt, inhabit (Ten J. 56). P.f.p. *sevanīyo* (Att. 212). P.p.p. *sevito* (Dh. 48).

SEYYĀ (f.), Lying, sleeping; a bed, couch [शय्या]. Ab. 308, 1121; Dh. 54, 55; Kh. 16.

SEYYATHĀ (adv.), As, just as. I believe Trenckner to be right in making this word equivalent to स + यथा. *Sa* is here used merely for emphasis, as in *sace*. The accent being thrown back we get the doubled *y*, and for the *e* comp. *seyyā*, *phegga*, *yebhuyyena*. With foll. *api*: *Seyyathā pi manussā*, as for instance men (see *Sattāvuso*). *Seyyathā pi Malayajanapade*, as in the Malaya country (Pāt. 66). With a verb: *Seyyathā pi hānte ambañ vā puṭṭho labujum vyākareyya labujam vā puṭṭho ambañ vyākareyya evam evam*... as a man, lord, who was asked about a mango, should answer about a bread fruit, even so... (Sām. S.). With foll. *api nāma* (Ab. 1143). *Seyyathā pi nāma ummāpuppham*... *seyyathā pi vā pana tam vattham Bārāpaseyyakam*, just like the ummā flower, or again just like that cloth of Benares... (Par. S. 33). *Seyyathā pi nāma balavā puriso sammiñ-jitam vā bāham pasāreyya pasāritam vā bāham sammiñjeyya evam evam*, just as a strong man might draw back his outstretched arm or stretch out his bent arm, even so... (Gog. Ev. 8; B. Lot.

306). With foll. *idam* it takes the form *seyyathidam*, an adv. meaning "as follows, namely," and generally introducing a list or enumeration. *Cattaro mahābhūtā seyyathidam paṭhavīdhātu āpo-dhātu tejodhātu vāyodhātu*, the four Elements, namely, Earth, Water, Fire, Air (B. Lot. 514). **SEYYO** (*adj.*), Better, excellent [श्रेयस्]. Ab. 88, 695, 918. Masc. nom. *seyyo* (Dh. vv. 104, 308, comp. *seyyo'ham asmi*, I am a better man). Masc. acc. *seyyam* (Dh. 12). Fem. nom. *seyyo* (Dh. 20). Neut. nom. *seyyo* (Dh. 19, 20, 55). As a neut. noun, *seyyo*, good, advantage, improvement, happiness, bliss (Ab. 88, 918). *Seyyatthiko*, desiring bliss (Alw. I. xvi). *Tūḍisaṃ bhajamānassa seyyo hoti*, to the man who cultivates the friendship of such a one there is advantage (Dh. 14, comment *vuddhi*). *Seyyaso* at Dh. 8 appears to be श्रेयस् + शस्, in a better way, better.

**SIBBANAM**, Sewing [सीवन]. Ab. 1095; Pāt. xlviii.

**SIBBANI** (*f.*), Desire [सीवनी]. Ab. 162.

**SIBBATI**, To sew, stitch [सिक्]. Alw. I. 19. P.p.p. *sibbitabbo* (Jāt. 9).

**SĪDANAM**, Sinking (fr. next). Mah. 178.

**SĪDATI**, To sink, subside, settle; to be dejected, despond, yield, give way [सद्]. Cl. Gr. 16; Mah. 217. P.p.p. *sanno*, sunk (Dh. 58). Caus. *sādeti*, to throw down (Dh. 111).

**SIDDHANTO**, Religious belief, dogma [सिद्धान्त]. Ab. 161.

**SIDDHATTHO**, White mustard; Gautama Buddha's name when a prince [सिद्धार्थ]. Ab. 4, 451, 1116.

**SIDDHI** (*f.*), Formation, accomplishment; success, prosperity [सिद्धि]. Ab. 870; Mah. 174; Att. 194.

**SIDDHO**, see *Sijjhati*.

**SIGĀLO**, A jackal [सिगाल]. Ab. 615; F. Jāt. 47, 48, 52. Fem. *sigālī* (Ten J. 37).

**SIGGU** (*m.*), The tree *Hyperanthera Moringa* [सिगु]. Ab. 554.

**SĪGHO** (*adj.*), Quick, swift [शीघ्र]. Ab. 40. *Sīghasso*, a fleet horse (Dh. 6). *Sīghagāmi* (*adj.*), going quickly. Adv. *sīgham*, quickly (Mah. 44; Ras. 40). *Sīghatarani* (*adv.*), move quickly, sooner (Alw. I. xlii).

**SĪHALO** (*adj.*), Sinhalese [सिंहल] *Sīhalā nirutti*, Sinhalese grammatical rules (Mah. 247). *Sīhal-aṭṭhakathā*, Sinhalese commentaries (Mah. 251). *Sīhalaṇ*, the Sinhalese country, Ceylon (Mah. 50,

239). Pl. *Sīhalā*, the Sinhalese people (Ab. 185; Mah. 50, 251). *Mahākāṣasīhalo*, the great dark-featured Sinhalese (Mah. 203). *Sīhalabhāṣā*, the Sinhalese language (Mah. 251). *Sīhaladīpa*, the island of Ceylon (Pāt. 81). By Sinhalese are meant only the Aryan inhabitants of Ceylon; they are the descendants of a people coming from the Lala country, a district of Magadha, who migrated to Ceylon several centuries before the Christian era.

**SĪHO**, A lion [सिंह]. Ab. 611. Fem. *sīhī*. There are four sorts of *sīha*, *kesarasīho*, *tiṇas*, *paṇḍus*, *kālas*, the maned lion, the grass lion, the brown lion, and the black lion. According to Hardy the *tiṇa* and *kāla* lions both eat grass, the latter is said to be like a black bull (Man. B. 18, see Ab. 612). At the end of a compound *sīha* sometimes implies eminence, heroism (Ab. 606). *Narasīho*, the hero or lion of mankind (Ab. 3). *Sakyasīho*, the lion of the Sakya race (Ab. 5), the former an epithet of a Buddha generally, the latter of Gotama Buddha. *Sīhapañjaram*, a window (Ab. 216; Alw. I. 76; Ten J. 43). *Sīhasejyā*, lying on the right side like a lion (B. Lot. 342; Dh. 222). *Sīhapucchi* (*f.*), name of a plant (सिंहपुच्छी), Ab. 584. *Sīhappapāto*, see *Mahāsaro*. *Sīhanādo*, a lion's roar; a war-cry, or a shout of exultation (Ab. 899). *Sīhanādam nadati*, to roar (said of a lion, F. Jāt. 47, comp. *sīhanādanadanam*, Jāt. 19). *Sīhanādam nadi*, uttered these exulting words (F. Jāt. 57). With affix इन्, *sīhandī* (*adj.*), having a lion's roar. *Sīhasanam* (= *sīha* + *āsana*), a throne (Ab. 357; Mah. 25, 157). *Sīhahanu*, having a jaw like a lion (B. Lot. 567).

**SIJJHATI**, To be accomplished, take place, succeed; to be practised or established or in use [सिद्धि]. Alw. I. 42. P.p.p. *siddho*, accomplished, ended, fulfilled, successful. *Siddhe mama manorathe*, when my wish is accomplished (Mah. 203). *Siddhe kamme*, when our enterprise is achieved (Mah. 206). *Apadānasiddhakkhettaṃ*, scene of exploits accomplished (Att. 190).

**SĪKARO**, Drizzling rain [शीकर]. Ab. 49.

**SIKATĀ** (*f.*), Sand [सिकता]. Ab. 663.

**SIKHĀ** (*f.*), Peak, point, summit; crest, top-knot; flame [शिखा]. Ab. 35, 258, 872. Peacock's crest (Ab. 634). *Aggis*, flame of fire (Dh. 54). *Dipas*, flame of a lamp (Dh. 89, comp. Mah. 212). *Pādas*, the top of the leg of a couch (where it fits into the framework, Pāt. 86). *Sikhāppatto*

means, I think, "pre-eminent, highest," lit. having reached the pinnacle.

SIKHANḌAKO, A tuft or lock of hair [शिखण्डक]. Ab. 257.

SIKHANḌĪ (m.), A peacock [शिखण्डिन्]. Ab. 634.

SIKHANḌO, A tuft or lock of hair; a peacock's tail [शिखण्ड]. Ab. 635, 1085.

SIKHARAM, and -RO, A peak, top; the point of a sword [शिखर]. Ab. 542, 993.

SIKHARĪ (m.), A tree; a mountain [शिखरिन्]: Ab. 605, 1114.

SIKHĪ (m.), Fire; a peacock; name of a Buddha [शिखिन्]. Ab. 33, 634, 1041; Mah. 2; Man. B. 95.

SIKKĀ (f.), A string by which a weight is suspended; the strings of a balance; the strings of a kája [शिक्वा]. Ab. 525, 919; Ját. 9; Ras. 30.

SIKKHĀ (f.), Learning, study, training [शिक्षा]. Ab. 110 (as one of the Vedāṅgas). The three *sikkhās* (*sikkhāttayaṃ*) are *adhisīlas.*, *adhicittas.*, *adhipaññas.*, training in the higher morality, the higher thought (ecstatic meditation, Subh.), and the higher learning (Dh. 358). *Sikkham* *daddati*, to give instruction, to train (Mah. 135, comp. 37). *Sikkhāpadam*, sentence of moral training, a precept. The ten *sikkhāpadas* are precepts regulating the life of the Buddhist monk (Kh. 3; B. Int. 304; E. Mon. 23; they are the same as the ten *Sīlas*). With affix *इक*, *dasasikkhāpadiko*, one who practises the ten precepts, a monk (Pát. 91). The five *Sikkhāpadas* are the first five of these. *Sikkhāpadāni rakkhati*, to keep the precepts (Dh. 227).

SIKKHANAM, Training, learning, study (fr. *sikkhati*). Ját. 58.

SIKKHATI, To learn, train oneself [शिक्ष]. With loc. *Samāddya sikkhati sikkhāpadesu*, taking them upon himself, he exercises himself in the moral precepts (Saṅg. S. comp. Pát. 17). With acc. *Imaṃ ca imaṃ ca ācāraṃ sikkhitum*, to learn such and such practices (Dh. 239). *Khippam eva imaṃ kāraṇaṃ sikkheyya*, he would very soon learn that trick (Dh. 400). *Lekham s.*, to learn writing (Das. 24; Alw. I. 100). P. pres *sikkhamāno*, one who is under instruction or training (Pát. 19). The fem. *sikkhamānā* is a term applied to a young woman intending to become a *sāmanerī* or nun, and undergoing a probationary course of instruc-

tion with that view (Ab. 438; Pát. 16). From Pát. 91 it appears that the training lasts two years (at Mah. 37 we are told that Saṅghamittā, owing to her superior merit, acquired the necessary training in a single day). P.p.p. *sikkhito*, learnt; trained, skilful (Dh. 223). With acc. *Tisso sikkhā sikkhito*, trained in the three *Sikkhās* (Dh. 209). *Sikkhitasikkho* (adj.), one who has undergone training (Pát. 91). *Sikkhitasabbasippo* (adj.), by whom all branches of knowledge had been learnt (Ten J. 107). *Susikkhito*, thoroughly acquired (Kh. 5). Caus. *sikkhāpeti*, to teach, train (Dh. 271). Of training animals, teaching them tricks (Ten J. 51, 114; Dh. 400). With two acc. *Sikkhāpesi mahipālaṃ sambuddhassāsanam*, taught the king the doctrine of Buddha (Mah. 41, 242, comp. Dh. 211).

SILĀ (f.), A stone, rock [शिला]. Ab. 605. *Silā-paṭṭo*, a slab of stone, a stone bench (Ját. 59). *Sildāyūpo*, a stone pillar (Mah. 165). Pl. *sildayo*, stones (Mah. 169).

SILABBATAM, Religious practice or rites [शिक्ष + व्रत]. This word occurs at Dh. v. 271, where the context shows it to be used in a good sense. It is coupled with "learning ecstatic meditation and separation from the world," and Buddha-ghosa's comment states that it is used for such practices as the four *paṇisuddhisīlas* or the thirteen *dhutaṅgas* (p. 380). But in the compound *silabbataparāmaṇaso*, "affectation of rites," it is used in a bad sense, and is one of the *Upādānas* and *Saṃyojanas*. In this sense it occurs at Kh. 9, and the comment (not Buddha-ghosa's, see p. 26) gives the foll. curious gloss, *ito bahiddhā samapābrāhmaṇānaṃ sīlena suddhi-vatena suddhīti evamādisu ōgataṃ goslakukkura-rīlādikaṃ sīlaṃ goratakukkuvavatānaṃ ca vatānaṃ silabbataṃ ti vuccati*, "Silabbata means cattle-practices and dog-practices and such-like practices, and the rites of those who follow cattle-rites and dog-rites, which are intended in such passages as, 'Purification obtained by purification-rites, by the practices of monks and brahmins foreign to this religion (Buddhism).' From the fact that these are relinquished (by the *Sotāpanna*), we may conclude that all austerities for the purpose of gaining immortality (see *Tapo*) are relinquished also, beginning with the rite called *nissaggiṃkapaṭṭikā*." I have referred this passage to Vij., who writes to



me, "The passage refers to certain ascetic austerities in which the anchorite imitates the manners and habits of a dog, ox, or other animal." The word certainly requires further elucidation.

**SILĀBHŪ** (*m.*), A sort of snake [शिला + भू]. Ab. 652.

**SILĀGHĀ** (*f.*), Praise [शाघा]. Ab. 118.

**SILĀGHATI**, To praise [शाघ]. With dat. *Buddhassa silāghate*, he praises Buddha (Sen. K. 327).

**SILĀM**, Nature, character; habits, customs, practice, conduct; moral practice, piety, morality; a moral precept [शील]. Ab. 178, 430, 1091; Dh. 26, 53; Kh. 13. *Silām h' etaṃ asādanāṃ*, for this is the custom of wicked men (Ras. 35). *Himsāsilo* (*adj.*), disposed to destruction, mischievous (Ab. 731, comp. 733). *Vādasilo*, disputatious. *Divāsoppanasilo*, one whose habit it is to sleep in the day-time (Sig. S.). With affix ल, *akammasīlattaṃ*, laziness (Mah. 138). *Sīlabhedo*, a breach of morality (Dh. 156). *Sīlagandho*, the fragrance of good works (Dh. 10). *Sampannasīlo* (*adj.*), moral, virtuous (Dh. 11). *Sīlācāro*, the practice of morality. *Sīlamattakaṃ*, a mere question of ordinary morality (Br. J. S.). *Sīlamattaṃ pūretuṃ nāsakkhi*, you could not even keep the precepts, or you could not fulfil the ordinary duties of morality (Dh. 86). *Sīlām rakkhati*, to keep the precepts (F. Jāt. 52). *Idam pi'ssa hoti sīlasmim*, this doctrine (not to destroy life) finds a place in his morality (see B. Lot. 464, line 3, comment says, *idam pi assa bhikkhuno pāpātīpātūveramaṇṣīlāṃ sīlasmim ekaṃ sīlam hoti*). *Sīlakkhandho*, body of moral precepts, code of morality. This is given in full in Br. J. S. and Sāmaññaphala S., and consists of a number of precepts governing the life of the Buddhist priest. It is divided into *cūlasīlāṃ* (or *cullas.*), *majjhimsīlāṃ* and *mahāsīlāṃ*, Minor morality, Middle morality and Greater morality. It is strange that we find the position of *cūla* and *mahā* reversed according to our notions, the *cūlasīla* embracing precepts forbidding murder, theft, lying, etc., and the *mahāsīla* dealing chiefly with unworthy employments, such as various sorts of divination, etc. It is difficult to account for this nomenclature; Subh. says the *cūlasīla* is so called because it is the easiest to keep. I think there can be little doubt that the three divisions of the *sīla* are literary or recensional (like the *bhāṇavāras*), and

have no reference to the nature of the precepts classified. I have as yet not met with the three terms in a *tripiṭaka* text, though they are frequently met with in the commentaries (e.g. see Alw. I. 78; Dh. 258, 407). It is true that the headings *cūlasīlāṃ*, etc., are found in the MSS. of Br. J. S. and Sām. S., but there is nothing whatever to show that they belong to the original text, indeed the contrary is almost necessarily implied. The text of the *sīla* is translated by Burnouf in the Lotus, pp. 463-471 (in his note p. 465 for *mūla* read *cūla*). The ten *Sīlas* are ten precepts regulating the conduct of the Buddhist priest (*dasasīlāṃ*, *dasavidham sīlāṃ*, Mah. 110, Jāt. 28), respectively prohibiting the destruction of life, theft, impurity, lying, the use of intoxicating liquors, eating at forbidden hours, attending worldly amusements, the use of unguents and ornaments, the use of a large or ornamented couch, and the receiving of money (Kh. 2; E. Mon. 23). The eight *Sīlas* (*aṭṭhaṅgusīlāṃ*, Att. 204) are the first eight of these (Att. 82). The first five *Sīlas* (*pañcasīlāṃ*) are binding on all Buddhists, and answer to our Decalogue, as they briefly sum up the primary duties of man. A layman may acquire merit by observing the five, eight, or even the ten *Sīlas* either for a limited period or till death (thus at Att. 204 a king undertakes to observe the eight precepts, see *Samāddiyati*). See Man. B. 488-494.

**SILĀMAYO** (*adj.*), Made of stone [शिलामय]. Mah. 201, 232.

**SILĀMAYO** (*adj.*), Consisting of moral conduct, virtuous [शील + मय]. See *Puñño*.

**SILĀSANAM**, A stone seat or throne [शिलासन]. Ab. 22; Dh. 87.

**SILATTHAMBHO**, A stone pillar [शिला + त्थम्]. Mah. 97.

**SĪLAVĀ** (*adj.*), Observing the *sīla* precepts, moral, virtuous [शीलवत्]. Dh. 11; Kh. 16; B. Lot. 313.

**SILESETI** (*caus.*), To embrace [caus. श्लिष].

**SILESO**, Embrace; union [श्लिष]. Ab. 763, 774.

**SILESUMO**, Phlegm [श्लेष्मन्]. Ab. 281. Comp. *Semho*.

**SĪLĪ** (*adj.*), Having a habit or disposition [शील + इन्]. *Abhivādanasīlī*, reverential, respectful (Dh. 20).

SILITTHO (*p.p.p.*), Adhering, connected [सिष्ठ].

*Mayhūñ vacanañ sahitañ siliṭṭham* (Br. J.S.A.).

SILOKO, Fame; a verse, stanza [श्लोक]. Ab. 117, 1035. *Pāpasiloko* (adj.), having a bad reputation (Pāt. 100).

SILUCCAYO, A mountain [शिलोच्चय]. Ab. 605; Jāt. 29.

SILUTTO, A rat snake. Ab. 652.

SIMĀ (*f.*), A boundary, limit [सीमा]. Ab. 226; Mah. 41; Alw. I. 79. *Katvā purañ antosimāñ*, including the city within the boundary (Mah. 98). See *Samūhanti*.

SIMANTINĪ (*f.*), A woman [सोमन्तिनी]. Ab. 230.

SIMANTO, A boundary; a mode of parting the hair [सीमन्त]. Ab. 258; Mah. 156.

SIMBALĪ (*f.*), and SIMBALO, The silk-cotton tree *Bombax Heptaphyllum* [शाखली and शल]. Ab. 565; F. Jāt. 51. *Simbalivanāñ*, a silk-cotton forest (Dh. 194). *Simbalidaho*, name of a lake on Mount Meru round which dwell the supannas in a simbal forest (Yātr.).

SIMSAPĀ (*f.*), The tree *Dalbergia Sisu* [शिंशपा]. Ab. 571.

SINĀNANĀ, Bathing, washing [स्नान]. Ab. 299; Mah. 257. Comp. *Nahānāñ*.

SINCATI, To sprinkle [सिच]. *Jalam s.*, to sprinkle water (Mah. 249). *Rukkham khiradakena s.*, to sprinkle a tree with milk and water (F. Jāt. 6). *Nācam s.*, to bale out a vessel (Dh. 66). *P.p.p. sitto* (Dh. 66). Caus. *siñcāpeti* (F. Jāt. 6).

SINDHAVO (*adj.*), Belonging to Sindh [सिन्धव]. *Sindhavo*, a Sindh horse (a breed much prized, Ab. 368; Dh. 57; F. Jāt. 10). *Sindhavo*, and *-vam*, rock-salt (Ab. 461, 1051). *Sindhavarattham*, the Sindh country (Dh. 399). *Sindhavapotako*, a Sindh colt (Ras. 38).

SINDHU (*m.*), The sea, ocean; the Sindh country [सिन्धु]. Ab. 659, 865.

SINDHŪ (*f.*), A river [सिन्धु]. Ab. 681, 865.

SINDHURO, An elephant [सिन्धुर]. Att. 191.

SINDĪ (*f.*), Name of a tree (*khajjuri*). Ab. 603.

SINDĪRAM, Red lead [सिन्दूर]. Ab. 494.

SINDUVĀRO, The tree *Vitex Negundo* [सिन्दुवार]. Ab. 574.

SINEHAKO, An intimate friend [सिंह + क]. Mah. 227.

SINEHITO (*adj.*), Lustful, connected with desire or covetousness [सिंहित]. Dh. 66.

SINEHO, and SNEHO, Oil; friendship, affection,

love; lust, desire [सिंह]. Ab. 173, 1098; Dh. 50. With loc. of the person loved (Dh. 79, 333, *mayi sineho*, affection for me). *Dhītusineho*, the affection (of a father) for his daughter (Ras. 38, comp. Mah. 45; Das. 2). *Samsaṭṭhajātassa bhavanti snehā*, one who lives in society has friendships (Khaggavisāṇa S.). *Sineham karoti*, to make friends with (Ten J. 37).

SINERU (*m.*), A name of Mount Meru (comp. *neru*, both seem to point to an original नर). Ab. 26; Dh. 132; Gōg. Ev. 14, 15.

SINGAKAM, A horn [शृङ्गक]. Ab. 867.

SINGAM, A horn; a peak, summit; height, dignity, pre-eminence [शृङ्ग]. Ab. 497, 887. Pinacle of a dagaba (Att. 138).

SINGĀRO, Love, sexual passion [शृङ्गार]. Ab. 102, 104.

SINGHĀNIKĀ (*f.*), Mucus of the nose [सिंघाणक, सिंघाणक]. Ab. 324; Kh. 3; Dh. 102.

SINGHĀTAKAM, A place where four roads meet [शृङ्गाटक]. Ab. 203; Kh. 11; B. Lot. 480.

SINGHĀTO, Name of a plant [शृङ्गाट]. Ab. 583.

SINGĪ (*adj.*), Horned [शृङ्गिन्]. Masc. *siṅgī*, name of a fish (Ab. 671, comp. *शृङ्गी* fem.). Fem. *siṅgīnī*, a cow (Ab. 498).

SINGĪ (*f.*), A kind of gold; name of a plant [शृङ्गी]. Ab. 488, 590.

SINGIVANNO (*adj.*), Gold-coloured [लस + वर्ण]. *Siṅgicappam vattham*, a sort of cloth (see Mah. 180).

SINGIVERAM, Ginger [in S. we have शृङ्गवेर]. Ab. 459; Mah. 167.

SINIDDHO (*p.p.p.*), Oily, greasy; smooth, glossy; affectionate [सिग्ध]. Ab. 726, 985; Dh. 233; B. Lot. 584.

SIPADAN, Elephantiasis of the leg [सीपद]. Ab. 326.

SIPPAM, A mechanical art; a fine art; a piece of work, a job; skill, proficiency [शिल्प]. Ab. 528 (*kammam kalāddikam*). *Sippasālā* (*f.*), a workshop (Ab. 212). *Dhanus*, archery (Mah. 143). *Sippaphalam*, produce of industry, profits of a trade (Sām. S.). *Sippāyatanañ* means an art (Mah. 242), the word *dyatana* adding nothing to the sense (Sām. S. A. says *sippam eva sippāyatanañ*, and comp. Ab. 801, *padapūraṇe*). *Tayā aññatthāpi evarūpo phāsūdo katapubbo udāhu paṭhamasippam eva te idam*, have you ever before built a palace like this or is it your first handi-

work? (Dh. 323). *Disāpāṃmokkhaṣṣa dācariyassa santike sippuggaṇaṭṭhāya Takkaṣilaṃ gantvā*, having gone to T. for the purpose of learning science under a world-renowned professor (Dh. 211). *Pitu sippaṃ dassetvā*, having exhibited his proficiency to his father (Ditto). *Sabbasippe nipphattim patvā*, having perfected himself in every liberal art (Dh. 116). *Haṭṭhi-assarathadhaṇuṭharusippaṃ*, the arts of elephant and horse training, chariot-driving, archery, and sword exercise (Pāt. 116). *Brāhmaṇas.*, brahminical sciences (Jāt. 2). *Haṭṭhikantaṃ nāma s.*, the art of elephant-charming (Dh. 158).

**SIPPĪ** (m.), An artisan, artificer [शिल्पिन]. Att. 191.

**SIPPĪ** (f.), A pearl oyster. Ab. 676.

**SIPPIKO**, and -YO, An artisan, artificer [शिल्पिक, and शिल्प + य]. Ab. 504; Mah. 213; Dh. 323 (-yo).

**SIRĀ** (f.), A nerve, tendon; a vein, artery [शिरा]. Ab. 279; Mah. 244 (blood-vessel).

**SIRAM**, **SIRASĀ**, see *Siro*.

**SIRĪ** (f.), Fortune, prosperity; a name of Lakshmi; majesty, royalty; magnificence, glory [श्री]. Ab. 82, 385. *Devasirī*, celestial glory (Dh. 153). *Virocā siriyā* (instr.), shine in thy glory (Jāt. 28). *Sirisayanam*, state couch, royal bed (Ras. 14; Dh. 118). *Sirigabbho*, royal bed-chamber (Das. 2, 23; Mah. 56; Ras. 17). *Siridharo* (adj.), glorious (Mah. 21, at Dh. 37 divide the compound *devarajjasirī-dharo*, bearing the majesty of sovereignty over the devas). *Sirivāso*, turpentine (Ab. 306).

**SIRĪMSAPO**, A snake; any creeping thing, as a centipede, chameleon, etc. [सरीसृप]. Ab. 653; Sen. K. 366; Jāt. 93. Also neut. (in Paritta I find *sirīmsapāni*).

**SIRISO**, The tree Acacia Sirisa [शिरिष]. Ab. 571; Sen. K. 571. *Sirisamdāko*, an acacia enclosure (Mah. 90).

**SIRO** (m. and n.), and **SIRAM**, The head; top of a tree; acme, elevation [शिरस्]. Ab. 256, 542, 1114. *Phalitāṃ siro*, grey head (Dh. 46). A. v. *siraṃ* (Mah. 4). Loc. *sire* (Ab. 1046). *Sirasā* (instr.) *vandati*, to salute with the head. This is certainly a very reverential mode of salutation, and perhaps means no less than placing the forehead on the feet of the person saluted. At Alw. I. 93 we have

*Bhagavato pāde sirasā vanda*, salute Buddha's feet with thy head, and at Dh. 132 *pāderu patitvā sirasā vandimsu*, falling at their feet saluted them with the head. At Kh. 23 we have *munindam sirasā vandāmi*. *Siroveṇhanam*, a head-dress, turban (Ab. 283). *Siromapi* (m.), a jewel worn in a crest or head-dress (Ab. 283). *Siruruho*, hair (Mah. 4). *Sirodhurā* (f.), the neck (Ab. 263). *Siropuri* = *sira* or *siro upari*, above the head (Mah. 4).

**SĪRO**, A plough [सीर]. Ab. 449.

**SĪSAKO**, A substitute for *sisa* at the end of a compound. *Pācīnasāsakam sayanam*, a couch with its head turned to the east (Jāt. 50).

**SĪSAM**, Lead [सीस]. Ab. 493, 1046. Vij. tells me that *sisa* at Jāt. 7, line 3 from bottom, is a leaden coin.

**SĪSAM**, The head; front [शीर्ष]. Ab. 256, 1046; F. Jāt. 4; Dh. 148. Of the head of a bed (comp. Jāt. 50). Of the head or source of a river (Mah. 194). *Rathasisaṃ*, the front or top of a chariot (Dh. 220). *Sisaṃ cāleti*, to bow (Dh. 307). *Sisaṃ ukkhipati*, at Dh. 194 seems to mean to hold up one's head, be full of confidence. But at Dh. 291 we have *catūhi apāyehi sisaṃ ukkhipitum na dassati*, will not allow or enable him to lift up his head from the four states of punishment, viz. enable him to avoid falling into them. *Sisacchedo*, decapitation (Att. 208). *Sisacolo*, a head-cloth, turban (Mah. 219). Curiously enough *sisa* is used as in English to express a subdivision of a subject. *Bhagavatā ekassa bhikkhuno ticcivaram eva paribhogasīsenā anuññātāṃ paṭiggahanam pana avāritam*, by Buddha the three robes only were allowed to a single priest under the head of use (as far as using or wearing them is concerned), accepting (others) was not forbidden (Ten J. 33, Vij. renders, "The Blessed One has allowed a priest to have three robes with regard to use, he has not forbidden the receiving of more"). Similarly Subh. quotes *purisasīsenā desanā*, a discourse under the head of the individual. And at Dh. 333 we have *kammaṭṭhānasīsenā kathitam*, said under the head of, or with reference to, karmasthāna.

**SĪSATO** (adv.), Head-ways, towards the head [last + तस्]. - Mah. 156.

**SĪSIKO** (adj.), One who carries something on his head; carried on the head [last + इक्]. Sen. K. 390.

**SISIRO** (adj.), Cold [शिशिर]. Ab. 56, 92a. *Sisiro*,

and *siram*, cold, frost, the cold season (Ab. 56, 79, 924).

SISSAKO, A pupil [शिशु + क]. Sen. K. 468.

SISSĀNUSISSAKAM (*adv.*), From pupil to pupil, through a succession of pupils [शिशु + अनु + शिष्य + क].

SISSO, A pupil [शिशु]. Ab. 408; Alw. I. xiv; Ras. 28. See *Paramparā*.

SITĀ (*f.*), A furrow [सीता]. Ab. 449.

SITABBHO, Camphor [सिताब्ध]. Ab. 305.

SITALO (*adj.*), Cold, cool [शीतल]. Ab. 56; Mah. 119; F. Jāt. 56. Metaphorically: *Karupāsitala-hadayo* (*adj.*), whose heart is tempered with mercy (Corn. Alwis). As an epithet of Nirvāṇa, tranquil, void (Jāt. 3). Neut. *sitalam*, coldness (Ab. 56).

SITĀLŪ (*adj.*), Chilled [शीतालु]. Sen. K. 396.

SITAM, A smile [सित]. Ab. 175, 999. *Sitam karoti*, to smile (F. Jāt. 10; Dh. 307). Comp. *Mihitam*.

SITHILO (*adj.*), Loose, flabby, bending, yielding [शिथिल]. Ab. 990; Dh. 62.

SITIBHCTO (*adj.*), Cold, calm, tranquil, impassible [शीतीभूत]. Dh. 96. Epithet of an Arhat (Dh. 74).

SITO (*adj.*), White [सित]. Ab. 69, 999. Masc. *sito*, the colour white (Ab. 96).

SITO (*p.p.*), Bound [सित = सि]. Ab. 747, 999.

SITO (*p.p.*), Clinging, devoted to; resting upon [श्रित]. Ab. 999. *Sātasito*, given up to pleasure (Dh. 61). *Asito andāsavo*, detached, free from human passion (of an Arhat). With acc. *Paṭhavim sito*, resting on the ground (Kh. 8).

SĪTO (*adj.*), Cold, cool [शीत]. Ab. 56. Neut. *sītam*, coldness (Ditto; Mah. 3). *Sītaramsi* (m.), the moon (Ab. 52). *Sitabhayena*, through fear of the cold, or perhaps of taking cold (Dh. 155). *Atisītam*, the weather is too cold (Sig. S.). *Sītā chāyā*, *sītacchāyā*, cool shade (Mah. 177; F. Jāt. 56). *Sītasamaye*, in cold weather (Dh. 186).

SITTHAM, and SITTHAKAM, Beeswax; a lump of boiled rice [सिकथ, सिकथक]. Ab. 494, 954; Dh. 356. *Sitthāvākarakam*, scattering the boiled rice (Pāt. 22). *Sasitthako*, together with the boiled rice (Pāt. 23).

SITTO, see *Sīncati*.

SĪTUNHĀM, Cold and heat [शीत + उष्ण]. Dh. 280; Jāt. 10.

SIVĀ (*f.*), A jackal [शिव]. Ab. 615.

SIVATHIKĀ (*f.*), A charnel-house, place where dead bodies are thrown to rot away instead of being burned. Ab. 406 (*sivathikā* is doubtless a misprint). I have met with one other instance only, where it is spelt *sivathikā* (Journ. Ceylon Br. Roy. As. Soc. 1870, p. 158, note). From शिव?

SIVĪ (*pl.*), Name of a people [शिवि]. Ab. 184.

SIVIKĀ (*f.*), A litter, palanquin [शिविका]. Ab. 373; Mah. 70, 132, 194; Dh. 120, 121.

SIVO (*adj.*), Auspicious, blest, happy, fortunate [शिव]. Ab. 88, 894. Masc. *Sivo*, the Hindu god Śiva (Ab. 16). Neut. *siram*, bliss; Nirvāṇa (Ab. 7, 88). *Sivañjasam*, the way of bliss, the way to Nirvāṇa (B. Lot. 332).

SIYĀ, see *Atthi*.

SNEHO, see *Sineho*.

SO (*adj.*), Own [स्व]. Ab. 808. Acc. *Kanittṭhanī sam sodariyam uparajje 'bhisecayi* (Mah. 23). *Sam nātīm atimaññati*, despises his own kinsman. Instr. *Seṇa māmna*, by his own pride, by pride of self (Alw. N. 121). Neut. pl. *Sāni kammāni*, their own actions (Dh. 43). Instr. pl. *Sehi dārehi santuṭṭho*, contented with his own wife (Parābhava S., comp. Dh. 25). Masc. *so*, one's self (*sassa bhāvo sabhāvo*, Subh.); also a kinsman (Ab. 808). Neut. *sam*, and masc. *so*, property (Ab. 808). *Sendasantuṭṭho*, not contented with his own property (Ten J. 30, *sena as*). Adv. *sam*, by oneself, spontaneously (Ab. 1144). In composition, *sadeho*, his own body (Alw. I. x); *sasīsam*, his own head (Mah. 219).

SO (*pron.*), He; this; that [स = तद्]. The nominative occasionally takes the form *sa*. *Sa naro*, that man (Alw. I. ix). *Sa bhikkhu*, he is a priest (Dh. 26). Acc. *tam*. Instr. *tena*. Gen. and dat. *tassa*. Abl. *tasmā*, *tamhā* (Dh. 60; F. Jāt. 13). Loc. *tasmim*, *tamhi*. Fem. *sā* (Dh. 314; Sen. K. 280). Acc. *taṃ* (Dh. 60). Instr. and abl. *idāya*. Dat. and gen. *tāya*, *tassā*, *taṇḍāya*, *tissā*, *tissāya* (Dh. 233; Sen. K. 283). Loc. *tāyam*, *tassam*, *tissam* (Dh. 391; Jāt. 8; Sen. K. 281). Neut. nom. and acc. *taṃ*, rest like masc. Pl. nom. and acc. *te* (Dh. 61). Instr. and abl. *tehi* (Mah. 2). Gen. and dat. *tesam*, *tesānaṃ* (Dh. 52; F. Jāt. 6; Sen. K. 278). Loc. *tesu*. Pl. fem. *tā*, *tāyo*. Instr. and abl. *tāhi*. Gen. and dat. *tāsam*, *tāśānaṃ* (Dh. 195; Sen. K. 278). Loc. *tāsu*. Neut. pl. *tāni*. The original *d* of the neut. is sometimes restored before a vowel for euphony, e.g. *Yasiv hi kiccaṃ tad apaviddham*

(Dh. 52), *tad ajja* (acc. Dh. 58), *tad eva*, this very thing (acc. Dh. 309). *Tad assa*, this would be.

In some of the oblique cases we meet occasionally with the foll. substitutes when a noun already mentioned is referred to (comp. *Eva*). For the acc. masc. *nañ*, equivalent to *tañ* (Ten J. 1; Dh. 1, 99, 153, 177, 299). For the abl. masc. *nañhā*, equivalent to *tunhā* (Mah. 87). For the nom. and acc. pl. *ne*, equivalent to *te* (F. Jāt. 17; Dh. 187). For the gen. and dat. pl. *nesañ* (F. Jāt. 2; Dh. 122, 153, 299). According to Kaccāyana these substitutes may be used throughout the whole declension, in all three genders; and the vṛitti gives the examples *nāya*, *nañ*, *ne*, *nesu*, *nañhi*, *nāhi* (Sen. K. 281).<sup>1</sup>

*So samaṇo*, he is the true *śramaṇa* (Dh. 26). *Tam me moraṇṇaṃ nissāya piyaḥhariyā matā*, on account of this peacock my beloved wife is dead (Ten Jāt. 113). *So* may sometimes be rendered by "the": *Tato tañ c'eva sambuddhaṃ Koṇḍaññaṃ . . ārádhetvā*, thereafter having supplicated also the Buddha K. (Mah. 1, Turnour, however, separates *eva* into *ca iva*, and renders, "as in the case of that supreme Buddha," i.e. *Dīpaṅkara*, but I think his rendering is inadmissible). *Sā Māgadhī mūlabhāsā*, the *Māgadhī* is the original language (Mah. xxvii). *Milinda nāma so rājā*, the king named *Milinda*. *Pucchi taṃ ṭhēnakāraṇaṃ*, inquired the cause of their stopping (Mah. 198, they were singing).

This pronoun is sometimes added pleonastically to the pronouns *ahaṃ* and *tvam* for emphasis. *So kho ahaṃ bhante* (Sām. S.). *So ahaṃ* (I, lit. "this I"), generally becomes *svāhaṃ* (Dh. 96, 255, 366; Ten J. 51), but sometimes *so 'haṃ* (Das. 7). Fem. *sā ahaṃ* (Dh. 314), *sā'haṃ* (Dh. 207). Gen. and dat. of *svāhaṃ* is *tassa me* (Ev. 28), or *tassa mayhaṃ* (Dh. 309). The plur. is *te mayhaṃ*, we (Dh. 153). With the 2nd personal pronoun *tassa te* (dat.), to thee (Dh. 392). Similarly *so* is pleonastically used in connexion with *ayaṃ* and *eso*. *So paṇ' eso kumāro*, now this prince (Ras. 15). *Sā 'yaṃ tuṇhā*, this lust (Alw. I. 107). *So dāni esa pahīno mama luddabhūvo*, and now this hunter's profession of mine is abandoned (Ten J. 119). *Taṃ imaṃ sampattiṃ paṭilaḥhi*, obtained this glory (Dh. 99). *Tān' imāni*, all these (Alw. I.

xxxiv). *Satassa doikaṃ tad idaṃ hoti dvīsaṃ*, a couple of hundreds; the same is called two hundred (Sen. K. 412, comp. 396; Att. 207). *Tad idaṃ pattakālaṃ jātaṃ*, this is the very appropriate time come (Att. 212). Pleonastically used with *tādisa*: *te tādisa* (Dh. 35), *taṃ tādisaṃ* (Dh. 38).

*So* is sometimes repeated to convey the idea of multiplicity or variety: *Tesu tesu ṭhānesu tusmiṃ tasmiṃ yeva ṭhāne*, in various places . . in each several place (Jāt. 2). *Taṃ taṃ kathayamānā tāni tāni kiccāni karonti*, saying such and such things do such and such acts, viz. accompany their various actions by corresponding speeches or expressions (Alw. I. cvii). *Ubbādhīyati so so ca*, numbers of people are put to flight (Mah. 45). *Taṃ taṃ sākhaṃ gaḥetvā*, catching hold first of one branch and then another (Dh. 107).

The abl. *tasmā* is often used adverbially in the sense of "thereby, therefore, accordingly" (Dh. 55, 60; F. Jāt. 3). Before a vowel the latent consonant ending is sometimes revived for euphony: *Tasmā eva* (Ras. 35). With foll. *hi*: *Tasmā hi*, therefore (Dh. 38, 64). *Tasmā hi paññā ca dhaṇeṇa seyyo*, therefore also is wisdom better than riches. With foll. *iti ha*: *Tasmā ti h' Ānanda*, accordingly, *Ānanda* (Par. S. 26). *Tasmā ti ha bhikkhave* (Sen. K. 218). Kaccāyana has misunderstood this expression, taking it to be equivalent to तस्मात् + इह; but first this would become *tasmā eva* (comp. *tasmā eva* above), secondly the form *iha* is never met with in the Tipiṭaka texts (see *Idha*, *Iha*), and lastly *iha*, "here," would be meaningless and out of place in this connexion. The instr. *tena* is similarly used: *Tena taṃ madhuraṃ*, on that account it is sweet (Das. 108; comp. Dh. 12, 46, 48; Mah. 68, 251). *Tena ten' āyasmatā saddhiṃ pañca therasatāni ahesuṃ*, accordingly, together with that priest there were five hundred *theras* (Br. J. S. A.). *Ten' eva*, on that very account (Dh. 32). With following *hi*: *Tena hi*, in that case, well then! very well! *Tena hi gaṇhissāma naṃ*, very well, let's take him prisoner (Dh. 159, comp. 89; F. Jāt. 6; Gog. Ev. 2; Mah. 251). *Tena hi gahapati*, since you ask me, householder . . . (Jāt. 93). *Tena hi bhikkhave supāṭha*, if you are anxious to know, priests, listen to me (Dh. 89). *Sace te deva ekantena ayaṃ nicchayo tena hi dāruhatthiṃ*

<sup>1</sup> *Nassa* at Dh. 302 should be *tassa*, see Das. 38

*kāretvā*, if this is really your opinion, sire, in that case get a wooden elephant made . . (Dh. 158).

The base in composition is *तद्*, the final consonant undergoing the usual sandhi changes. It may stand for the masc. fem. or neut. pronoun in either number. *Tadantikāṃ*, to her (= *tassā antikāṃ*, Mah. 61). *Tadantike*, near them (= *tesaṃ antike*, Mah. 136). *Tabbacanaṃ*, their words (Att. 193). *Tadantino* (adj.), the last of them (Mah. 9). *Tammajjhagato* (adj.), in the midst of it. *Tadaḍḍhehi*, with the halves of them (Mah. 41). *Tadanucchariko* (adj.), suitable thereto (Alw. I. 99). *Tadabhimukhā* (adj.) *āhesuṃ*, presented themselves before him (Dh. 88). *Taddhāro tadupādāno* (adj.), fed upon this, having this for fuel (Alw. N. 36). In one curious instance we find *tad* compounded with a gerund, *taduṭṭhāya*, "arising from it" (Dh. v. 240, comment says *tuto uṭṭhāya*). There is an indeclinable or adverb *taṃ* = *तद्*, "there, thither, therefore, now, etc." *Taṃ me nisāmentu*, therefore let them attend to me. *Taṃ taṃ namassāmi*, therefore I salute thee (Ten J. 47, comment says *tasmā*). We have this indeclinable in phrases like *yena Mithilā tad avasari*. With preceding *yathā*: *Yathā taṃ dummati*, like a foolish person (Das. 31, comment says *ettha taṃ ti nipātamattaṃ*). *Yathā taṃ yuvā yuvatiṃ*, as a youth might (address) a young girl (Pāt. 4, here also comment makes the same remark): see a third example under *Okāso*. With foll. *yathā*: *Taṃ yathā*, as follows, namely (Sen. K. 201 202).

The following are instances of sandhi: *Su eva* = *so eva* (Dh. 177). *Su assa* = *so assa* (Cl. Gr. 10). *Taṃ ca* (Das. 31, 34). *Taṃ jano* = *taṃ jano* (Dh. 39). *Taṃ hi* = *taṃ hi* (Sen. K. 215). *Tadumina* = *tad imina* (Cl. Gr. 15). Twice I find *tad* for *taṃ* (acc. masc.) before a vowel: *tad atthaṃ* for *taṃ atthaṃ* (Mah. 130), and *tad upaddavaṃ* for *taṃ upaddavaṃ* (Mah. 91). For the use of *तद्* in conjunction with *यद्* see *Yo*.

**SOBBHAM**, A hole; an excavation containing water, pool, pond [बुध]. Ab. 650; Mah. 150 (here Turnour renders it "marsh"); Att. 210 (*talākasobbhādisu*). Comp. *Kusubbham*.

**SOBBHĀVU** (m.), The ascending node [सर्भाङ्ग]. Ab. 61.

**SOBHĀ** (f.), Splendour, radiance, light; beauty [शोभा]. Ab. 54. *Lohapāsādasobhattham*, for

the embellishment of the L. (Mah. 202). *Atirekarūpasobho* (adj.), having surpassing beauty of form (Ten J. 112).

**SOBHAGGAM**, Auspiciousness, fortune, prosperity [सौभाग्य]. Mah. 245; Jāt. 51; Dh. 338.

**SOBHANJANO**, The tree Hyperanthera Moringa [सौभागजन]. Ab. 554.

**SOBHANO** (adj.), Shining, resplendent, beautiful, good [शोभन]. Ab. 693; Dh. 111, 209, 315. At Ev. 42 we have *sobhanaṃ kammaṃ* opposed to *pāpakaṃ k.*

**SOBHATI**, To shine, to be radiant or beautiful [शुभ]. Alw. I. 21; Dh. 96. *Cattāro janā janamāna na sobhanti*, four sorts of people do not look to advantage when running (Dh. 234). With dat. *sobhati me ājivakabhāro*, the state of an Ājivaka appears to me delightful (Pāt. xxvi). Aor. *sobhatha*, *sobhi* (Mah. 164, 240). Caus. *sobheti*, to illumine (Mah. 37, 114). P p p *sobhito*.

**SOCANAM**, Mourning, sorrow [शोचन]. Ab. 165; Dh. 138; Das. 4.

**SOCATI**, To mourn [शुच]. Das. 5; Dh. 3, 37. Pres. 3rd pl. *socanti*, *savure* (Dh. 40, 56). Perfect *susoca* (Att. 202). Caus. *socāpeti*,

**SOCEYYAM**, Purification? [शौचिय]. There are three, *kāyas.*, *vācs.*, *manas.*

**SOCEYYO**, A washerman [शौचिय].

**SOCIKO**, A tailor [सौचिक]. Ab. 507.

**SODAKO** (adj.), Containing water [सोदक]. Mah. 248. *Sītāya chāyāya sodakāya*, in the cool shade accompanied with water, i.e. by a shady stream (Mah. 177).

**SODARIYO**, A uterine brother [सोदर्य]. Ab. 249; Mah. 23, 128. *Mātus.*, uncle (Mah. 254).

**SODARO**, A uterine brother [सोदर]. Ab. 249.

**SODHAKO**, One who cleanses [शोधक]. *Puras.*, a scavenger (Mah. 66). *Vuccas.*, a night-man (Ditto). *Dhammas.*, one who purifies or restores religion (Ras. 15).

**SODHANAM**, Cleansing [शोधन]. Dh. 195; Alw. I. 55.

**SODHANĪ** (f.), A broom [शोधनी]. Ab. 223.

**SODHETI**, see *Sujjhati*.

**SOGANDHIKAM**, The white lily; one of the high numerals, 10,000,000<sup>13</sup>, or 1 followed by 91 ciphers [सौगन्धिक]. Ab. 475, 629.

**SOGATO** (adj.), Belonging to the Sugata, Buddhist [सौगत]. *Sogatasāsanam*, the Buddhist religion

(Payoga Siddhi). *Sogato dgamo*, the Buddhist scriptures (Alw. I. viii).

SOHADO, A friend [सौहृद्]. Mah. 260.

SOHAJJAM, Friendship [सौहृद्य].

SOHICCAM, Satiety [सौहित्य]. Ab. 468.

SOKARO (adj.), Swinish [सौकर]. *Sokaram mah-sarā*, hog's flesh (Sen. K. 392).

SOKAVĀ (adj.), Sorrowful [शोकवत्]. Mah. 116.

SOKHIYAM, Happiness [सौख्य].

SOKĪ (adj.), Sorrowful [शोकिन्]. Fem. *sokini* (Dh. 6).

SOKO, Sorrow, grief, mourning [शोक]. Ab. 165; Mah. 2. *Puttasoko*, sorrow for a lost son (Dh. 95, comp. Das. 1).

SOLASA (num.), Sixteen [षोडशन्]. Dh. 76; Sen. K. 404. Instr. and abl. *soḷasahi* (Mah. 255). Gen. and dat. *soḷasannaṃ* (Das. 1). Loc. *soḷasasu*. *Soḷasa vāpiyo*, sixteen tanks (Mah. 237). *Soḷasa goṇe* (acc.), sixteen oxen (F. Jāt. 10). A form *sorasa* is also met with.

SOLASAKAM, A collection of sixteen [last + क]. Dh. 292.

SOLASAKKHATTUM, Sixteen times [षोडशन् + कृत्वम्]. Mah. 46. With affix क, *soḷasakkhattuko* (adj.), connected with sixteen times, sixteen-fold (Alw. I. 78). *Soḷasavassuddesiko*, and *soḷavassapadesiko* (adj.), having reached sixteen years of age, come of age (Att. 14; Ten J. 20).

SOLASAMO (adj.), Sixteenth [षोडशन् + म]. Ab. 53; Mah. 10.

SOLASO (adj.), Sixteenth [षोडश]. Ab. 874. Fem. *soḷasī* (Dh. 13).

SOMANASSAM, Satisfaction, enjoyment, joy [सौमनस्य]. Alw. I. 75; Dh. 61. There are six *Somanassupavicāras*; the text is as follows, *cakkhund rūpaṃ divā somanassatthāntiyaṃ rūpaṃ upavicarati*, and so on for *saṭaṃ*, *ghānaṃ*, *jivhā*, *phoṭṭhābbāṃ*, *mano*.

SOMAVAKKO, The tree Acacia Catechu [सोमवक्त्र]. Ab. 567.

SOMAVALLIKĀ (f.), Name of a plant (*bākucī*) [सोमवल्लिका]. Ab. 586.

SOMMO (adj.), Beautiful, pleasing [सौम्य]. B. Lot. 614; Att. 191.

SOMO, The moon; Soma juice [सोम]. Ab. 51, 1154.

SONAKO, The tree Calosanthos Indica [सोणक]. Ab. 572.

SONDĀ (f.), A tavern; an elephant's trunk [शुण्डा]. Ab. 212, 365; Dh. 106; Ten J. 29.

SONDĪ (f.), and SONDIKĀ (f.), A natural tank in a rock, a rocky pool. Ab. 609; Ten J. 112; Att. 213, 218, 219.

SONDIKO, A distiller and seller of spirituous liquors [सोण्डिक]. Ab. 511.

SONDO, An elephant's trunk [शुण्ड]. Ab. 365, 938; Mah. 112.

SONDO (adj.), Addicted to drink; intoxicated [शौण्ड]. Ab. 730, 938. *Dānasondo*, a spend-thrift.

SONĪ (f.), The buttock [ओणी]. Ab. 272.

SONITAM, Blood [शोणित]. Ab. 281.

SONNAM, and SVANNAM, Gold [स्वर्ण]. Ab. 487; Mah. 27, 66; Ras. 39. *Soṇnakāro*, a goldsmith. *Svaṇṇumayo*, golden (Dh. 95, 96). *Saṇṇapattī* (f.), a golden bowl (Dh. 118).

SONO, SŪNO, SĀNO, SVĀNO, and SUVĀNO, A dog [श्वान]. Ab. 518, 519, 1119; Att. 205; Dh. 351; Sen. K. 529. Fem. *soṇī*, a bitch (Mah. 49).

SONO (adj.), Red, crimson [शोण]. Ab. 95. Masc. *soṇo*, name of a tree (Ab. 1119).

SOPACĀRAM (adj.), Accompanied with civility, deferential [सोपचार]. Att. 214.

SOPAKĀRO (adj.), Useful, helpful [सोपकार]. Sen. K. 200.

SOPĀNAM, Stairs, staircase [सोपान]. Ab. 216; Mah. 132; Dh. 171.

SOPHO, Swelling [शोफ]. Ab. 327.

SOPPAM, SOPPANAM, and SUPINAM, Sleep; *supina* also means a dream [स्वप्न]. Ab. 176, 1054. For the form *soppana* when we should expect *sopana*, comp. *aggini*, *sassirika*, *pavissilesa*. *Divāsoppaṇaṃ* and *divāsoppaṇaṃ*, sleeping in the day-time (Sig. S.). The form *supina* is both masc. and neut. and is said at Ab. 96 to mean both sleep and dream. I have met with it in the texts only in the sense of dream, and always as a masc. *Supinaṃ paṇṇati*, to dream a dream (Ten J. 112; Mah. 255). *Supinaṃ ārocāpeti*, to tell a dream, relate it (Jāt. 50). *Supinena paṇṇati*, to see in a dream, to dream of (Ten J. 50; Mah. 17). *Supinabhāvaṃ ṇatvā*, finding it was only a dream (Ten J. 113). *Mayā pāpasupino diṭṭho*, I've had a bad dream (Dh. 172). *Supinantaṇa*, in a dream (Dh. 400; Das. 25; Jāt. 56). With affix ल्, *supinattam* (Pāt. 4).

SORABBHO, A name of Kuvera [सौरब्ध].

SORACCAM, Tenderness, sympathy [abstract from सुरत्त]. Dh. 104.



SORASA, see *Sojasa*.

SOSĀNIKO (*adj.*), Visiting a cemetery (from *su-sāna*). One of the thirteen dhutaṅga precepts is *sosānikāṅgaṃ*, and inculcates living in or near a cemetery, in the constant contemplation of death. B. Int. 309; E. Mon. 135.

SOSETI, see *Sussati*.

SOSO, Drying up; phthisis [शोष]. Ab. 323.

SOSSATI, see *Supoti*.

SOTĀ (*m.*), A hearer [श्रोतृ]. Gen. pl. *sotūnaṃ*.

SOTABBO, see *Supoti*.

SOTĀM, The ear or organ of hearing [श्रोतस्]. Ab. 150, 1064. See *Āyatanam*, *Indriyam*. Instr. *sotena* (Dh. 65). There is probably a masc. form *soto*, for we have a plural *sotā* (Das. 32, comp. next). Man. B. 399, 420. *Sotapatho*, ear-channel, ear (Alw. I. cviii). *Sotaṃ* has probably also the meaning "organ of sense," generally, as I find the expressions *kaṇṇasotaṃ*, *nāsikasotaṃ*, "ear organ, nose organ."

SOTĀM, and SOTO, Stream, flood, torrent [श्रोतस्]. Ab. 1064. *Appodake sote*, when the stream was nearly dry (Ras. 90). Metaphorically of the flood of human passion (Dh. 69). *Soto* is treated as a masc., for the pl. is *sotā* (Dh. 60, and comment *ime sotā*).

SOTĀPANNO, One who has entered the stream, one who has attained the first grade of sanctification, a converted man [श्रोतस् + आपन्न]. *Sotāpanno bhavati*, to become a S. (Dh. 94). I think there can be little doubt that in this metaphor the state of progressive sanctification from *sotāpattimagga* to *arahattaphala* is compared to an advancing stream; the *sota* must therefore not be confounded with the stream or flood of lust (*chinda sotaṃ parakkamma*, Dh. 69). B. Int. 291-3; Dh. 123, 287; E. Mon. 280, 281, 289; Alw. I. 75, 84. See art. *Nibbānaṃ*, p. 268 (b), *Saṃyojanaṃ*, *Maggo*.

SOTĀPATTI (*f.*), The state of a sotāpanna, conversion, sanctification [श्रोतस् + आपत्ति]. See *Maggo*. *Sotāpattiphalam* (Dh. 178). *Sotāpattiphalatthānaṃ* (Dh. 209). There are four *sotāpattiyaṅgas* or elements of sotāpattiship, *sappurisaṃsevo*, *saddhammasavanam*, *yoniso manasikāro*, *dhammānudhammapaṭipatti*. There are also four *sotāpannassa aṅgāni*, viz. faith (*aveccappasādo*) in Buddha, the Law, and the Clergy, and perfect observance of the Sīla precepts (Saṅg. S.).

SOTAVE, see *Supoti*.

SOTHO, Swelling [शोथ]. *Sothagāti* (f.), name of a plant (Ab. 596, comp. शोथञ्जी).

SOTO, see *Sotaṃ* (2).

SOTTHĀNĀM, Blessing, prosperity (a derivative of *sotthi*). Kh. 5, 20.

SOTTHI, and SUVATTHI (*f.* and *n.*), Health, welfare, blessing, happiness [स्वस्ति]. Ab. 1164. *Sotthisāḍḍi* (t.), a hospital (Mah. 67). *Sotthibhāvo*, safety, prosperity (Dh. 405; Kh. 20). *Sotthi-gamanam*, and *sotthigataṃ*, prosperous journey (Mah. 54, 55). *Sotthi pajānam*, happiness to mortals (Cl. Gr. 137). *Sotthi tuyhaṃ hessati*, you will be happy (Mah. 18). *Etena saccena suvatthi hotu*, may this truth bring blessing (Kh. 10). *Sotthim* (*adv.*), safely, prosperously. *Sotthim āgato*, returned home in safety (Dh. 39). *Sotthim gacchati*, to walk in safety (Kh. 6). Instr. *sotthindā*, with safety, safely.

SOTTHI, = *sā itthi*, that woman (Cl. Gr. 15).

SOTTHIKO, and SOTTHIYO, A brahmin [श्रोत्रिय]. Ab. 408; Dh. 52, 118; Mah. 28 (-ko).

SOTUM, see *Supoti*; SOTUNAM, see *Sotā*.

SOVACASSAM, and SOVACASSATĀ (*f.*), Meekness [abstract from सुवचस्]. Kh. 5. In Saṅg. S. I find *sovacassakaraṇā dhammā*, conditions tending to humility.

SOVAGGIKO (*adj.*), Connected with the deva-loka, tending to heaven [from स्वर्ग].

SOVAṆNIKO (*adj.*), Belonging to gold [सौवर्णिक]. Sen. K. 391.

SOVANNO (*adj.*), Golden [सौवर्ण]. Mah. 44, 61, 112; Jāt. 52.

SOVIDALLO, An attendant on the harem [सौविदल्ल]. Ab. 342.

SOVĪRAM, Sour gruel [सौवीर]. Ab. 460.

SU, and SUDAM, and ASSU, A particle used generally in asking questions, but sometimes also in narration [सिद्]. With preceding *katham*: *Katham su tarati ogham katham su tarati anṇavam*, how does he cross the flood? how does he cross the ocean? (Sutta Nipāta). With preceding *kim* (Ab. 1139): *Kim su tassa mahabbhayaṃ*, what is its great fear? (Alw. I. 106). With preceding *kena*: *Ken' assu nivuto loko*, by what is the world shrouded? (Alw. I. 106). *Tay' assu dhammā jahitā bhavanti*, three states are rejected (Kh. 9, see *Assu*). *Api 'assu maṃ Aggivessāna tisso upamāyo paṭi-bhaṃsu*, Aggivessāna, three similes have just oc-

curred to me (Sen. K. 346). *Ittham sudaṃ Bhagavā āyasmantaṃ Rāhulaṃ imāhi gāthāhi abhiṇhaṃ ovadi*, thus did Buddha repeatedly admonish the venerable Rāhula with these stanzas (Rahula S.; at Dh. 316 read *ittham sudaṃ* for *itthi sudaṃ*; *ittham sudaṃ*, "thus," may be compared with *katham su*, "how?"). *Tatra sudaṃ Bhagavā Nādike viharanto*, at that time Buddha, dwelling at Nādika . . (Par. S. 20, comp. Dh. 105; we have also *tatra pi sudaṃ*, Par. S. 18). Since a consonant in Pali cannot stand at the end of a word, an original final consonant is usually either omitted or a vowel is placed after it. Hence सिद् becomes *su* or *suda*, and the latter form is generally strengthened to *sudaṃ* by the addition of anusvara (comp. *kuvaṃ*, *kahaṃ*, *kudācanaṃ*, *cirassaṃ*, *sakkaccaṃ*). I have once met with the form *suda* in a passage quoted by Subh., *appaṭivāṇi sudaṃ bhikkhave padhānaṃ padaḥmi*, where *sudaṃ* is *suda ahaṃ*. When I wrote my article ASSU, I inclined to the belief that the native grammarians had wrongly evolved a form *assu* derived from a mistaken view of words like *tayassu*, *kenassu*. But we have now positive proof of the existence of *assu*, for at Jāt. 196 we find in a very old text the word *svāssu*, which can only be resolved into *so assu* (comp. *svāhaṃ* = *so ahaṃ*). The comment says *assūti nipātamattāṇi*. In the same line we have *tad' assu* = *tadū assu* (comp. *toy' assa* = *tayo assu*). *Assu* points to a form *asvid*, just as *itthi* points to a form *istrī*, comp. also *asma*, *amha*, "we are," with *smas*.

**SU-**, A particle used only as an inseparable prefix, and implying excellence, or facility, or excess [सु]. *Subhāsito* (adj.), well spoken, well preached or uttered (Kh. 5; Dh. 10). *Subhāsītāni*, good words (Dh. 215). *Subhāvito*, very intent or devoted to, very meditative (Dh. 3, 16, of the mind). *Subhīmo*, very dreadful (Ras. 20). *Subodhanaṃ*, thorough or easy understanding (Sen. K. 200). *Sucāru-rūpo*, very beautiful. *Suciṇṇo*, well done. *Sudesito*, well preached, clearly pointed out (Kh. 8; Dh. 9). *Sudhoto*, well washed, thoroughly clean (Ras. 37). *Sudubbalo*, very weak (Ras. 77). *Sudullabho*, very difficult to obtain or meet with. *Sumahiddhiko*, possessing great magical power (B. Lot. 313). *Sumēpito*, well built (Jāt. 7) *Sumihito*, safely treasured up (Kh. 14). *Superi-*

*manlito*, beautifully adorned (Alw. I. 79). *Suparimaṇḍalo*, well rounded, complete (Mah. 250). *Suphullito*, well blossomed. *Supihito*, well closed, firmly shut (Das. 23). *Surakkhito*, well guarded (Dh. 27). *Susamāhito*, well established, steadfast (Dh. 2). *Susamāradhho*, well undertaken (Dh. 52). *Susamvuto*, having the senses well under restraint (Pāt. 20). *Susandhikappo*, excellent Sandhikappa (Sen. K. 200). *Susanikhato*, well built or prepared. *Susuddho*, very pure, very brilliant (Mah. 1, 179). *Susukhaṃ*, very happily (Dh. 36). *Suviggaho*, of a fine figure, handsome (Mah. 117). *Suvimutto*, thoroughly emancipated (Dh. 2). *Surinīto*, well trained (Alw. I. 112) *Suviññeyyo*, easily understood. In one instance I have met with *su* compounded with an inf., *suboddhuṃ*, to know well (Sen. K. 200).

**SUBAHU** (adj.), Very much, a great many [सुबहु]. *Kāressāmi vihāre subahū*, I shall build a great many monasteries (Mah. 122). *Puñṇam apuñṇā ca subahu*, much merit and demerit (Mah. 238). Mah. 175 (*vatthāni subahūni*), 212.

**SUBBACO**, and **SUVACO** (adj.), Compliant, meek [सुवचस्]. Ab. 730; Att. 134; Kh. 15; Jāt. 224. **SUBBATO** (adj.), Virtuous, pious, devout [सुव्रत]. Dh. 18, 26; Mah. 110.

**SUBBA'TTAM**, Good practice, piety [सु + वृत्त]. Ab. 1091.

**SUBBUTTHI** (f.), Abundance of rain (opposed to *dubbutthi*) [सु + वृष्टि]. Mah. 91.

**SUBHADDO**, Name of Gautama Buddha's last convert; name of a renegade monk who tried to stir up schism among the priests immediately after Gautama's death, he is called *buddho* or *buddhapabbajito*, "ordained in his dotage," to distinguish him from the other [सुभद्र]. Mah. 11. The good Subhadda is called *Subhadda-paribbājako* (B. Lot. 335; Dh. 376).

**SUBHAGO** (adj.), Beloved, amiable, agreeable [सुभग]. Ab. 697.

**SUBHAKINHO**, and **-KINNO**, and **-KINNAKO**, Entirely lustrous [सुभ + कृत्स्न]. The *subhakiṇḍ devā* (or *-kiṇḍā*, or *-kiṇṇakā*) are the inhabitants of the ninth rūpabrahmaloka (Man. B. 26; B. Lot. 612; Gog. Ev. 18, *kiṇṇaka*). My two MSS. (one Sinhalese and one Burmese) of Saṅg. S. read *-kiṇha* in two places. But my MS. of Mahānī-dāna S. reads *-kiṇṇa*, and Buddhaghosa's comment has the following curious gloss: *subhakiṇḍ*

*ti subhena okiṇṇā vikiṇṇā subhena sarīrappabhā vapṇena ekaghaṇā ti attho : etesaṃ hi na dāhassaraṇaṃ viya chijjivā chijjivā pabhā gacchati pañcakanāye pana paritamaññhimaparitassa catutthajjhānassa vasaṇ' eva soḷasadvattimsacatu-saṭṭhikapp'iyukā parittasubha - appamāṇasubha-subhakiṇṇā ca hutvā nibbattanti*, which I render, "Subhakiṇṇa means filled and pervaded with lustre, their bodies radiant with lustre, dense with colour. For the radiance of these angels is not intermittent (or partial) like that of the ābhassaraṇa, but in the course of the five jhānas men are reborn of limited lustre, of unlimited lustre or of pervading lustre, according as they have exercised the fourth jhāna in the lower, middle or superior degree." Here *-kiṇṇu* is distinctly taken as the equivalent to the Sanskrit *kirṇa* (comp. Man. B. 26).

**SUBHARO** (*adj.*), Easily supported by others, frugal [सुभर]. Kh. 15; Sen. K. 400. Applied to a Buddhist monk it means that he does not ask for alms unnecessarily, is not rapacious, and consequently burdensome to the community.

**SUBHĀSUBHO** (*adj.*), Good and bad [शुभाशुभ]. B. Lot. 514; Dh. 73.

**SUBHIKKHO** (*adj.*), Having abundance of food, fertile [सुभिक्]. *Raṭṭhaṃ subhikkhaṃ*, a land of plenty (Alw. I. 97; Dh. 417). With affix ता, *subhikkhatā*, abundance, plenty (Alw. I. 73). *Subhikkhaṃ*, plenty (opposed to *dubbhikkhaṃ*, famine). *Subhikkhatthaṃ*, to insure plenty (Mah. 222).

**SUBHO** (*adj.*), Radiant, lustrous; beautiful; good; auspicious, happy [शुभ]. Ab. 88, 694; Mah. 112. Neut. *subhaṃ*, lustre; goodness; pleasure, desire (Ab. 88). *Subhagati*, good departure, i.e. going to heaven (Mah. 158). *Subhaṃ sayanaṃ*, a splendid couch (Mah. 157). *Subhānupassī* (*adj.*), contemplating what is pleasant, or objects of desire, opposed to the *asubhābhāvanā* (Dh. 2, 63). *Parittasubho* (*adj.*), of limited splendour (see *Subhakiṇṇo*). *Subhaṃ atthu*, happiness to you! hail! *Subhaṃ v' eva = subhaṃ iti eva*.

**SŪCAKO** (*adj.*), Informing, indicating [सूचक]. Fem. *súcikā* (Ab. 401). *Sūcako*, an informer, slanderer, sycophant, spy (Ab. 737).

**SŪCANAM**, Indicating, exhibiting [सूचन]. Ab. 101; Alw. I. iv.

**SUCARITO** (*adj.*), Well done, right, good [सुच-

रित]. *Dhammo sucarito*. Neut. *sucaritoṇ*, right conduct, virtue, merit (Dh. 41; Ab. 85). The three *sucaritas* are *kāyas*., *vāc*., *man*., right conduct in deed, word and thought.

**SUCCHANNO** (*adj.*), Well covered or roofed [सु + क्त]. Dh. 3.

**SŪCETI**, To indicate, show; to inform against, betray [सूच्].

**SUCI** (*adj.*), Bright, clear, pure, clean, white [सुचि]. Ab. 1070; Kh. 5; Mah. 106. *Sucigandho* (*adj.*), sweet smelling (Dh. 11). *Sucikammo* (*adj.*), whose actions are pure or meritorious (Dh. 5). *Sūcikkammaṇ karonto*, acquiring merit (? Dh. 384). Masc. *suci*, purity, clean things (Jāt. 22), goodness, merit (Dh. 44, comment says *sūcīni kāya-kammādinī*).

**SŪCI** (*f.*), A needle [सूचि]. Ab. 439. Pl. *sūciyo* (Dh. 237). *Sūcikkammaṇ*, needlework (Pāt. 75, 82). *Sūcigharaṇ*, a needle-case (Pāt. 16, 19). *Sūcimukho*, a mosquito (Ab. 646). *Sūcivijjanaṇ*, an awl (Ab. 528).

**SUCIMĀ** (*adj.*), Pure [सुचिष्मत्]. Sen. K. 400.

**SUCIRAM** (*adv.*), For a very long time [सुचिरम्].

**SUCITTO** (*adj.*), Much variegated or ornamented [सुचिच्]. Dh. 28.

**SUDAM**, see *Su* (1).

**SŪDANAM**, Destruction [सूदन]. Sen. K. 524.

**SUDANTO** (*adj.*), Thoroughly subdued or tamed [सुदान्त]. Dh. 17, 29, 57.

**SUDASSANO** (*adj.*), Beautiful [सुदर्शन]. Ab. 998. Neut. *sudassanaṃ*, name of Sakka's city (Ab. 998) Masc. *sudassano*, name of one of the Kulācalas (Ab. 26), of a mountain in the north of India (Ab. 607).

**SUDASSĪ** (*adj.*), Seeing well [सु + दर्शिन]. The *Sudassī devā* are the inhabitants of the fifteenth Rūpabrahmaloka (Man. B. 26).

**SUDASSO** (*adj.*), Easily seen, obvious [सुदर्श]. Dh. 45. The *Sudassā devā* are the inhabitants of the fourteenth Rūpabrahmaloka (Man. B. 26).

**SŪDATI**, To distil, flow, exude [सूद].

**SUDATTO**, A name of Anāthapiṇḍika [सुदत्त]. Ab. 437.

**SUDDHĀJIVĪ** (*adj.*), Living a pure life [सुध + जीव + इन्]. Dh. 66.

**SUDDHANTO**, Women's apartments, harem [सु-जान्त]. Ab. 215.

**SUDDHĀVĀMSATĀ** (*f.*), Purity of lineage [सुध + वंश + ता]. Mah. Lxxxviii.

**SUDDHĀVĀSO**, Pure abode [शुद्ध + आवास]. Dh. 369, line 6. See *Sattaloko*. The inhabitants of the five suddhāvāsas are called collectively *suddhāvāsikā*.

**SUDDHI** (f.), Purity, purification; Nirvāṇa [शुद्धि]. Ab. 9; Alw. I lxix.

**SUDDHO**, see *Sujjhati*.

**SUDDHODANI** (m.), Son of Suddhodana, an epithet of Gautama Buddha (patronymic fr. next). Ab. 4.

**SUDDHODANO**, Name of a king of Kapilavatthu, the father of Gautama Buddha [शुद्धोदन]. Man. B. 137; B. Int. 133.

**SUDDO**, A Ādīra [शूद्र]. Ab. 503; Mah. 11; Man. B. 66.

**SUDHĀ** (f.), Ambrosia or nectar; whitewash, cement, chunam, stucco [सुधा]. Ab. 25, 1052. *Sudhābhōjanam*, ambrosial food (Att. 79). *Sudhākamman*, chunam work, a coating of brilliant and snowy white cement of great durability, much used for the outer adornment of columns, etc., and answering to our stucco (Mah. 259). *Sudhālepo*, whitewashing, "chunaming" (Pāt. 70). *Sudhacitā polakkharant*, a tank built up of chunam (Mah. 38).

**SUDHAMMĀ** (f.), Name of Sakka's hall of justice [सुधर्मा]. Ab. 21; Man. B. 51; Dh. 191.

**SUDHĀSĪ** (m.), A deva or angel [सुधा + आशिन्]. Ab. 11.

**SUDHĪ** (adj.), Wise [सुधी]. Ab. 228.

**SŪDO**, A cook [सूद]. Ab. 464.

**SUDUDDASO** (adj.), Very difficult to see, invisible [सु + दुर्दृश्य]. Dh. 7. *Sududdasam*, the Invisible, an epithet of Nirvāṇa or Void (Ab. 7).

**SUDUJJAYO** (adj.), Very difficult to conquer or win [सुदुर्जय]. *Yuddham kilesacorehi karissāmi sudujjayam*, I will wage a war, difficult to win, with the robber bands of sin (Mah. 159).

**SUDUTTARO** (adj.), Very difficult to cross, or to escape from [सुदुस्तर]. Dh. 16.

**SUGAHAṆO** (adj.), Well held, tight [सु + ग्रहण]. Jāt. 223.

**SUGAHITO**, see *Suggahito*.

**SUGANDHI**, **SŪGANDHO** (adj.), Fragrant [सुगन्धि, सुगन्ध]. Ab. 146. Both are also nouns meaning fragrance. *Sa-sugandhi-ko* (adj.), redolent of perfumes (Mah. 49).

**SUGATI** (f.), Happy condition, being reborn in heaven; heaven, svarga [सुगति]. B. Lot. 866. The comment on Dh. v. 18 explains it by the *Tusita* heaven. *Suggati metri causā* (Dh. 4, 56).

**SUGATI** (adj.), Righteous [सुगति]. Dh. 23 (pl. *sugatino*, comp. *sāramatino*, Dh. 2). Jāt. 219.

**SUGATO** (adj.), Who walks well, happy, blest [सुगत]. *Hīne paṇṇe suraṇṇadubbhaṇṇe sugate duggate*, (men) high and low, fair and ill-favoured, happy and miserable (B. Lot. 866). *Sugato*, the Blest or Auspicious one, is a common epithet of a Buddha (Ab. 2), and of Gautama Buddha (Alw. I. 86; B. Int. 77; Dh. 50). *Kassapo sugato*, Kassapa Buddha (Mah. 1). *Sugatassa sāvaḥā*, disciples of the Blest one (Kh. 7). *Sugatāgamo*, Buddhist doctrines or religion (Att. 218, comp. *Sogato*). *Sugatarinayo*, the discipline taught by Buddha. *Devadattassa Sugatālayo*, Devadatta's taking off Buddha, attempting to imitate him (Ten J. 53, further on called *anuliriya*, the Sinhalese Jātaka has *sarvajñavilāsa*, Subh.). See *Vīdatthi*.

**SUGGAHĪTO**, and **SUGAHITO** (adj.), Grasped tightly [सुगृहीत]. Jāt. 222.

**SUGGATI**, see *Sugati*.

**SUHADAYO** (adj.), Friendly [सु + हृदय]. Dh. 362.

**SUHADO** (adj.), Friendly, affectionate [सुहृद्]. *Mitto s.*, a cordial friend. *Suhado*, a friend, ally (Ab. 346; Att. 192).

**SUHAJJO**, A friend [सुहृद् + य]. Dh. 39, 212, 362.

**SUHITO** (adj.), Satiated [सुहित]. Ras. 22. With instr. *bhajanena s.* (Att. 206).

**SUHUUU**, see *Sūju*.

**SUHUTTHITO** (adj.), Clearly arisen [सु + उत्थित with euphonic h].

**SUJĀ** (f.), A sacrificial ladle [सुच]. Ab. 418, 1112.

**SUJĀ** (f.), Name of the wife of Sakka [सु + अ fem.]. Ab. 1112; Dh. 194.

**SUJAMPATI** (m.), Husband of Sujā, a name of Sakka [last + पति]. Ab. 18; Dh. 185.

**SUJANO**, A good man [सुजन]. Ras. 35; Mah. 8.

**SUJĀTI** (adj.), Of high family [सुजाति]. Mah. 172.

**SUJĀTO** (adj.), Of good or noble birth, well born; well grown, fine [सुजात]. Jāt. 2. *Sujāttāni pupphāni*, fine or perfectly formed flowers (Dh. 209).

*Sujāttā*, the consort of Sakka (Ab. 20). *Sujāto*, name of a Buddha (Man. B. 95).

**SUJĪVO** (adj.), Easy to live [सुजीव]. *Sujīvaṃ jīvitaṃ*, life is easy, or it is lived easily (Dh. 44).

**SUJJHATI**, To be pure [सुध]. Inf. *sujjhitum*. P.p.p. *suddho*, pure, clear, white; innocent, virtuous; genuine, true; simple, mere (Ab. 1069). *Suddhavadlukā*, white sand (Mah. 118). Polished,

burnished (Mah. 172, of silver). Pure of heart, innocent (Dh. 23, 73). Innocent, not guilty (Pát. 28). *Suddhapíti* (adj.), whose joy was pure (Mah. 172). *Suddhabuddhi* (adj.), of clear intellect (Ját. 1). *Suddhamágadhiká*, the genuine natives of Magadha (Kh. 22). *Mátito s.*, pure in birth by the mother's side (Alw. I. xlv). *Suddhakesá vā murtámissá vā*, the hair worn plain or mixed with pearls (Pát. 69). Caus. *sodheti*, *sodhāpeti*, to cleanse (Dh. 78; Mah. 150). P.pr. of the pass. caus. *sodhiyamāno* (Dh. 117). In a spiritual sense, of regeneration or purification from sin (Dh. 25). *Sodhetvā medinīn*, having purged the land (of the Tamils). Of sweeping out and cleansing a courtyard or stable (Mah. 83, 205). Of clearing a road or jungle (Dh. 182, 388; Pát. 71). To clear up, explain, to examine, investigate: *Sace me dhitu doso uppajjati sodheyyātha*, if there be any sin in my daughter investigate it (Dh. 241); *Mayhañ dosādosān sodhāpettha*, establish my guilt or innocence (Ditto); *Idaṃ vatthun sodhessāmi*, I will clear up this matter, set it right (Dh. 340).

SŪJU, and SUHUU (adj.), Very upright, conscientious [सु + चञ्जु]. Kh. 15, 30.

SUKANDAKO, An onion [सुकन्दक]. Ab. 595.

SŪKARIKO, A boar-hunter [सूकर + इक]. Ab. 513; Sen. K. 391.

SUKARO (adj.), Easy, feasible [सूकर]. Dh. 30; Alw. I. 92.

SŪKARO, A hog, boar [सूकर]. Ab. 617; F. Ját. 3; Ten J. 12.

SUKATĪ (adj.), Fortunate [सुखतिन]. Ab. 722.

SUKATO, and -TO (adj.), Good, virtuous [सुखत]. Ab. 937. *Sukaṭadukkaṭāni kammāni*, good and bad actions (Sām. S.). Neut. *sukatān* and *sukaṭān*, virtue, moral merit (Ab. 85, 937; Dh. 55).

SUKHĀVĀHĪ (m.), A well-trained horse, one that carries a person comfortably [सुख + आवाह + इन्]. Ab. 369.

SUKHĀVAHO (adj.), Bringing happiness [सुखावह]. Dh. 7.

SUKHAVIHĀRĪ (adj.), Having a feeling of ease or serenity [सुख + विहारिन्].

SUKHĀYATI, To be pleased, contented [सुखायति]. With acc. *Taṃ asukhāyamāno*, being displeased with him (Ten J. 43).

SUKHEDHITO (adj.), Delicate (= *sukumāro*).

Ab. 253. Probably *sukha* of *sukhe edhito*, "nurtured in ease," but Subh. tells me there are various readings *sukhocito* and *sukhetthito*.

SUKHESĪ (adj.), Seeking pleasure or ease [सुखे-षिन्]. Dh. 61.

SUKHETI, To make happy [सुखयति].

SUKHĪ (adj.), Happy, blest; healthy [सुखिन्]. Dh. 32, 37, 70; Kh. 15. *Sukhī aha bhikkhu*, the monk got well (Mah. 244).

SUKHITO (adj.), Happy, blest; pleased, contented; healthy [सुखित]. Ját. 17; Ras. 34. *Sukhitatto*, easy, happy (सुखित + आत्मन्, Kh. 15). *Sappaṇa akūsi sukhitaṃ*, restored the snake to health (Mah. 243, comp. 249).

SUKHO (adj.), Blest, happy; delightful, pleasant; easy [सुख]. Dh. 22, 35, 59. *Atthaṃ ūharitun sukhān hoti*, it is easy to acquire the meaning (Alw. I. cviii). *Sukhasamvāso* (adj.), pleasant to live with (Dh. 37). *Diṭṭhadhammasukhavihāram anuyutto*, devoted to a life of ease in this world (Dh. 104). *Sukhā vedanā*, pleasurable sensation. Neut. *sukhān*, happiness; welfare; ease, comfort (Ab. 88; Dh. 1, 6). *Sukhān dukkhān*, pleasure and pain, welfare and misfortune (Dh. 15, also *sukhadukkhān*). *Na sukhān labhi*, could get no peace of mind, took no comfort (Mah. 157, comp. Gog. Ev. 29). *Sukhān bhavato hotu*, I wish you joy. *Sukhakārī* (adj.), causing happiness (Sen. K. 419). *Sukhappatto*, come to well-being, prosperous, happy (Ten J. 110, prāpta). *Sukhanisinnu*, seated peacefully, or with a serene mind (Das. 3). Adv. *sukhān*, happily, easily, comfortably. *Sukhān seti*, or *edhati*, or *viharati*, or *vasati*, or *jīvati*, to be at ease or happy (Dh. 15, 31, 35, 36, 68, 217; Ten J. 47; similarly *sukhān phito*, Cl. Gr. 132). Also adv. *sukhena*, easily, comfortably (Alw. I. xxvi).

SUKHUCCĀRANĀM, Facility of pronunciation, euphony [सुख + उच्चारण]. Bāl. 7. With affix ता, *sukhuccāranatā* (Kh. 21).

SUKHUMĀLO, and SUKUMĀRO (adj.), Youthful, tender, delicate, soft, graceful [सुकुमार]. *Sukhumālagattatā*, softness or delicacy of the limbs (B. Lot. 611). *So pana sukhumālo hoti*, now he was a delicately nurtured youth (Dh. 139, 140). *Buddhasukhumālo*, a tender Buddha (deserving of attentive service, Dh. 107, comp. *samāpas.*, an Arhat, see *Puggalo*). *Kāyassa sukhumūlakaraṇaṃ*, enervating the body (Ját. 10). *Sukumāra*

*kumáriká*, a lovely maiden (Mah. lxxxviii). *Sukumáro* (Ab. 253, 716).

**SUKHUMO** (*adj.*), Small, minute; subtle; accurate; delicate, exquisite [सूक्ष्म]. Ab. 137, 704, 1071. *Sukhumo rajo*, fine dust (Dh. 23; comp. Mah. 169). *Sukhumaññañam*, subtle or precise knowledge. *Sukhumakambalo*, a blanket of delicate texture (Alw. I. 78). *Sukhumakammañ*, delicate work (Dh. 324). The mind is said to be *s.* or immaterial as opposed to the body (Gog. Ev. 43). With affix ल्व, *sukhumattam*, fineness, delicacy (Mah. 169).

**SUKHŪPAPATTI** (*f.*), Blissful birth [सुख + उपपत्ति]. There are three, rebirth among the Brahmakáyika devas, among the Ābhassara devas, among the Subhakiṇḍha devas (Saṅg. S.).

**SUKKAM**, Semen [शुक्ल]. Ab. 274, 897; Pat. 4.

**SUKKAM**, see *Sukho*.

**SUKKAVĀRO**, Friday [शुक्रवार].

**SUKKHATI**, see *Sussati*.

**SUKKHO** (*adj.*), Dry, dried up [शुष्क]. *Sukkha-dārūni*, dry, seasoned wood (Dh. 325). *Sukkha-kaddamo*, dried mud (Mah. 107). *Sukkhavāḍa-hako*, a cloud that will not rain (Att. 146). For *sukkhavipassako*, see *Samatho* (we have also *sukkhavipassand*). Mah. 243.

**SUKKO** (*adj.*), White, bright, pure, good [शुक्ल]. Ab. 95; B. Lot. 563. *Sukkapakkho*, the bright or moon-lit fortnight of a month (Ab. 74; Mah. 170). *Sukko dhammo*, goodness, virtue (Dh. 16, comp. Alw. I. 107). *Sukkamso*, bright lot (Dh. 13, *amsa*). Masc. *sukko*, the colour white, whiteness (Ab. p. 16, note). Neut. *sukkam*, merit, good works (Ab. 85).

**SUKO**, and **SUVO**, A parrot [शुक]. I have met with *suka* only at Ab. 640, where, however, the other form is also given. *Suvacchāpo*, *suvaṇṇapoto*, a young parrot (Alw. I. xiii; Ras. 30). Mah. 22. The form *suva* shows the beginnings of a change of which there are numberless examples in Sinhalese, e.g. *suva* = *ṣuka*, *suva* = *sukha*, *lova* = *loka*, etc.

**SUKUMĀRO**, see *Sukhumālo*.

**SULĀBHO** (*adj.*), Easy to obtain or meet with [सुलभ]. Das. 3.

**SULAM**, and **SULO**, Any sharp pointed instrument, a pike, lance, stake; severe pain, colic, rheumatism [शूल]. Ab. 329 (wrongly *sūlā*), 881. *Mamsa-sūlām*, a spit (F. Jāt. 53). *Ayasūlām*, an iron

stake (Dh. 148). *Sūle appeti* or *samāropeti*, to impale (Mah. 233, lxxxvii). Dh. 127.

**SULĀRO** (*adj.*), Magnificent [सु + उदार]. Of a festival (Mah. 165).

**SULI** (*m.*), A name of Ćiva [शूलिन्]. Ab. 16.

**SUMANĀ** (*f.*), The great-flowered jessamine [सुमना]. Ab. 576, 792; Dh. 423. At Mah. 211 read *sumandnujjakāni ca* (Subh.). *Sumana-pupphañ*, jasmine flower (Dh. 86; Ras. 25; Mah. 22).

**SUMANAKŪTO**, "Adam's Peak," a mountain in Ceylon, so called because the deva Sumana occupies it. It is first mentioned at Mah. 4, where read *sele Sumanakūtake Mahāsumanadevindo*, "the deva chief Mahāsumana (who lived) in the mountain named Sumanakūṭaka." At Mah. 7 it is called *Sumano kūto*. Att. 190; Mah. 52, 91 (-*kūṭaka*), 197. It is also called *Samantakūto*. Man. B. 211.

**SUMĀNASO** (*adj.*), Joyful [सु + मनस]. Mah. 7, 105, 168.

**SUMANO** (*adj.*), Satisfied, happy [सुमनस]. Ab. 723; Dh. 13; Mah. 194. Pl. *sumanā* (Kh. 6). *Sumano*, one of the 24 Buddhas (Man. B. 95).

**SUMANO HARO** (*adj.*), Very charming [सुमनोहर]. Mah. 160.

**SUMANORATHO** (*adj.*), Having pious wishes (?) [सु + मनोरथ]. Mah. 81.

**SUMARATI**, see *Sarati*.

**SUMATI** (*adj.*), Wise [सुमति]. Mah. 102.

**SUMEDHASO**, and **SUMEDHO** (*adj.*), Wise [सुमेधस्]. Sen. K. 399; Mah. 132; Dh. 6, 38. *Sumedho*, name of a Buddha (Man. B. 95).

**SUMERU** (*m.*), Mount Meru [सुमेरु]. Ab. 28.

**SUMO**, The moon [सुम]. Sen. K. 523.

**SUMSUMĀRO**, A crocodile (*kumbhīla*) [शिशुमार]. Ab. 674; B. Lot. 624. The Sanskrit equivalent is said to mean the Gangetic porpoise, *Delphinus Gangeticus*. But the epithet "child-killing," though perfectly appropriate to a crocodile, can surely not be applied to any sort of *Delphinus*. For the *u* comp. *susu*, *susuka* = *ṣiṣu*, *ṣiṣuka*, and for the inserted *m* comp. *bhimsana*, *sirimsapa*. *Sumsumāragirañ*, name of a town (Ab. 200).

**SUMUTTO** (*adj.*), Happily released [सु + मुक्त]. With instr. *Sumuttā mayam tena Mahāsamayena*, we are well rid of this Great Philosopher.

SUNĀ (f.), A slaughter-house [शुना]. Ab. 521.

The *n* is due to the influence of the original श, comp. *sakuno*, etc.

SUNAKHO, A dog [शुनक]. Ab. 518, 808. Mah. 166, 227. Fem. *sunakhā* (Mah. 48). The *kh* is a compensation for the change of श to स.

SUNĀTI, see *Supoti*.

SUNDARO (adj.), Beautiful; good [सुन्दर]. Ab. 693. Fem. *sundari*, a beautiful woman (Ab. 230). With affix ल, *sundarattam*, comeliness (Ab. 827). With affix ता, *sundaratā*, excellence, goodness (Dh. 283).

SUNHĀ, and SUNISĀ, and HUSĀ (f.), A daughter-in-law [सुषा]. Ab. 248; Dh. 239, 244, 245.

SUNISANNAKAM, The pot-herb *Marsilia Quadrifolia* [सुनिषख]. Ab. 596.

SUNKAM, and -KO, Tax, tribute, revenue [शुल्क]. Ab. 356.

SUNÑĀGĀRAM, An empty place where there are no houses or people [शून्यागार]. Dh. 67. *Sunñāgāre abkirati*, delight in solitude (Pāt. 67, comp. Dh. 167).

SUNÑATO (adj.), Empty, void. Fausböll and Weber look upon this word as formed upon शून्यता. *Sunñato*, the Void, epithet of Vimokha and Nirvāṇa (Dh. 17). *Sunñatapatisankyutto*, connected with Nirvāṇa (Alw. N. 23).

SUNÑO (adj.), Empty, void, deprived of [शून्य]. Ab. 698. *Sunñakappo*, a kalpa in which there are no Buddhas (Man. B. 8). *Sirosunño* (adj.), headless (Ab. 406, comp. Mah. 67).

SUNO, A dog [शुन]. Ab. 518, 1119; Sen. K. 529. SŪNO, see *Soṇo*.

SUNOTI, and SUNĀTI, To hear [शु]. Pres. 1st pers. *sunāmi* (Dh. 369). Imperat. 2nd pers. *sunohi* (Sām. S.; Att. 134), *sunāhi* (Dh. 97, 304), plur. *sunātha* (Mah. 1; Dh. 89). Imperat. 3rd pers. *sunātu* (Kamm. 3), pl. *sunantu* (Kh. 6). Aor. *assosi* (Dh. 290; Mah. 168), *suṇi* (Ten J. 114). Fut. *sossati* (Dh. 332; Ras. 16), *suṇissati* (Ras. 21). Inf. *sotum* (Mah. 81; Ten J. 113; Dh. 95). Vedic inf. *sotave* (Sen. K. 485). P-pr. *sunamāno* (Ten J. 12), *sunam*, *sunanto* (Cl. Gr. 24). Gen. *sutvā*, *sutvāna* (the usual form), *suṇivāna* (Mah. 27, 41, 143; Das. 33), *suṇiya* (Mah. 144). Na *sutvā*, not minding him (Dh. 109). *Sakkaccaṃ s.*, to listen attentively (Dh. 304). *Tass' āgamaṃ sutvā*, having heard of his arrival (Mah. 155). With *iti*: *Ambaphalam ti*

*sutvā*, hearing it was a mango (F. Jāt. 5; comp. Alw. I. 97). With gen. *Tava sutvāna*, hearing thee (Dh. 96; Das. 33, comp. *arakato sutvā*, p. 37). Pass. *sūyati* (Att. 214), *suṇyati* (Pāt. 6). P.f.p. *sotabbo*. *Sotabbayuttako*, worth hearing of (Alw. I. 80). P.p.p. *suto*. Caus. *sāveti*, to inform, tell, declare (Mah. 39, 61, 138, 205; Das. 4). *Assutaṃ sāveti*, imparts instruction, lit. causes the pupil to hear what he has not heard before (Sig. S.). *Attūnaṃ d'saṃ sāvetvā*, proclaiming himself a slave (Ras. 18). *Kammavācaṃ s.*, to put a question to the vote (see *Kammavāca*). *Sāvetvā attano nāmaṃ*, shouting out his name, proclaiming who he was (Mah. 154). Irregular caus. *suṇāpeti*. *Saddaṃ tayā suṇāpeti' amhā*, we have been caused by thee to hear the sound. (Dh. 166).

SUNU (m.), A son, a child [सुनु]. Ab. 241. Gen. *sūnuno* (Mah. 260). Metaphorically, *Jinasūno*, a disciple of Buddha (Mah. 240, comp. 239). Fem. *sūnā*, a daughter.

SUPAKKO (adj.), Thoroughly ripe [सुपक्क]. Mah. 87.

SUPANNO, A Garula [सुपर्ण]. Ab. 633; F. Jāt. 50; Mah. 81, 116. *Supannasāla*, a sort of house (Jāt. 7; comp. Ab. 209).

SUPANTHO, A good road [सु + पथ]. Ab. 193.

SUPATI, To sleep [स्वप]. Sen. K. 484. Inf. *supitum* (Alw. I. 14). P.p.p. *sutto*.

SUPINAM, see *Soppam*.

SŪPO, Soup, broth, sauce, condiment, the gravy of curry and rice; *kummāsa* [सूप]. Ab. 1048; Dh. 105, 259, 401. *Sūpakāro*, a cook (Ab. 464). *Sūparaso*, flavour of a sauce (Dh. 12). F. Jāt. 46.

SUPPABUDDHO (adj.), Wide awake, vigilant [सु-प्रबुद्ध]. Dh. 52. Name of Gautama Buddha's father-in-law (E. Mon. 2).

SUPPAGABBHO (adj.), Very bold [सु + प्रबल]. Ab. 959.

SUPPASANNO (adj.), Very joyful, or full of faith [सुप्रसन्न]. Mah. 215.

SUPPATHO, Ab. 193. The *p* is perhaps doubled metri causa, but comp. *sabbaco*.

SUPPATIKO, Name of one of the elephants at the eight points [सुप्रतीक]. Ab. 30.

SUPPATITO (adj.), Overjoyed [सुप्रतीत]. Mah. 173.

SUPPATITTHITO (adj.), Firmly established; well placed (Mah. 208) [सुप्रतिष्ठित]. *Atthāsi s.*,



- planted himself firmly (Mah. 150). Mah. 100; Ját. 24; Kh. 12.
- SUPPATIVIDDHO** (*adj.*), Thoroughly understood [सुप्रतिविद्ध].
- SUPPO**, and **SUPPAM**, A winnowing basket [सूप]. Ab. 455; Mah. 175; Pát. 66.
- SURĀ** (*f.*), Spirituous liquor [सुरा]. Ab. 533; Dh. 299; Kh. 3, 17. *Surādhutto*, a drunkard (Ját. 49). *Surāpānam*, drinking strong drink (Dh. 44; Mah. 152; Ját. 50). At Dh. 299 we have *surāpāne suram pivantesu*, where we must read either *surāpāne*, "in the grog-shop," or *surāpāne*, "in a tavern" (*surā-pāna*).
- SURABHI** (*adj.*), Fragrant [सुरभि]. Ab. 146.
- SURAMMO** (*adj.*), Very delightful [सुरम्य]. Ras. 27.
- SURATAM**, Sexual intercourse [सुरत]. Ab. 1056.
- SŪRATO** (*adj.*), Compassionate, tender [सूरत]. Ab. 727.
- SURATTAM**, Heroism [सूरत्व]. Ab. 885.
- SURATTO** (*adj.*), Very red [सुरक्त]. Att. 8; Ten J. 46.
- SŪRĪ** (*adj.*), Wise [सूरिन्]. Mah. 160.
- SURIYO**, The sun [सूर्य]. Ab. 62; F. Ját. 46. *Suriyuggamanam*, sunrise (Mah. 138). *Suriyā-loko*, the sun's light (Pát. 1). *Suriyaggāho*, eclipse of the sun (*gāha*). *Suriyarami*, sun's ray (Ten J. 119). With the original *ū* revived metri causa (Mah. 163).
- SURO**, A deva, deity [सुर]. Ab. 11. *Surajettho*, the Hindu Brahma (Ab. 15). *Suranātho*, Sakka or Indra (Ab. 19). *Suranādī* (*f.*), the celestial river (Ab. 27). *Surapātho*, the sky (Ab. 46). *Suraripu* (*m.*), an Asura (Ab. 14). *Surasākhī* (*m.*), the celestial tree (Att. 191).
- SŪRO**, A hero, valiant man; the sun [सूर]. Ab. 62, 1077. Also an *adj.* valiant, heroic (Ab. 380; Mah. 160). *Sūrabhāvo*, heroism (Ab. 966; Das. 42). *Sūragajjitaṃ*, heroic utterance, shout of defiance (Dh. 159). *Sūro hutvā* at Dh. 161 seems to mean "filled with heroic resolution." *Sūra-viraṅgarāpo*, or *-rāpī*, having the limbs and form of a mighty hero (B. Lot. 581; Mah. 247, for *sūravīro* comp. *Buddhavīro*). *Sūrataro* (*adj.*), more valiant (Cl. Gr. 144).
- SURUCIRO** (*adj.*), Resplendent [सु + रचिर]. Mah. 180.
- SURUṄGĀ** (*f.*), A mine, pit [सुरङ्गा]. Mah. 48.
- SURŪPĪ** (*adj.*), Handsome [सुरूप + ईन्]. Fem. *surūpīnī* (Mah. 131).
- SURŪPO** (*adj.*), Handsome [सुरूप]. With affix ता, *surūpatā*, beauty, comeliness (Kh. 14).
- SURUSURU**, A word imitative of the sound made when curry and rice is eaten hastily (Gog. says "sucking up food" (Pát. 22)).
- SUSAMĀ** (*f.*), Exquisite beauty [सुषमा]. Ab. 55.
- SUSĀNAKO**, A caṇḍāla employed in a *susāna* [next + क]. Mah. 66 (some of the MSS. read *susānagope*).
- SUSĀNAM**, A cemetery or charnel house, an inclosed ground in which bodies are burned [श्व-सान or इमसान, probably the former, for the *u* comp. *dhuneyya* with आहवनीय]. Ab. 405; F. Ját. 9; Mah. 66, 249; Dh. 98. *Āmakas-sūnam*, a cemetery where the bodies are not burned, but left to rot (Ját. 61).
- SUSAVĪ** (*f.*), The plant *Momordica Charantia* [सुशवी]. Ab. 596.
- SUSENO**, The Karamadda tree [सुषेण]. Ab. 578.
- SUSĪ** (*f.*), A hole in the ground [सुषी]. Ab. 630.
- SUSĪLO** (*adj.*), Moral, virtuous [सुशील]. Ab. 297.
- SUSIPPIKO**, A skilful workman [सु + शिल्पिक]. Mah. 213.
- SUSIRO** (*adj.*), Full of holes, perforated [सुषिर]. Ab. 915; Sen. K. 401. *Susirarukkho*, and *rukha-susiro*, a hollow tree (Sig. S. A; Mah. 59). Neat. *susiram*, a hole (Ab. 649), a wind instrument (Ab. 142).
- SUSSANAM**, Desiccation (from *sussati*). Ab. 157.
- SUSSARATĀ** (*f.*), Melodiousness of voice [सुस्वर + ता]. Kh. 14.
- SUSSATI**, To be dried up, waste away [सुष्]. Sen. K. 496. P. pr. *sussamāno* (Dh 105). Ger. *sussitvā* (Dh 192). The regular fut. would be *sukkhati* = *çokshyati*. I have not met with it, but at Dh. 234 we have an interesting double fut. *sukkhissati* exactly like *dakkhissati*, *sakkhissati*, and *hehissati*. And on the same false base we have at Dh. 188 an anomalous caus. *sukkhāpeti*. Caus. *soseti* (Mah. 129). P.p.p. *sosito*, dried up (Att. 210). With affix त्व, *sositattam*, fact of being dried up.
- SUSSAVANAM**, Good news [सु + श्रवण]. Ját. 61.
- SUSSŪSĀ** (*f.*), Desire to hear, obedience, attention, service [शुश्रूषा]. Ab. 428, 930.
- SUSSŪSATI**, To listen, attend [शुश्रूषते]. Alw. N. 23.

SUSSUTE, To be heard. This appears to be a most anomalous passive from शु. In an extract sent me by Yātr. I find *sussute siloko 'yañ*, "this report is heard." And under *Suti* will be found a noun *sussana*, "hearing."

SUSSUTO (*adj.*), Well known [सुश्रुत].

SUSU (*m.*), A boy, lad [शिशु]. Ab. 253. *Daharo samāno susu kālakeso*, being young, a mere lad, with black hair (B. Lot. 863).

SUSCŪ, Sho! sho!, a noise made to frighten away a bird.

SUSUKO, A child or youth; an alligator or crocodile; the Gangetic porpoise (also fem.) [शिशुक]. Ab. 672, 1003.

SUTAVĀ (*adj.*), Learned in religious literature, mighty in the scriptures [श्रुतवत्]. Das. 6; Alw. N. 72.

SUTI (*f.*), Oozing [स्रुति]. Ab. 1059.

SUTI (*f.*), Hearing; the ear; sound; report, rumour; tradition; the Veda; in music, one of the twenty-two quarter tones or intervals [श्रुति]. Ab. 108, 128, 136, 150, 1059. *Hessati Vasabho nāma rājā ti sutiya* (abl), owing to the report (spread abroad) that a man named V. would become king (Mah. 219). *Sutihto*, deprived of hearing, deaf (Ab. 322). *Mahāvamsa sutito upāgato*, the Great History handed down to us by tradition (Mah. 1). Subh. has sent me the comment on this passage, *sutito ca upāgatañ sūsanavasena upagatañ āgatañ avināṭṭhañ hutvā dāriyaparamparāya yā' ajjakālā upagatañ antarā anupacchinnañ hutvā āgatañ ti attho . . na attano matin ti dīpetuñ sutito ca upāgatañ ti āhu*, "by *sutito ca upāgatañ* is meant come to us, arrived to us by hearing, come to us unimpaired through the succession of great scholars down to the present day, arrived to us without being broken in its course. The author says handed down by tradition to show that he is not merely expressing his own views."

SŪTI (*f.*), Birth, childbirth [सूति]. *Sūtiḥarañ*, lying-in chamber (Mah. 48; Dh. 340).

SUTO (*p.p.*), A son [सुत]. Ab. 240, 798; Mah. 5, 9, 162.

SUTO (*p.p.p. savati*), Flowing, dripping [स्रुत]. Ab. 798.

SUTO (*p.p.p. sunoti*), Heard; renowned [श्रुत]. Ab. 724, 797; Dh. 139. *Evam me sutam*, thus it has been heard by me, thus I have heard (Kh. 4). *Ye me dvatimsāti suta mahāpurisalakkhaṇā*,

the marks of an eminent man which have been heard of by me as thirty-two in number (Brahmayu S., comp. Alw. I. 92). *Bhuvane suto*, renowned throughout the world (Alw. I. vii). *Sutamattena*, by merely hearing them (Att. 229). Neut. *sutam*, (sacred) literature, learning (Ab. 798). *Bhussuto hoti sutadharo sutasannicayo*, has much learning, is one who retains, who accumulates learning (Saṅg. S. comp. Att. 134). *Sabbam sutam*, all learning or knowledge (Att. 229). *Kulam vā sutam vā*, birth or education (Att. 192).

SŪTO, A charioteer (a son of a Khatṭiya by a brahmin woman); a bard, poet-laureate [सूत]. Ab. 376, 504, 1081.

SUTTAM, A string, thread; a portion of the Buddhist scriptures; a rule, aphorism [सूत्र]. Ab. 523, 878; Mah. 48. *Suttagaḷo*, a ball of string. *Suttaveṭṭhanam*, a shuttle (Ab. 773). *Suttajālam*, a web of thread (Dh. 412, of a spider's web). Certain chapters or divisions of the Buddhist scriptures are called suttas. They may either be in verse as the Ratanasutta, or in prose as the Brahmajālasutta, and they vary in length from a few lines to several thousand. The second great division of the Buddhist scriptures, the Suttapiṭaka or Treasures of Sūtras, consists entirely of them, and there are suttas in other portions of the scriptures. A sutta is complete in itself, consisting of a connected narrative, or a collection of verses on one subject. Some of them are didactic, and consist mainly or wholly of a discourse of Buddha in prose or verse, as most of the suttas of Suttanipāṭa, others are historical, as the Mahāparinibbāna Sutta, which relates the last days of Buddha. B. Int. 35, 51, 72; E. Mon. 168, 172; Alw. I. 61; Mah. 240, 247. Abl. *suttato*, according to the Sūtras (Mah. 19). *Suttadharo* (*adj.*), versed in the Sūtras. See *Tipiṭakam*.

SUTTANTIHO (*adj.*), Versed in the Sutta Piṭaka [next + इक]. Sen. K. 391; Pāt. 88.

SUTTANTO, A sutta (in the Tipiṭaka sense) [सूत्र + अन्त]. Alw. I. 61, 106; Alw. N. 23; Sen. K. 200; Mah. 73. *Suttam eva suttanto* (Subh.).

SUTTASO (*adj.*), Sutta by sutta [सूत्र + यस]. Sen. K. 414.

SUTTHIRO (*adj.*), Firm [सुखिर]. Att. 215.

SUTTHITO (*adj.*), Well-established, firm [सुखित]. Dh. 115.

SUTTHU (*adv.*), Well; exceedingly [सुहु]. Ab.

1137; Dh. 115. *Suṭṭhukato* (adj.), well done (Ab. 937). *Mukkena s. dasitvā*, holding it tightly in his mouth (F. Jāt. 18). *S. te kataṃ*, you have done right (F. Jāt. 56). *Suṭṭhuṭhapito* (adj.), firmly fixed (Das. 3). Comparative: *suṭṭhutaram anattamano*, more greatly vexed (Sām. A.). With affix ता, *suṭṭhuta*, excellence (Bāl. i.).

SUTTI (f.), A pearl oyster [शुक्ति]. Ab. 676.

SUTTIKO (adj.), Belonging to a thread [सौचिक]. Sen. K. 391.

SUTTO (p.p. *sibbati*), Sewn, stitched [सूत]. *Asutto*, seamless (Mah. 22).

SUTTO (p.p. *supati*), Asleep [सुप्त]. Dh. 9, 51. *Suttappabuddho viya*, like one who has fallen asleep and awaked again, or perhaps like one who has awaked out of sleep (Dh. 95, of one dying and being reborn in heaven). Neut. *suttaṃ*, sleep (Ab. 876).

SUTVĀ, see *Suṇoti*.

SUVACO, see *Subbaco*.

SUVĀNAYO (adj.), Probably सु + आनय, "easily led" (Jāt. 80).

SUVANNO (adj.). Of good colour, bright, brilliant; good-looking, of good mien or complexion, comely [सुवर्ण]. *Suvanṇa dubbannā*, comely and ill-favoured (B. Lot. 866; Gog. Ev. 10). Masc. *suvaṇṇo*, good colour, bloom, beauty; a Garuḍa; a weight = 5 dharapas (Ab. 480, 809; Sen. K. 340). Neut. *suvaṇṇam*, gold (Ab. 487). *Suvaṇṇa-kāro*, a goldsmith (Ab. 506; Dh. 93; Sen. K. 468). *Suvaṇṇamayo* (adj.), made of gold, golden (Mah. 169). *Suvaṇṇavanno* (adj.), gold-coloured, brilliant (Dh. 313; F. Jāt. 5, of a ripe mango; Ten J. 111, of the egg that produced the golden peacock). *Suvaṇṇavanno*, the gold-coloured, is an epithet of Buddha (comp. *satthuvanno*). *Suvaṇṇabhūmi*, name of a country; according to Subh. it embraces Birmah, Siam, and Cambodia. With affix ता, *suvaṇṇatā*, beauty of colour or complexion, bloom (Kh. 14).

SUVĀNO, see *Sopo*.

SUVATTHI, see *Sotthi*.

SUVE, see *Sve*.

SUVIRO, Name of Sakka's son [सुवीर]. Ab. 23.

SUVO, see *Suko*.

SUVUPASANTO (adj.), Thoroughly calmed [सु + उपशान्त with euphonic v].

SUVUTTHIKĀ (f.), Abundance of rain [सु + वृष्टि + क]. Br. J. S. Comp. *Subbutthi*.

SŪYATI, see *Suṇoti*.

SVĀGATAM, and SĀGATAM, Welcome, salutation [स्वागत]. With dat. *Svāgatam te*, hail to thee! (comp. Sen. K. 329).

SVĀHAM, see *So* (2), p. 480 (a).

SVĀKKHĀTO (adj.), Well told or shown or taught [सु + आख्यात]. Dh. 104, 124; Alw. I. 77. I have once met with the form *svākkhyāta*.

SVANṆAM, see *Sopṇam*.

SVĀNO, see *Sopo*.

SVAPPO (adj.), Very little or few [स्वल्प]. Ab. 1117.

SVASSA, = *so assa* (Cl. Gr. 10).

SVĀTANO (adj.), Belonging to to-morrow [स्वस्तन]. Dat. *svātandya*, for next day (*divasāya* being understood). *Svātandya nimanteti*, to invite for to-morrow, to ask a person to dine with one the next day (Dh. 231; F. Jāt. 52).

SVE, and SUVE (adv.), To-morrow [स्वस्]. Ab. 1155; Dh. 130; Mah. 153, 170. *Suve suve*, one day and the next, day after day (Dh. 41).

SVEVA, = *so eva* (Dh. 177).

SYĀMRATTHAM, Siam (Bāl. i.).

## T.

TABBAMSIKO (adj.), Belonging to that race [तद् + वंश + इक].

TABBANNANĀ (f.), The commentary thereon [तद् + वर्णना].

TABBHEDO, A variety thereof [तद् + भेद]. Ab. 625.

TABBIPARĪTO (adj.), Contrary to it, the opposite of it [तद् + विपरीत]. Dh. 358.

TABBISESO, A variety thereof [तद् + विशेष]. Ab. 14.

TACASĀRO, A bamboo [तक् + सार, the S. equivalent is तक्सार]. Ab. 600.

TACCHAKO, A carpenter [तच्छक]. Ab. 505, 506; Dh. 15.

TACCHAM, Truth, reality [तच्च]. Ab. 127, 800. *Ataccham*, falsehood.

TACCHANĪ (f.), A hatchet [तच्चनी]. Ab. 393.

TACCHATI, To pare, cut, slice, chop, hew [तच्] Dh. 188. Caus. *taccheti* (Dh. 106, 324). P.p. *tacchito* (Ab. 750).

TACO, Skin, bark, rind [this form doubtless proceeds from the S. pl. तक्स् and from तक् as the last part of a compound]. Ab. 1109; Kh. 3. At Dh. 111 we have *taco sabbhāḍa*, where it is

treated as a plural (= त्वचस्). Acc. *tacām* (Mah. 167). Loc. at the end of a compound *tace* (Ab. 453, 1107). Gen. *tacassa* (Ab. 157). At the end of a compound: *valittaco* (adj.), having wrinkled skin (Ab. 255); *kañcanasannibhattaco*, having skin like gold (Brahmayu S.).

[AD, see *So* (2).

[ADĀ (adv.), At that time, then [तदा]. Ab. 1161.

*Tadāppabhūti*, from that time forward (Mah. 129).

[ADAHE, and TADAHU (adv.), On that day.

Both these forms represent, I think, तदहस्.

For the form with *e* comp. *sce* = *çvas*, *pure* = *purās*, *antepura* = *antahpura*. For the form with

*u* comp. *mithu* = *mithas*, *sajju* = *sadyas*, *āgu* = *āgas*. *Tadahe* 'va or *tadahe yeve*, on that very

day, on the same day (Alw. I. 98; Mah. 23, 40, 77, 103, 117). *Tadahu jāto*, born that day (Dh.

313). *Tadahu pabbujito santo*, being ordained that very day (Subh.). *Tadahu* 'posathe, on that

day, it being uposatha day (Sām. S., the comment here says *tadāhūti tasmīn ahu tasmīn divase*).

At Mah. 37, 103, *tadāhū metri causā*.

[ADĀKĀRO (adj.), Of that appearance, similar [तद् + आकार]. Mah. 163.

[ADAMINĀ, = *tad imind* (Cl. Gr. 15). *Tad aminā pi jānāha*, know this also hereby (Alw. N. 121).

[ADANGAM, One of the pahānas is called *tad-aṅgapahānaṃ*, which Vij. explains as "the removal of false views and disturbing qualities of the mind, by means of the opposite views and qualities derived from vipassanāñāṇa." He quotes from Vis. M. *rattibhāge samujjalitena padipena a dhakārassa viya tena tena vipassanāya avaya-bhūtena ṇāpena paṭipakkhavaṇen' eva tassa pahātabbadhammassa pahānaṃ*, the getting rid of every state that should be got rid of by its opposite, by this and that knowledge belonging to supernatural insight, just as darkness is dispelled by a lamp lighted in the night time. Instances are then given, among which are the rejection of *kathaṇ-kathābhavo* by *kaṇkhāvitaraṇaṃ*, of *sassatadiṭṭhi* by *vayadassanaṃ*, etc. It is a compound of तद् + अङ्ग, but in what sense aṅga is used I do not clearly see. See Ras. 85. There is also a *vimutti* called *tadāṅgavimutti* (Dh. 151; Ten 9. 48).

[ADĀNI (adv.), Then [तदानीम्]. Ab. 1161.

[ADANARŪPO (adj.), Suitable thereto [तद् + अनु रूप]. Dh. 401; Att. 196.

TADANŌ (adj.), Different from it [तदन्व]. Ab. 486.

TADANTARE (adv.), In the mean time [तद् + अन्तर loc.]. Mah. 82.

TADANVAYO (adj.), Following it, connected there-with [तद् + अन्वय]. Alw. N. 51.

TADĀTTAM, That time [तदात्त]. Ab. 86.

TADATTHAM, On that account [तदर्थम्]. Mah. 158. On his account, for him (Mah. 24).

TADAVASARI, see *So* (2), p. 481 (n).

TADAVHAYO (adj.), Having that name [तद् + आह्वय]. Mah. 151.

TADĒVA, *tad' eva* = *tadā eva*, At that very time (Mah. 244). Also *tad eva* = *taṃ eva*.

TĀDI (adj.), Like that, such [तादृश्]. *Tādiṇi maggajinaṃ vadante Buddhā*, such a man the Buddhas call maggajina. *Devā pi tassa pihayanti tādino*, even the angels envy him being such a man (Dh. v. 94, comment says *tathārūpassa*, comp. v. 95). A curious secondary meaning has been superinduced upon the plain and ordinary meaning of this word. When a Buddha and his arhat disciples are mentioned together, the latter are often called *tādi*, "like him," i.e. like their Master, sanctified, holy. Thus at Mah. 88 we are told that Kakusandha Buddha was *catthāṇasakassehi tādhi parivārīto*, accompanied by forty thousand men like himself, where Turnour has "accompanied by forty thousand sanctified disciples." At p. 91 we have the expression *tiṃsabhikkhusakassehi tādhi parivārīto* used of Koṇāgamana Buddha, Turnour again using the word "sanctified" (see the parallel passage at Jāt. 13). Next we have such expressions as *suppuṭṭhitāṃ pāra-canaṃ arahantehi tādihi* (Jāt. 29), where Vij. assures me that the word is used absolutely, in the sense of sanctified or tranquil. He tells me that he finds in a Sinhalese Gaṇṭhipada treatise, *tādihi yānu aṣṭalokadharmayehi ekākāravū*, "the word *tādhihi* means being serene in the eight conditions of life." It will be observed that *tādi* having lost its original consonant term. is treated as a masc. in *i* and declined like *muni*. At Dh. v. 95, if we believe the comment, the word is used in both senses, for it explains *tādi* in the first hemistich by *aṭṭhahi lokadhammehi akampiṇabhāvena tādi*, and *tādino* in the second hemistich by *evārūpassa*. In the next verse D'Alwis says that *upasantaṇṇa tādino* means "he who is firm and tranquil"

(Alw. N. 78). Unfortunately he imagines he has explained everything when he says “*tādino* is used here in the sense of the Sanskrit *dhairya*, firmness.” Lastly *tādi* has even come to be applied to Buddha himself, for Vijesinha quotes from Vinayavinicchaya (quite a modern work I presume) the line *Pācitti kathitā suddhā suddha-cittena tādinā* . . . “by the pure-minded imper-turbable Buddha.”

TADIDAM, see *So* (2), p. 480 (b).

TĀDIKKHO (*adj.*), Such [तादृक्].

TĀDISAKO (*adj.*), Such [next + क]. Fem. *tādi-sikā* (Pāt. 6).

TĀDISO (*adj.*), Such [तादृश्]. Dh. 14, 35, 38. Fem. *tādisī* (Kh. 11).

TADUBHAYĀM, Both of them [तद् + उभय]. Das. 43; Pāt. 65.

TADŪPIYO (*adj.*), Suitable, corresponding. *Taṇḍu-ladoṇassa odanaṃ tudūpiyena sūpavyañjanena bhūñjati*, eats the boiled rice of a droṇa of paddy, with a corresponding allowance of broth and curry (Dh. 355). I have little doubt that this word is तद् + रूप + य (tadrūpya). At Pāt. 81 we are told, *tadūpiyaṃ byañjanan ti tassa odanassa anurūpaṃ macchamaṃsasākapalalakāṭṭhādiḥbyañjanaṃ* (Dh. 401 reads *tadanurūpena sūpavyañjanena*, probably a copyist's correction).

TAGARAM, The shrub *Tabernamontana Coronaria*, and a fragrant powder obtained from it [तगर]. Ab. 147; Dh. 10.

TAGGHA (*adv.*), Certainly, verily, truly. Ab. 1140. At the beginning of a sentence: *Taggha tvaṃ mahārtja* . . (Sām. S.).

TAHAM, and TAHIM (*adv.*), There (comp. *kahaṃ* and *kuiṃ*). Ab. 1156. *Vissajjesi tahiṃ*, sent thither (Mah. 166). *Pavisiṭṭā tahiṃ*, having entered there (Mah. 172). *Peseti te te there tahiṃ tahiṃ*, sent different theras to the different places (Mah. 71, comp. 179, 222). *Tahiṃ* (Mah. 2, 31, 166, 169).

TAJJANĪ (*f.*), The “finger of scorn,” i.e. the fore-finger [तर्जनी]. Ab. 266.

TAJJANIYAKAMMAṀ, Name of one of the Saṅghakammas (Vij.) [तर्जनीय + कर्मेण].

TAJJARĪ (*f.*), A measure = 36 Aṇus. Ab. 194.

TAJJĀTI (*f.*), Such and such a race [तद् + जाति]. Bāl. 36.

TAJJETI (*caus.*), To threaten, revile, blame, scold, frighten [तर्जयति]. Das. 2; Ten J. 56; Mah.

228; Dh. 271. P.p.p. *tajjito* (Dh. 34; Mah. 62; Ten J. 115).

TAKKĀLAM, At that time [तत्कालम्]. Ab. 88.

TAKKAM, Buttermilk mixed with water [तक्क]. Ab. 501.

TAKKĀRĪ (*f.*), The tree *Sesbania Aegyptiaca* [तर्कारी]. Ab. 573.

TAKKARO (*adj.*), Doing that [तत्कर]. *Na talikaro hoti*, is not a doer thereof (Dh. 4).

TAKKARO, A thief [तत्कर]. Ab. 522.

TAKKASILĀ (*f.*), The city of Takshaṣilā in the Punjab [तक्षशिला]. Ab. 200; B. Int. 362. It was a renowned university town (F. Jāt. 9, 32; Ten J. 54).

TAKKATTĀ (*m.*), One who does that [तद् + कर्तु]. Sen. K. 470.

TAKKIKO (*adj.*), One who reasons, a logician, philosopher [तार्किक]. Man. B. 112.

TAKKITO (*p.p.p.*), Thought, reasoned [तर्कित]. Sen. K. 527. Neut. *talakitam*, thought, reflection, reasoning (Mah. 157).

TAKKO, Thought, reflection, reasoning [तर्क]. Ab. 155, 998. *Takhasattham*, ars logica (Att. 229).

TAKKO, Date fruit. Ab. 998.

TAKKOLAM, Bdelium, a particula- sort of perfume made from the berry of the kakkola plant [कक्कोल]. Ab. 304. The Sinhalese is *takul* (Subh.). For the consonant dissimilation comp. *kipillika*, *tikicchati*, *phāsulikā*.

TĀLAGGAM, Top of a palmyra tree [ताल + अग्र]. Ten J. 54.

TALĀKO, A pond, pool, lake [तडाक]. Ab. 678.

TALAM, Surface, level, plane; lower part, base [तल]. Ab. 1090. *Padumehi sañchannatalo* (*adj.*), having its surface covered with flowers (Jāt. 51, *samuddo*). *Soḷasakarise tale*, on a piece of ground sixteen karisas in extent (Mah. 166). *Haṭṭhat.*, the palm of the hand (Jāt. 54; Dh. 192). *Pādat.*, the sole of the foot. *Sildt.*, surface of a rock, flat rock (Ras. 25). *Dharapit.*, *paṭṭhavit.*, the surface of the earth, the ground (Mah. 68; Att. 8). *Bherit.*, head of a drum (F. Jāt. 3). *Bodhit.*, the throne of Buddhaship, the Bodhimandapa (Ten J. 48; Jāt. 54). *Khaggaṭ.*, the hilt of a sword. *Gaganat.*, the sky, vault of heaven (Jāt. 57; Ten J. 12). *Sineruno heṭṭhimatale*, on the lowest stage of Meru (Dh. 190). *Ākdsat.*, upper story, attic (Alw. I. 77). The world of sentient beings is divided into Talas or stages (see *Sattaloko*).

*Tala* sometimes adds little or nothing to the sense (see Ab. 1090 where it is said to mean *sarūpa*), as in *pabbatatulam*, a mountain (F. Jāt. 17; Ten J. 46, but does it mean a mountain plateau?), and perhaps *gaganatalam*, the sky.

**TĀLANAM**, Striking [ताडन]. *Hatthat.*, clapping the hands (Ten J. 51).

**TĀLETI**, To strike, beat; to strike a musical instrument [तड्]. Jāt. 50; Mah. 239. P.p.p. *tālito* (Dh. 391).

**TĀLĪ** (f.), The tree *Corypha Taliera*; striking a musical instrument, musical measure [ताली]. Ab. 604; Att. 211.

**TĀLISAM**, and -SA, Forty [चत्वारिंशत्]. Alw. I. 104; Ras. 7. The usual form is *catdāsa*. The forms *cuttālisam* and *cottālisam* given at Sen. K. 410 probably mean forty-four.

**TALLAÑCHANAM**, Mark or imprint thereof [तद् + चाञ्छन]. Ab. 819.

**TĀLO**, The fan-palm, palmyra; a measure, the short span; a musical instrument of metal struck with the hand or a stick, gong, cymbal [ताल]. Ab. 267, 603, 901. *Tālarukkhō*, a palmyra tree (Mah. 128). *Tālapaṇṇam*, *tālapattam*, a palm leaf, used for writing on, etc. (Pāt. 67, 87; Dh. 235, 396). As a measure of height: *Sattatā-lappamāne ākāse nisīditvā*, sitting in the air at the height of seven palm trees (Dh. 308). *Tāla-vaṇṇam*, a palm leaf used as a fan, a fan (Ab. 316; Dh. 315, 367). *Kamsatālo*, a gong (Att. 135; Dh. 297).

**TĀLO**, A key [ताल]. Ab. 222, 901. *Tālacchiggalo*, key-hole (Ab. 222). I am inclined to look upon *chiggala* as चिद् + ल.

**TĀLUJO** (adj.), Palatal [तालु + ज]. In gram. the palatal letters are च, छ, ज, झ, ञ, and य.

**TALUNO** (adj.), Tender, delicate [तल्लु]. B. Lot. 573, and *Brahmayu S.*

**TAM**, see *So* (2).

**TAM**, see *Tvaṃ*.

**TAMĀLO**, The tree *Xanthochymus Pictorius* [तमाळ]. Ab. 573.

**TAMBAKO**, Name of a plant [ताम्बक?]. Ab. 598.

**TAMBO** (adj.), Coppery, red [ताम्ब]. Ab. 93, 963. Masc. *Tambo*, a sort of elephant (Ab. 361). Neut. *tambam*, copper (Ab. 486). *Tambacūlo*, a cock (Ab. 640). *Tambabhājanam*, a copper vessel (Dh. 237). *Tambavaṇṇo* (adj.), copper-coloured (Att. 84, of a torrent). *Tambaloham*, copper (Mah.

164, 166; Pāt. 80). *Tambapaṇṇi* (f.), A name of Ceylon (Att. 8).

**TAMBULĪ** (f.), and -LAM, The betel vine, Piper Betel, and its leaf which is chewed [ताम्बूली, लम्]. Ab. 589; Mah. 219. Probably the fem. form applies to the vine and the neut. to the leaf.

**TAMO**, and **TAMAM**, Darkness, gloom; in the Sāṅkhya philosophy one of the three *Guṇas* [तमस्]. Ab. 70, 975; Mah. 3, 5. Loc. *tamasi* (Gog. Ev. 29). Gen. *tamassa*. *Tame vigato*, darkness was dispelled (Gog. Ev. 10). *Caturaṅgam tamam*, fourfold darkness, darkness that can be felt (Ab. 71, the four conditions are absence of the moon, dense forest, a cloudy sky, and midnight). *Andham tamam*, thick darkness (Alw. I. 107). *Tamaṭṭhānam*, a dark place (Mah. 250). For *tamotumaparāyano*, see *Puggalo*. *Tamā-tamam*, from darkness to darkness (in transmigration), from one world of suffering to another (a compound like *bhavābhava*). *Tamanudo*, and *tamonudo* (adj.), dispelling darkness (Mah. 5).

**TĀNAM**, Defence, shelter, refuge; Nirvāṇa [ताण]. Ab. 6. *Na santi puttā tāṇāya*, sons are no protection (Dh. 51). With affix ता, *tāṇatā* (Ditto).

**TANAYO**, A son [तनय]. Ab. 241; Mah. 57.

**TANDĪ** (f.), Drowsiness; sloth [तन्दी]. Ab. 1054.

**TANDITO**, Only in *atandito* = अतन्दिता (Dh. 54, 66; Das. 25).

**TANḌULĪYO**, and -LEYYO, The plant *Amaranthus Polygonoides* [तण्डुलीय]. Ab. 594, 1132.

**TANḌULO**, Rice husked and winnowed, and ready for boiling [तण्डुल]. Dh. 401; F. Jāt. 54; Mah. 22. *Sālitāṇḍulo*, husked sāli paddy, sāli rice (Vij.).

**TANHĀ**, and **TASINĀ** (f.), Lust, desire, human passion [तुष्ठा]. Ab. 162, 1057; Dh. 59; Man. B. 495; B. Int. 497. *Tasiṇā* (Dh. 61). *Taphā* is a technical term of the Buddhist philosophy, and is one of the links of the Paṭiccasamuppāda. The three *Taphās* are *kāmataphā*, *rūpat.*, *arūpat.*, desire for rebirth in the three forms of existence (see *Bhavo*, *Loko*). Another set of three is *rūpat.*, *arūpat.*, *nirodhat.*, desire for rebirth in the rūpa world, desire for rebirth in the arūpa world, and desire for annihilation (Nirvāṇa). A third set of three is *kāmat.*, *bharat.*, *vibhavat.*, thirst for pleasures of sense, thirst for existence, thirst for non-existence (Nirvāṇa). The six *taphās* are *rūpat.*, *saddat.*, *gandhat.*, *rasat.*, *phoṭṭhabbat.*, *dhammat.*, the desire for pleasurable sights,

sounds, etc., or the lust of the eye, the ear, etc. (comp. *Kāmaguṇo*, see Dh. 410). There are also 108 *taṇhās*, upon which Vij. writes to me as follows: "The six *taṇhās* may each be perceived in the light of *kāma*, *bhava*, and *vibhava*. By contemplating *rūpa* and enjoying it *kāmatāṇhā* is produced, and so with *sadda* and the others. By looking at them in the light of perpetual existence *bhavataṇhā* is produced, and by looking at them in the light of materialism *vibhavataṇhā* is produced. Again the 18 varieties above produced become 36 by the distinction of *ajjhātika* and *bāhira*, inward and outward sensation, and these 36 become 108 by their division into past, present, and future. And thus the little *taṇhā* becomes a hydra-headed monster possessed of a hundred and eight modes of inflicting suffering on humanity" (see Dh. 410). The six *taṇhās* are also called *cha taṇhākāyā* (Sāṅg. S.). The four *taṇhuppādas* or origination of desire in a *bhikkhu* are desire for dress, food, lodging, and continued existence (*bhavābhava*, Sāṅg. S.).

**TANHAKKHAYO**, Extinction of desire, Arhatship or Nirvāṇa [तृष्णावयय]. Ab. 6; Gog. Ev. 6; Dh. 34, 63, 64.

**TANHAÑKARO**, Name of a Buddha [तृष्ण + कर]. Man. B. 94; Sen. K. 469.

**TANĀHI**, see *So* (2), p. 481 (a).

**TANĀHANAṂ**, and **TANĀHANE** (*adv.*), At that moment, instantly, at once [acc. and loc. तत्क्षण]. Ten J. 114; Mah. 16, 157; Ras. 32. *Tanāhane yeva*, at that very instant (Dh. 434).

**TANĀKHANIKO** (*adj.*), Momentary (fr. last). Pāt. 4, 70.

**TANĀKITAMAÑCO**, This compound occurs in *Suciloma S.*, and is rendered by *Coomaraswamy* "stone bed." Comparing it with next, *tañkita* may perhaps mean chiselled or cut out of the rock.

**TANĀKO**, A stonemason's chisel [तङ्क]. Ab. 393.

**TANNĀMAKO** (*adj.*), Having that name or the same name [तद् + नामक]. Mah. 67, 203. Fem. *tannāmikā* (Mah. 23).

**TANĀNEVA**, see *Tvañ*.

**TANNINNO** (*adj.*), In the phrase *tanninno tappoṇo tappabbhāro* (Jāt. 11), expressive of strong inclination towards a thing. Vij. renders the three compounds "bent towards it, recurring to it, overhanging it like a rock." They would be in Sansk. respectively *तन्निबद्ध*, *तन्निवृत्त*, *तन्निर्भार*.

**TANOTI**, To stretch [तन्]. Alw. K. 20. P.p.p. *tato*, stretched; spread, diffused (Ab. 269, 746).

**TANTAM**, A thread; main point; a literary work, Religious treatise [तन्त्र]. Ab. 523, 878, 882; Pāt. 82. *Tantavāyo*, a weaver (Ab. 507; Pāt. 82). *Anantatantaratanākaro*, ocean of boundless literature (Vuttodaya).

**TANTI** (*f.*), A string, line, cord; the string of a lute; a sacred text, a passage from a sacred text [तन्त्रि]. Ab. 882, 996. Pl. *tantiyo* (Dh. 154). *Tanti* is to a great extent a synonym of *pāli*, which see. *Tattha dhammo ti tanti attho*, here the Law means the scriptures. *Tantipadam*, scriptural term (Vij.). *Tantikkamaṃ kañci avokkhamitvā*, without overstepping any Pali idiom (Vij.). *Tantiyā hitā*, adapted to the sacred texts (Alw. I. vi). *Sammasambuddho pi tepitakam Buddhavacanam tantim dropento Māgadhibhāsāy' eva dropesi*, the Supreme Buddha when elevating his sayings contained in the Tripiṭaka into a text, did so in the Māgadhi language (Alw. I. v, comp. vi, note). The Dīghanikāya is called *tanti*, a text (Ditto).

**TANTU** (*m.*), A thread [तन्तु]. Ab. 523, 882.

**TANU** (*adj.*), Thin, slender, delicate; small, slight [तनु]. Ab. 704, 707, 924. *Tanū vedanā*, slight sufferings (Dh. 356, 402, comp. Jāt. 18). Compar. *tanutarō* (Ras. 25). *Tanukaraṇam*, making very small, reducing to a minimum. Fem. *tanu*, the body (Ab. 151; Dh. 360), the body (Ab. 924). *Tanuruham*, the hair of the body (Ab. 259; Mah. 87).

**TANUJO**, A son [तनुज]. Ab. 241.

**TANUKO** (*adj.*), Small, thin [तनुक]. *Tanuk' ettha vipassati*, few here below see clearly (Dh. 32, *tanuko ettha*).

**TANUTTAM**, Smallness, thinness [तनुत्त्व]. *Tanuttam gate soke*, when his first grief had worn off.

**TĀPANAM**, Tormenting, self mortification [तापन].

**TAPANIYAM**, Gold [तापनीय]. Ab. 488.

**TAPANO**, The sun; name of a hell [तापन]. Ab. 63, 657.

**TĀPASO**, A hermit, ascetic [तापस]. F. Jāt. 2. *Tāpasataru* (*m.*), the tree *Terminalia Catappa* (Ab. 565). Fem. *tāpasī* (Mah. 48).

**TAPASSI** (*m.*), A mendicant, pauper; a religious ascetic or hermit [तापस्विन]. Ab. 433, 937. Fem. *tapassī* (Cl. Gr. 40).

**TAPATI**, To burn, blaze; to shine, be brilliant;



to scorch, torment [तप]. Dh. 55, 68. Pass. *tappati*, to be heated; to be scorched; to suffer, be distressed (Dh. 3, 25). Of one suffering the torments of hell (Dh. 156). *Bālātapaṃ tappa-māno*, basking in the rays of the morning sun (Dh. 154, 416). P.p.p. *tatto*, heated, scorched (Dh. 161). *Ayoguḷo t.*, a red hot ball of iron (Dh. 54). *Uḍakassa tattabhāvaṃ ṇṇtvā*, finding that the water boiled (Dh. 106). Caus. *tāpeti*, to heat, to scorch; to distress, torment (Das. 7; Dh. 64, 369). P.p.p. *tāpito*, heated (Dh. 106, of boiling water). Also caus. *tappeti* (Ten J. 10).

**TĀPIŃCHO, TĀPIŃJO**, The plant *Xanthochymus Pictorius* [तापिञ्छ, तापिञ्ज]. Ab. 573 (Subh. says these forms both occur but not *tāpiccha*).

**TAPO**, and **TAPAM**, Religious austerity, self-mortification; religious duties, moral practice, piety, virtue, devotion [तपस्]. Ab. 430, 1062; Kh. 6. *Tapo* treated as a neut. *Khanti paramaṃ tapo titikkhā*, patience is the best penance, even long suffering (Dh. 34), as a masc. *Tapo sukho* (Dh. 35). Instr. *tapasā*, *tapena*. The bases in composition are *tapa* and *tapo*. *Tapacaraanāṃ*, and *tapacariyā*, the practice of religious austerities, mortification of the flesh (Dh. 153, 261). *Tapo-dhano*, an ascetic, a man of great piety (Ab. 433; Alw. I. xiv). *Tapovanam*, a grove in which ascetics perform their devotions (Att. 213; Dh. 411). *Tapokammaṃ*, ascetic practice. Vij. tells me that *amaratapaṃ* at Kh. 26 is explained to mean *amarapattikāya gahitā dukkarakiriya*, austerities undertaken for the purpose of gaining immortality (see *Sīlabbataṃ*, the whole sentence is *tassa pahīnattā sabbam nissaggiyapattikādi-amaratapaṃ pahīnam hoti*). *Kena tapogunena*, by the virtue of what practice? (Ten J. 118).

**TAPPABBHĀRO**, see *Tanninno*.

**TAPPACCAYĀ** (adv.), On account of that, on that account [तद् + प्रत्ययात्]. Dh. 395; Ten J. 19.

**TAPPANAM**, Being satisfied, satiety, gratification [तर्पण]. Ab. 468, 759; Att. 193.

**TAPPANAM**, Torment (fr. *tappati*). Dh. 150.

**TAPPARO** (adj.), Subsequent; diligent, devoted [तत्पर]. Ab. 726, 1163.

**TAPPATI, TAPPETI**, see *Tapati*.

**TAPPETI** (caus.), To satisfy, refresh [तर्पयति]. 'Generally of regaling or serving with food (Mah. 25, 82). P.p.p. *tappito* (Mah. 6, 26).

**TAPPOŃO**, see *Tanniano*.

**TAPPURISO**, In gram. name of a particular sort of *Samāsa* [तत्पुरुष].

**TĀRĀ** (f.), A star, planet; the pupil of the eye [तारा]. Ab. 57, 838; Mah. 163. *Suvanna-thrakacito*, studded with golden stars (of a canopy, Jāt. 57).

**TARACCHO**, A hyena [तरच]. Ab. 611; Ras. 22.

**TARAHĪ** (adv.), Then [तर्हि].

**TĀRAKĀ** (f.), A star, the pupil of the eye [तारका]. Ab. 57, 1082; Dh. 99; Jāt. 18.

**TARALAM**, Rice gruel (Ab. 465, perhaps it should be *taralā* as in Sanskrit).

**TARALO** (adj.), Trembling, unsteady [तरल]. Ab. 713.

**TARANAM**, Carrying over [तरण]. Pāt. 13.

**TARAŃGO**, A wave [तरङ्ग]. Ab. 662.

**TARANĪ** (f.), A boat [तरणी]. Ab. 666.

**TĀRĀPATHO**, The sky [तारापथ]. Ab. 46.

**TARATI**, To cross, traverse, get beyond, escape from [तृ]. *Samuddam t.*, to cross the ocean (Mah. 110). *Māradheyyam t.*, to escape from the realm of sin (Dh. 277). Aor. 3rd pl. *tarissu* (Alw. I. vii). P.p.p. *tiṇṇo*, crossed, escaped from. *Tiṇṇavicikiccho* (adj.), one by whom doubts have been escaped from, freed from doubt (comp. Dh. 35). Also actively, *tiṇṇo*, having crossed, having escaped (Dh. 73). *Oghatiṇṇo* (adj.), saved from the flood of human passion (Dh. 66). Caus. *tāreti*, to carry across; to rescue, save from destruction. *Rūgakantārdāni tārenti*, enable them to escape from the wilderness of lust, and such like evils (Dh. 348). *Sadevakam tārayanto*, saving men and angels (Dh. 117, comp. Jāt. 28, 62). B. Lot. 376.

**TARATI**, To be hurried or flurried, tremble [त्वर]. P.pr. *taramāno* (Gog. Ev. 28). P.p.p. *turito*.

**TARAVO**, see *Taru*.

**TARI** (f.), A boat [तरि]. Ab. 666.

**TARO**, A raft [तर, तरस्]. Ab. 665.

**TĀRO** (adj.), Shrill, high (of a musical sound) [तार]. Ab. 137, 904.

**TARU** (m.), A tree [तरु]. Ab. 540; Mah. 153. Pl. *taravo*, *tarā* (Mah. 79). *Tarusāṇḍo*, a grove of trees, park (Ab. 537).

**TARUŃO** (adj.), Young; fresh, new [तरुण]. Ab. 253, 1072. *Tarunasiho*, a young lion (F. Jāt. 45). *Tarunasuriyo*, the newly risen sun (Ras. 24). *Bodhitaruṇo*, a young plant or shoot of the Bo

tree (Mah. 119). Fem. *tarunī*, a young woman (Ab. 251).

**TASARG**, A shuttle [तसर]. Ab. 773.

**TASATI**, To tremble, to be afraid of [तस्]. With gen. (Dh. 24). Caus. *tāseti*, to frighten (Mah. 116). P.p.p. *tāsito* (Ditto).

**TASIṆĀ**, see *Taphā*.

**TASMĀ**, see *So* (2), p. 480 (b).

**TASO** (*adj.*), Moving, movable [तस]. At Kh. 15 "all beings that have life (*pāṇabhūta*)" are divided into *tasū* and *thāvarā*, which terms cannot of course be used in the same sense as their Sansk. equivalents. I have rendered them "feeble and strong" in accordance with the comment on Dh. v. 405, which says *taphāvasena tasesu taphābhāvena thirathāvaressu*. This is another instance of the way in which Buddhism has altered the signification of technical terms.

**TASSANAM**, Thirst [तर्षण]. Ab. 467.

**TASSAPAPIYYASIĀ** (*f.*), Name of one of the Adhikarapasamathas [तस्य + पापीयस + इका, the fem. term. is due to *kiriya* being understood]. Vij. quotes the full. explanation, *pāpussannatāya pāpiyo puggalo, tassa Uḍābhikkhusadisassa pāpuggalassa kattabbato tassapāpiyyasikā, aluttasamāso'yaṃ, tassa pāpupuggalassa kattabbā kiriya tassapāpiyyasikā*, an individual is called *pāpiyo* from sin being rife within him, the tassapāpiyyasikā is so called from its having to be done to a sinful man like that monk Uḍāla, the word is an Alupta compound, the act which has to be done to this sinful individual is called *tassapāpiyyasikā*. Vij. says, "This ecclesiastical censure was originally administered by Buddha's command to a priest named Uḍāla, who, when charged with a certain offence before a judicial chapter, denied and admitted, admitted and denied, made countercharges and spoke wilful falsehoods. The act is performed for a legal assembly of priests in the usual *ñatticatuttha* form. It is rather in the form of a *kamma* than of a *samatha*. The offences that fall under this censure are habitual quarrelling, excessive stupidity leading to breaches of discipline, improper association with women, non-observance of the principal rules that regulate the life of the priest, non-observance of right conduct, heterodoxy, and speaking evil of Buddha, the Law, and the Priesthood. A priest lying

under this censure is disqualified for ordaining, robing pupils, exhorting nuns, etc." Pāt. 24.

**TĀTA**, see *Tūto*.

**TATAM**, see *Tafo*.

**TATATATĀYATI**, To rattle, rustle [from तटतट].

*Kim esa vātāhatatālavāṇaṃ viya tatatādyati*, why that fellow's making a rat-a-tat-tat like a palmyra fan in a gale of wind (of a chattering, noisy fellow, Dh. 367).

**TATHĀ** (*adv.*), So, thus; also [तथा]. Ab. 1142.

*T. akāsi*, did so (Ten J. 43; Mah. 231; Dh. 153, 156, 291, 329). *Sabbaṃ t. ahu*, all this was so, or took place accordingly (Mah. 153). *Yam ahaṃ karomi tathā akutvā aññathā'va hoti*, what I do does not turn out as I wish, but is something different (Dh. 175). *Taṃ t. haṃsehi nīyamānaṃ disvā*, seeing him thus carried along by the swans (F. Jāt. 17). *Tathā santo* or *tathāsanto*, being such as he is described. *Tathā tathā*, in such a way (Kh. 21). *Tathā pi*, notwithstanding. *T. pi asuddahantānaṃ*, when even so or under these circumstances they refused to believe (Dh. 157). *Tathā hi*, and more, yea verily (Att. 40, 83, 198, 206). *Tath'eva*, in that very way, similarly (Dh. 39; Mah. 144). *Tatrapī'ssa tath'eva ahoṣi*, here also the same thing happened to him as before, or he was similarly affected (Alw. I. 80). *Katvā sāsana-kiccaṇi t. lokahitaṇi bahum*, having performed the duties of religion, and also done much good to mankind (Mah. 125). *Dukkhadukkhātāya muccati t. viparīṇamadukkhātāya*, is released from the evil of suffering, and also from the evil of change (Alw. I. 108, comp. Dh. 94, 99). *Tathā era* sometimes takes the form *tathariva* (Sen. K. 211; Ab. 1143). See article *Yathā* for *t.* in conjunction with *yathā*.

**TATHABHĀVO**, Truth (formed on the model of *vitathabhāvo*, to which it is opposed, Dh. 340).

**TATHĀGATO**, A sentient being (*satto*); a Buddha [तथागत = तथा + गत]. Ab. 3 (a Buddha), 93 (a sentient being), 1099 (both). *Hoti tathāgato param maraṇā*, the sentient being exists after death (Sām. S.). *Akkhātāro Tathāgata*, the Buddhas are but preachers (Dh. 49, comp. 45). *Sumedho Tathāgato*, the Buddha S. (Mah. 1). Gautama Buddha (Mah. 10; Alw. I. vii). It is quite evident that the term *tathāgata* was first applied to a sentient being generally, and afterwards transferred to a Buddha. As a name for

a Buddha it means the Being par excellence, the Great Being (comp. *dīpaduttamo*, *narasiho*). Gautama Buddha frequently in the Suttas speaks of himself as the Tathāgata, and the epithet is analogous to that of Son of Man applied to himself by Jesus Christ. As a name for a sentient being it means "one who goes in like manner," i.e. one who goes the way of all flesh, one who is subject to death, a mortal. The native explanations of the term are purely fanciful (B. Int. 75).

TATHARIVA, see *Tathā*.

TATHĀRŪPO (*adj.*), Of such a description, such; suitable, appropriate, adequate [तथा रूप]. Dh. 19. *Aññatra tathārūpā paccayā*, without a sufficient cause (Pāt. 15). *Tathārūpo paṇḍakāro*, a suitable present (F. Jāt. 16). Fem. *tathārūpi* (Dh. 146).

TATHATO (*adj.*), As it is, rightly, correctly, truly [तथा + तस्, and comp. *tathabhāvo*]. *T. jānāti*, to have a correct knowledge of.

TATHATTAM, Being so, such a state of things [तथात्त्व]. *Tathattāya* (dat.) *upakappeti*, to bring to that condition (Mahānidāna S.). Abl. *tathattā* (Sen. K. 415).

TATHEVA, see *Tathā*.

TATHŪPAMO, see *Upavā*.

TATĪ, see *Tato*.

TATIYO (*adj.*), Third [तृतीय]. Mah. 6, 11; F. Jāt. 56. *Tatiya metri causā* (Dh. 55). Fem. *tatiyā*, in gram. the instr. case. Adv. *tatiyaṃ*, for the third time (Kh. 2).

TATO, see *Tanoti*.

TATO (*adv.*), From that place, thence, therefrom; from that time; thereafter, subsequently; further, moreover [ततस्]. *T. gantvā*, having gone thence (Mah. 204, comp. 150). *T. cuto*, having vanished thence, having left that world. *T. tatiye vasse*, in the third year from that time (Mah. 6). *Tato pabhati*, *tatoppabhuti*, from that time forward (Mah. 196, 207). *T. adhikaṃ ratanaṃ*, a better jewel than this (Alw. 1. 75). *Pāpiyo tato*, worse than that (Dh. 8, comp. 57). *T. nikkhami*, came out of it, i.e. of the egg (F. Jāt. 49). *Dakkhiṇato tato*, to the southward thereof (Mah. 57). *T. param*, *t. anantaram*, afterwards. Representing a plural nom. *Paṇḍite ṭhapetvā tato aññe*, omitting the wise all different from them, all others than they (Dh. 110). *T. dhi*, woe also (Dh. 70). After that, next, subsequently (Dh. 66;

Mah. 1). *Tato tato*, from this place and that, from various quarters (Mah. 16; Alw. I. 92). *Ito tato ca vicaranti* (f.), wandering this way and that, to and fro (Att. 218).

TATO, and TATĪ (f.), and TATAM, A shore or bank [तट, तटी]. Ab. 664; Cl. Gr. 52. Masc. *tato*, a precipice (Ab. 608).

TĀTO, see *Tāyati*.

TĀTO (*adj.*), Respected, dear [तात] *Tāto*, a father (Ab. 243). The voc. *tāta* is a term of endearment or a friendly mode of familiar address, "my dear, my good sir." The pl. *tātā* is used when more than one person is addressed. By a son to his father: *Tāta na cirass' eva me rājā dīṭṭho*, my dear father, I have only just seen the king (F. Jāt. 9, comp. Ten J. 54). By a father to his son (F. Jāt. 9; Dh. 123, 303). By an elder to a younger brother (Dh. 79). By a king to his elephant: *Rajjāṃ te tāta Kaṇḍula dammi*, I bestow the sovereignty upon you, my good K. (Mah. 152). By Buddha to Nāga kings (Mah. 6). By an ācariya to his disciples (Dh. 132). By King Asoka (before his conversion) to a sāmaṇera (Mah. 25). By a young lady of fashion to brahmins (Dh. 234). To a chance passer by (Dh. 113).

TATRA, and TATTHA (*adv.*), There; thither; in that case, now, here; in that, therein [तत्र]. Ab. 1156; Dh. 11; Mah. 201. *Tatra kiṃ sakkaṃ amhehi kātum*, now, or under these circumstances, what can we do (Ten J. 39). *Tatr' idaṃ opamam*, here we may adduce the following simile (Das. 44). *Tatrāyaṃ anupubbikathā*, here the following is the story from beginning to end (Dh. 116, 153, 211). *Tatrāvalambanaṃ*, the support thereof (Ab. 525). *Tatrāyaṃ ādi bhavati*, now this is the first thing (Dh. 67). *Tatra sudam*, at that place, there (Pāt. xxvii; Dh. 105). With foll. *api*, *tatrāpi*, in that place also (Ten J. 1). *Tatr' āgato*, gone thither (Mah. 235). *Tatra veyyākaraṇaṃ*, here the answer is, viz. the answer to this is (B. Lot. 515). *Tatraṭṭho* (*adj.*), remaining there [तत्रस्थ], Mah. 4). *Tattiha vasati*, dwells there. *Tattiha gantvā*, having gone thither (Ten J. 113, comp. 20). *Tattiha pavittṭho*, having entered there (Dh. 103). *Tattiha tattiha*, here and there, in various places (B. Lot. 310; Dh. 300; Mah. 180; F. Jāt. 9, see *Yattha*). In this matter, i.e. in giving to others (Dh. 44, 374). *Tattiha pure ti atitakkhandhesu*, in this passage *pure*

means in past existences (Dh. 433, comp. 386, 430, etc.). *Tattha* is sometimes treated almost as if it were the loc. sing. or pl. of तद्, and equivalent to *tasmiñ* or *tesu*: *Na tattha sinehañ karoti*, puts not his affection therein (Jāt. 21, where we might expect *tasmiñ*); *Lekhañ tattha avācayi*, read the writing upon it (Mah. 162): at Mah. 201 we might almost take *tattha cetiye* as equivalent to *tasmiñ cetiye*: at Kamm. 8, *Tattha te yāvajīvañ ussāho karaṇīyo*, in this you must persevere all your life. *Tattha aviññāpakañ suvaṇṇapajattā*, of these two the Inanimate is gold, silver, etc. (Alw. I. 75). *Tattha kaṭamā cūjijā*, of these, or in this passage, what is Ignorance (Gog. Ev. 67). *Saccāni abhisambujjhi tattha ca sabbāññutaṃ patto*, learnt the four truths, and in them, or thereby, obtained omniscience (B. Lot. 337). *Tatth' odantā sarā aṭṭha*, of these the eight ending with *o* are vowels (Sen. K. 201). With foll. *eva*: *Tatth' eva mato*, died on the spot (F. Jāt. 4); *Tatth' eva netvā*, having brought her to that very place (Dh. 155). Mah. 87; Dh. 98. With foll. *api*, *tatthōpi*, there also (Mah. 86).

**TATTAKO** (adj.), Burning [तप्त + क].

**TATTAKO** (adj.), As many, as great (comp. *ottako*, *kittako*). *Tattakāni pupphāni okiri*, scattered the same quantity of flowers (Mali. 86, 196). *Caṇḍālā tattakā*, the same number of caṇḍālas (Mah. 66). *Uccato tattako yeva*, and in height of the very same dimensions (Mah. 163). *Yojanānaṃ satāṃ dighaṃ tattakaṃ puthulaṃ tathā*, a hundred yojanas long and as many broad. *Tattakaṃ kālāṃ khetvā*, having waited all that time (Dh. 129). *Tattakaṃ dhanam datvā*, paying such an immense sum for it (Dh. 249). See *Yattakaṃ*.

**TATTHA**, see *Tatra*.

**TATTO**, see *Tapati*.

**TATVAM**, Essence, reality [तत्त्व]. Ab. 1175. *Tatvato*, accurately (Das. I).

**TAVA, TAVAM**, see *Tvaṃ*.

**TĀVA** (adv.), At once, now, just; really, indeed; yet, still [ताव]. *Tiṭṭhattha t.*, stop a minute (Dh. 86). *Ahaṃ t. sabbakilesabandhanehi mutto nivesane pana*, I indeed am released from all the bonds of human passion . . but at my house . . (Ten J. 120, comp. Dh. 95). *Dārūni t. āharāpettha*, do you be so good as to have me supplied with wood Dh. 324. *Migārasēṭṭhi t.* . . *gantvā*, M. accordingly having set out (Dh. 235). *Kati-*

*pāhaṃ dānaṃ t. demi*, let me give alms for a few days longer (Dh. 369). *Nahāyissāmi t.*, I'll just have a bathe (Dh. 224). *Imaṃ tvaṃ dasamaṃ t. daḍḍhaṃ katvā samādiya*, do you only strenuously take upon you this tenth pāramitā (Jāt. 24). With preceding *na*: *Na tāva niṭṭhāti*, it is not finished yet (Dh. 323, comp. Mah. 54, 98). *Yakkhiṇi t. jānāti mama jātāṃ*, why this yakkhiṇi actually knows my rank (Mah. 48). *T.* often adds very little to the sense, merely emphasizing the sentence (Dh. 99; Alw. I. 77; F. Jāt. 6, 49). With foll. *eva*, the final consonant being revived for euphony, *tāvade eva*, immediately, thereupon, straightway, now, at once (Alw. I. 77: Jāt. 53, F. Jāt. 46; Dh. 134; Ten J. 114, 120; Kamm. 8). *Tāvade*, a shortened form of *tāvade eva*, frequently occurs. It is a curious instance of "forming back," for as *tāvadeva* looks as though it might be resolvable into *tāvade* + *eva* (*tāvade* 'va), the omission of *va* gives *tāvade*. *Rāṇho ācikkhi tāvade*, instantly reported it to the king (Mah. 134, comp. 230; Jāt. 18; Cl. Gr. 75). See *Yāva*.

**TĀVATĀ** (adv.), So far, to that extent, on that account [तावता]. Dh. 47. Comp. *Yāvata*.

**TĀVATAKO** (adj.), So many; so much, so great, so long [तावत् + अक]. *Tāvatakaṃ puttanaṭṭā*, so many sons and grandsons (Dh. 246). Dh. 328. See *Yāvatako*.

**TĀVATIHAṂ**, see *Yāvatihaṃ*.

**TĀVATĪMSO** (adj.), Belonging to thirty-three. The *Tāvatiṃsā devā* are the inhabitants of the lowest deva-loka hut one, situated on the summit of Mount Meru. They are so called because they form the suite of thirty-three superior angels of whom the archangel Sakka (Indra) is the first (B. Int. 604; Man. B. 3, 11, 25; Dh. 227, 360). The T. heaven is called *Tāvatiṃsabhavanāṃ* (Dh. 94, 107), or *Tāvatiṃsadevaloko* (Dh. 192). It is also sometimes called simply *Tāvatiṃsaṃ*, the word *bhavanāṃ* being understood (*Tāvatiṃsaṃ gacchantā*, Mah. 162, *Tāvatiṃsamhi nibbattā*, Mah. 178, comp. 181). *Tāvatiṃsadevanagaraṃ*, the city of the T. angels (Dh. 190). *Tāvatiṃsā sabhā*, the Tāvatiṃsa hall of assembly (Mah. 162). *Tāvatiṃsa* is a curious taddhita derivative of *trayastrimśa*, for the change of *y* to *v* comp. *āvudha* = आयुध, and many others. I have not yet met with a list of the names of the thirty-three angels.

**TAYĀ**, see *Tvaṃ*.

TĀYA, TĀYAM, see *So* (2).

TĀYATI, To protect, preserve, save [चि]. F. Jāt.

11; Das. 35 (*tāyate*). P.p.p. *tāto* (Ab. 754).

TAYĪ (f.), The three Vedas [चयो]. Ab. 108.

TAYO (masc. num.), [चि]. Nom. and acc. *tayo* (*ete tayo kammapathe visodhaye*, Dh. 50). Instr. and abl. (m. and neut.), *tīhi* (Dh. 70). Dat. and gen. (m. and neut.), *tiṇṇaṃ* (Dh. 29), *tiṇṇannaṃ* (Att. 196). Loc. *tīsu*. The neut. nom. and acc. is *tīni* (Jāt. 2). The fem. is *tisso*, instr. and abl. *tīhi*, dat. and gen. *tissannaṃ* (Dh. 311), loc. *tīsu*. *Lakumattā tayo* (*sarā*), three light-measured vowels (Alw. I. xvii). *Tayo saḥāyā*, three friends (F. Jāt. 52). Frequently at the end of a compound, the whole forming a neut. noun. *Piṭṭakattayaṃ*, three baskets. *Kaṇḍattayaṃ*, three sections (Alw. I. ix). *Ratanattayaṃ*, three gems. *Cetiṇattayaṃ*, three shrines (Mah. 259). *Yojanattayaṃ*, three yojanas (Mah. 125). *Saṅgittayaṃ*, three rehearsals (Mah. 251). The base in composition at the beginning of a vowel is *ti-*, as *tipiṭṭakaṃ*, three baskets, *tiyojanaṃ*, three yojanas (see numerous examples sep.).

TAYODASA (num.), Thirteen [चयोदश]. Mah. 234. See *Telasa*.

TE, "these," see *So* (2); TE, "thee," see *Tvaṇ*.

TEBHĀTIKO (adj.), Consisting of three brothers [चि + भातृ + क]. Dh. 119, 130.

TEBHŪMAKO (adj.), Belonging to the three stages of being (*kāmaṇvacarabhūmi*, etc., see *Bhūmi*) [चिभू + क]. *Tebhūmakavaṭṭaṇ*, existence in the three stages of being (Dh. 197, 200, 277, 382). *Tebhūmakadhammā*, the conditions belonging to the three forms of existence (Dh. 415).

TECĪVARIKO (adj.), Wearing three robes [चिचि-वरिक]. *Tecīvarikaṅgaṃ*, is one of the Dhu-taṅga precepts, and enjoins the possession of no more than three robes at a time (E. Mon. 120; B. Int. 306).

TEDHĀ (adv.), In three ways [चिधा].

TEJANAM, An arrow, shaft [तेजन]. Ab. 389; Dh. 7, 15. *Tejano*, the reed *Saccharum Sara* (Ab. 601).

TEJASSĪ (adj.), Bright, glorious [तेजस्विन्]. Alw. I. x; Sen. K. 399.

TEJETI (caus.), To sharpen [तेजयति]. P.p.p. *tejito* (Ab. 744).

TEJO, and TEJAM, Flame, heat, fire; light, brilliancy, splendour; majesty, dignity, prestige,

glory, fame; influence, efficacy, power [तेजस्]. Ab. 34, 351, 1094. *Tejodhātu*, the element of fire (see *Dhātu*, Man. B. 399). *Tejodhātuvāsena*, by the power of fire kamma[sthāna], see *Kasiṇo* (Mah. 38). *Tejodhātum samāpajjitvā*, having entered upon jhāna attained by tejokasiṇa (Dh. 309). *Suriyatejo*, heat of the sun (Dh. 161). *Bhīṭā tejena tassa*, terrified at his majestic appearance (Mah. 63). *Dhammatejena*, *sīlatejena*, by the power or efficacy of virtue, of morality (Mah. 230; F. Jāt. 54; Jāt. 25; Dh. 425). *Puñña-tejamahiddhiko*, all-powerful by the influence of his merit (Mah. 21). Instr. also *tejasā* (Dh. 69).

TEKĀLIKO (adj.), Relating to the three times, past, present and future [त्रैकालिक]. Sen. K. 480.

TEKICCHO (adj.), Curable (from *tikicchā*). *Ate-kiccho*, incurable (Att. 230; Dh. 93).

TELAkam, A little oil [तेलक].

TELAM, Oil made from Tila seeds [तेल]. *Telayantaṃ*, an oil mill (Jāt. 25). *Telapappikaṃ*, a kind of sandal wood (Ab. 301). *Telacammaṃ*, an oiled skin, oil cloth (Mah. 152). See *Pakko*.

TELASA, and TERASA (num.), Thirteen [चयोदश]. Alw. I. xcvi. *Terasa samā*, thirteen years (Mah. 231). Dh. 76. *Terasamo* (adj.), thirteenth (Mah. 78). With affix क, *terasakaṃ*, a collection of thirteen, a name given to the thirteen Saṅghādisesas.

TELIKO, An oil manufacturer [तेलिक]. Sen. K. 391. Also as an adj. "mixed with oil, oily" (Sen. K. 390).

TEMANAM, Wetting. [तेमन]. Dh. 385.

TEMĀSAM, Three months, a quarter [त्रिमास + च]. Dh. 81, 128.

TEMETI (caus.), To wet, moisten [caus. तिम]. *Dussāni telacāṭṭsu temetvā*, having soaked cloths in jars of oils (Dh. 175). Aor. *atemāyi* (Mah. 199). At Dh. 233 we have, *vatthāḍḍharāṇāni temimsu*, "her clothes and ornaments got wet," where *temimsu* is the aor. from the simple verb, and not from the caus. Comp. *tinto*.

TENA, see *So* (2), p. 479 (b), 480 (b).

TEPIṬAKO (adj.), Belonging to the Tipiṭaka [चि-पिटक + क]. *Teṭṭakā therā*, priests versed in the whole Tipiṭaka (Mah. 27, 164, comp. Dh. 383, Pāt. xvi). *Teṭṭakāṃ Buddhavacanāṃ*, the word of Buddha as contained in the Tipiṭaka (Alw. I. v; Dh. 80, 134).

TERASA, see *Telasa*.

**TETTIŒSA**, and **TETTIŒSATI** (*fem. num.*), Thirty-three [त्रयस्त्रिंशत् and श्रुति]. *TettiŒsa jand*, thirty people (Dh. 187, comp. Mah. 182). *TettiŒsatimo* (*adj.*), thirty-third (Mah. 208).

**TEVIJJO** (*adj.*), Possessed of the three VijaŒs [त्रिविज्]. Dh. 142; Mah. 79. Also *terijjako*.

**TEVISA**, and **TEVISAŒI** (*fem. num.*), Twenty-three [त्रयोविंशति]. Dh. 76, 117.

**THABAKO**, A cluster of blossoms, bunch of flowers [स्रवक्]. Ab. 545.

**THADDHO** (*p.p.*), Firm, hard, solid, dense : obstinate, stolid, stubborn [स्रद्ध]. *Thaddhahadayo*, hard-hearted, stubborn, insensible (Dh. 329). Applied to jungle, dense, rough : Ab. 183, at Jāt. 7 opposed to *mudu*. *Thaddho hoti atimēti*, is stubborn and proud. *Thaddhamacchari*, and *-riyo*, obstinately stingy, a miser (Ab. 739).

**THAKANAM**, Covering, a lid [स्रगन]. Mah. 44.

**THAKETI** (*caus.*), To cover, conceal, stop up [स्रगयति]. *Dvāram th.*, to close a door (Mah. 152). *Chiddam mālūgūlena thakesi*, covered over the opening with a bouquet (Dh. 172). *Gulam thaketi pāsūpēna*, stops up the entrance of the cave with a stone (Mah. 44). Att. 141, 211.

**THALAJO** (*adj.*), Land-born [स्रलज्]. Of plants (Jāt. 18), of land-animals (Ten J. 113).

**THĀLAKAM**, = *thālam*. Dh. 247, 389; Pāt. 23.

**THALAM**, and **THALĪ** (*f*), Land, dry ground, terra firma [स्रल, स्रली]. Ab. 183; Mah. 68, 152, 168; Dh. 7; Att. 8. High ground, opposed to *ninna* (Dh. 18). *Thalena āgacchati*, to come by land (Mah. 79).

**THĀLAM**, A metal bowl or bason ; a plate, dish [स्रल]. Dh. 297.

**THALATTHO** (*adj.*), Standing on dry ground [स्रलस्र]. Mah. 6, 88.

**THALĪ**, see *Thalam*.

**THĀLĪ** (*f*), A cooking-pot, boiler, kettle [स्रली]. Ab. 456; Dh. 144.

**THĀMAVĀ** (*adj.*), Resolute [स्रामन् + वत्].

**THAMBHAKARI** (*m.*), Rice [स्रम्भकरि]. Ab. 452.

**THAMBHO**, A clump of grass, a bush, thicket ; a post, pillar, column ; the post to which an elephant is tied ; stupor, insensibility [स्रम्भ, स्रम्भ]. Ab. 220, 364, 454, 550, 1048; Ten J. 36; Dh. 175. *Silatthambo*, a stone column (Mah. 79). *Bīraṇṇatthambhako* (*adj.*), having clumps of birapa grass (F. Jāt. 9, the affix क् belongs to the whole compound). The Pali form is strong evidence

that the two Sanskrit words are etymologically identical.

**THĀMO**, Strength. Ab. 398 (-mo); Sen. K. 517 (-mo). *Purisathāmo*, manly vigour (B. Lot 455). *Thāmo ca balaṇ ca* (Sām. S. A.). *Yassa so viha-tatthāmo katham dhammam carissasi*, how wilt thou do good works when thy strength is departed, lit. to whom there is destroyed strength (Dh. 80). Dh. 246, 352. I have always found *thāmo* in the nom., and I think it clearly points to a lost form *स्रामस्* (*seut.*), for at Sen. K. 214 we have an instr. *thāmasū* (there is also a gen. *thāmaso*). At Sen. K. 273 we have the dat. *thā-muno* and instr. *thāmund*, which point to *स्रामन्*.

**THĀNAM**, Standing, stopping, halting ; place, spot, situation ; station, state, condition ; place, post, office, appointment ; rank, dignity ; point, matter, subject, topic, proposition, thesis, thing ; basis, source, origin, cause, reason [स्रान]. Ab. 91, 846. *Thānanisajjabukulattū*, from much standing and sitting (Br. J. S. A.). *Pucchi tam thānakāraṇam*, asked the cause of their stopping (Mah. 198, they had suddenly stopped singing). *Udakatthānam*, a place where there was water (Das. 4). *Divāṭthānam*, place to spend the day in (Dh. 81). *Vasunatthānam*, dwelling place (Dh. 82; F. Jāt. 17). *Sayanatthānam*, sleeping place (Dh. 82). *Imissā kucchi hessati puttass' uppattiṭṭhānūn*, "her womb is destined to be the seat of the conception of a son" (Mah. lxxxix). *Rathassa vikkamanatthānam n'atthi*, there was no room for the chariot to pass (Ten J. 3). *Dehapatitatthāne*, on the spot where his body fell (Mah. 155). *Tam thānam gantvā*, proceeding to the spot (F. Jāt. 17). *Tesu tesu thānesu*, in various places (Jāt. 2). *Atano devatthānam eva gato*, went back to his celestial home (F. Jāt. 27, 58, comp. Dh. 121 *sakatthānam eva āgantvā*, returning home, also Ten J. 120). *Jayatthānam*, field of victory (Mah. 156). *Nidhi thānā cavati*, the treasure vanishes from its resting place (Kh. 13). *Purāṇagāmatthānam*, the site of an old village (F. Jāt. 3). *Thūpatthānam*, the (future) site of the dagaba (Mah. 159, comp. 165). *Mahāthūpaṭhitatthānam*, the standing place of the Mahāthūpa, viz. its future site (Mah. 88). *Thūpatthānam akhānaya*, dug a site for the dagaba (Mah. 169). Of a place or passage in a book (Mah. 1). *Raṇṇo pātaraṣatthānam*, the place or room where the king was break-

fasting (Ten J. 32). *Kiñ tumhākaṃ mama gamanattānena*, what business of yours is it where I'm going, lit. what have you to do with the place of my going? (Dh. 339). Loc. *thāne*, in certain instances, in the right place (Sen. K. 213). *Uccesu thānesu thapetvā*, placing them in high offices or appointments. *Aggamaheṣittānaṃ*, dignity of queen consort (Dh. 160). *Sendpatittānaṃ*, office of commander-in-chief (Mah. 69; Alw. I. 78). *Sayaṃ dovārikattāne thatvāna*, "taking on himself the office of sentinel" (Mah. 117). *Dhittittāne thapetvāna*, "adopting her as his daughter," lit. putting her in the post of his daughter (Mah. 222). *Tumhe amhākaṃ pituttāne thittā*, you stand to us in the place of a father (Das. 3). Dh. 219; Mah. 3, 118, 123. *Sotāpattimaggaṭṭhānaṃ*, the condition of being in the first Path (Dh. 209). *Vissasikattānaṃ gacchati*, to come to a state of intimacy (Dh. 216). *Gunthittānāni*, knotty points (in the Vedas, Mah. 29). *Kaṇkhāttānāni*, doubtful points (Trenckner). *Pañca abhāttānāni*, five points upon which there is non-liability. *Appamattesu pi thānesu kukkuccaṃ karuṃsu*, were scrupulous even in the most trivial matters, or on the most trivial points (Dh. 416). *Cha anussatittānāni*, six subjects for meditation. *Saṃvuto tthi thānehi*, restrained in three matters or under three heads (*kāyena, vācāya, manasā*, Dh. 70, comp. Pāt. 108). *Etehi tthi thānehi*, by these three things (Dh. 40, comp. 25 and 55, where it may possibly be rendered "states," but comment says *dukkhakāraṇāni*). *Pubbattānaṃ*, the first thing, the most important point (Dh. 422). *Appaṇakāṃ thānaṃ*, unquestionable things or theses, absolute truth. *Duddasaṃ idaṃ thānaṃ*, this is a difficult matter or subject for them to understand (Gog. Ev. 6). *Thānāttānaṃ*, right and wrong thesis, probability and improbability, truth and falsehood (B. Lot. 782-4). *Kammaṭṭhānaṃ*, basis of action. *Thāna*, like *pada*, of which it is said by the grammarians to be a synonym, sometimes adds little or nothing to the sense when the last part of a compound, as in *pamādaṭṭhānaṃ*, "temptation," = *pamādo*, unless we take this compound to mean "cause of delay" (Kh. 18; B. Lot. 444). *Tehi thānehi gabbhaṃ gaphanti itthiyo*, by these means women get with child (Sāṅkhyārtha Prakāśa). *Ganthā vicikicchattānā*, knots (i.e. knotty passages) the source

of doubt. *Thānaṃ kho paṇ' etaṃ vijjati yaṃ tvaṃ kumāro 'va samāno kālaṃ kareyyāsi*, this is a reason why you, being a prince, should die this makes it probable that you will not live long (Dh. 143, the reason is that "princes who formerly were long-lived are now short-lived"). *N' etaṃ thānaṃ vijjati*, this is improbable, is not a true cause or reason, will not do.

THĀNANTARĀM, A particular post, a certain office, an office, appointment [स्थान + अन्तर]. *Thānantarappattā*, having obtained various posts (Dh. 213). Das. 10; Mah. 65, 159, 170.

THANAPO, THANAPĀYĪ (m.), A suckling, infant [स्तनप, °पायिन]. Ab. 252; Dh. 165.

THĀNASO (adv.), Causally, necessarily [स्थान + शस्]. Kh. 12.

THĀNĀTHĀNĀM, Right and wrong place or site [स्थान + अस्थान]. Mah. 88, 170. For another meaning see *Thānaṃ*.

THANḌILASĀYIKĀ (f.), Sleeping on the bare ground [स्थण्डिलशायिन् + इका]. Dh. 25.

THĀNIKO (adj.), Holding the place of [स्थानिक]. *Garuttāniko*, holding the place of a teacher.

THANITO (p.p.), Rumbling, thundering [स्तनित]. Att. 210; Jāt. 64. Neut. *thanitāni*, thunder (Ab. 49).

THĀNĪYO (adj.), Based upon [स्थानीय]. *Somanassattāntyaṃ rūpaṃ*, a pleasurable sight (?). *Thāntyaṃ*, a town (Ab. 198).

THĀÑṆĀM, Mother's milk [स्तन्य]. Ab. 500.

THANO, The female breast [स्तन]. Ab. 270; Dh. 111. *Timbarutthani* (f.), having breasts like a t. fruit.

THAPANĀM, Placing, etc. (from *thapeti*). *Samatte th.*, placing on an equality (Mah. 11). *Saddhammaṭṭh.*, establishment of religion (Ditto). Mah. 107, 151.

THAPANĪYO (p.f.p. from *thapeti*), That should be set aside (see *Pañho*).

THAPATI (m.), A carpenter [स्थपति]. Ab. 506.

THAPETI, THAPĪYATI, see *Tiṭṭhati*.

THARU (m.), The hilt of a sword [त्सर]. Ab. 391; Pāt. 11.

THASSATI, THĀTUM, THATVĀ, see *Tiṭṭhati*.

THĀVARIYAM, Security [स्वावर + य]. *Co-maraswamy* renders *janapadatthāvariyaṃ*, "whose dominions are well protected" (B. Lot. 581, 582).



**THĀVARO** (*adj.*), Stationary, fixed; stable, firm, strong [स्थावर]. Ab. 712; Dh. 188. See *Taso*.

**THAVIKĀ** (*f.*), A purse (Vij.). *Sahassatthavikā*, a purse containing a thousand pieces (Jāt. 54). Of a net or purse in which a monk slings his bowl when going on a begging round (Jāt. 55).

**THĀYĪ** (*adj.*), Lasting, living [स्थायिन]. *Acirattāyijīvita* (*adj.*), whose life would not last long, viz. whose term of existence as a brahma angel was nearly at an end (Mah. 28).

**THENETI**, To steal [स्तेन]. Dh. 114.

**THENO**, A thief [स्तेन]. Ab. 522.

**THERIYO** (*adj.*), Belonging to theras [स्त्थिर + य]. The first *saṅgīti* was called *theriyā*, because it was held by theras (Mah. 14, 20; also *therikā*, E. Mon. 177). At Mah. 256 *theriyā* (masc. pl.) is rendered by Turnour "the fraternities who had composed the theravāda."

**THERO**, An old man; a Buddhist monk of a certain standing, a senior priest, an elder [स्त्थिर]. Ab. 254; Dh. 46. There are said to be three sorts of *thera*, *jātiṭhero*, *dhammathero*, *sammuttihero*, the first means merely an old man, and the others I think mean respectively, a priest who is venerable for his piety, and a priest who is generally recognized as a *thera*, that is, has merely attained a certain seniority, without reference to piety or learning. The term *thera* is a courtesy title given to a bhikkhu who has completed a certain number of years from his upasampadā or admission to priest's orders. The number of years is I think ten (E. Mon. 11; B. Int. 288). *Therataro* (*adj.*), senior, older, rather old. *Therapādo*, a venerable *thera* (Kh. 24). *Therāsanāṃ*, seat of the senior priest, president's chair (Alw. I. 103; Mah. 12, see *Saṅgho*). *Therakāra dhammā*, qualities that constitute a *thera* (Dh. 378). *Thero 'ru* = *thero uru*, an excellent priest (Mah. 171). Fem. *therī*, a senior Buddhist nun (Dh. 285). *Theragāthā*, "stanzas spoken by priests," and *Therīgāthā*, "stanzas spoken by nuns," are the names of two books of the Khuddakanikāya. For *theravādo* see *Vado*.

**THETO** (*adj.*), Firm, trustworthy [probably स्थातु]. *Theto ti thiro* (Br. J. S. A.).

**THEVO**, A drop of water [क्षेप + व]. Ab. 660.

**THEYYAM**, Theft [क्षेय]. Ab. 522; Dh. 373. There appears to be also a masc. *theyyo*, thief, as

we have *theyyasaṃvāsako*, companion of thieves (Pāt. 28). See *Saṅkhāto*, *Sattho*.

**THĪ** (*f.*), A woman [स्त्री]. Ab. 230. Pl. *thiyo* (Mah. 85). Instr. *thiyam* (Ab. 198, "in the feminine"). Gen. pl. *thīnam*. *Thīpumadvayan*, a pair, female and male (Ab. 628, comp. Alw. I. vii).

**THINAM**, Idleness, sloth, dullness [स्थान]. Generally in the compound *thīnamiddham*, sloth and torpor (Dh. 124, 401; F. Jāt. 25; Man. B. 418; B. Lot. 444).

**THIRO** (*adj.*), Firm, hard, solid, strong, immovable, permanent, lasting [स्थिर]. Dh. 430. *Thirabhāvo*, solidity, strength (Mah. 169; Dh. 379). *Thiraguno*, determination, steadfastness (? Mah. 12, comp. 39). *Atitthiro* (*adj.*), very firm. *Metti thirā*, firm friendship (Ras. 31). Fem. *thirā*, the Ālaparnī tree (Ab. 584). *Thirodako* (*adj.*), constantly full of water (Mah. 242). *Thiramso*, persistent or essential part (Ab. 933).

**THITAKO** (*adj.*), Standing up [स्थितक]. Pāt. xxi. *Thitako 'va* (Dh. 220; B. Lot. 569).

**THITATTAM**, Remaining firm, continuance [स्थित + त्व]. Mah. 17.

**THITI** (*f.*), Durability, stability, continuation, existence, life [स्थिति]. Ab. 1058; Dh. 27; Alw. I. x; Mah. 19. *Cirattṭhiti*, lasting long, permanence. *Thitibhāgiyo samādhi*, "stationary s., opposed to *hānabhāgiyo*, declining" (Vij.).

**THITIKO** (*adj.*), Lasting, continuing, living on, existing [last + क]. *Āharaṭṭhitiko*, living by food (Das. 44; Kh. 3). At Alw. I. 103 D'Alwis renders *thitikā*, "standing orders."

**THITO**, **THIYATI**, see *Tiṭṭhati*.

**THO** (*adj.*), Standing, staying [स्थ]. Only at the end of a compound. See *Gahaṭṭho*, *Jalaṭṭho*, *Thalaṭṭho*, *Dhammaṭṭho*, *Laṅkāḍipattṭho*, *Bhayaṭṭho*, *Bhummaṭṭho*, *Samāpattṭho*, *Kucchiṭṭho*. See also under *Tatra*, *Santiko*. *Rathaṭṭho*, standing in the chariot (Mah. 199). *Pāsāṇaṭṭho*, resting on a rock (Mah. 167).

**THOKAKO** (*adj.*), Small, brief, slight [next + क]. Fem. *thokikā* (Dh. 55). *Gahetvā thokathokakam*, taking a little here and there (Mah. 135, here the term belongs to the whole compound).

**THOKO** (*adj.*), Small, short, slight [क्षोभ]. Ab. 704. Adv. *thokam*, a little, a little while; a short distance. *Thokam anugantvā*, having followed them a short way (Dh. 239, comp. 142; F. Jāt. 4). *Me akkhini thokam rujimsu*, my eyes ached a

little (Dh. 89). *Thokam vissama* (imperat.), rest awhile (Ras. 31). *Thokathokam*, little by little, gradually (Dh. 22, 43). *Thoká* (abl.) or *thokena muccati*, means according to Clough, "escapes for a small sum," but perhaps Kuhn is right in rendering it "vix liberatur," barely escapes (see Sen. K. 323).

THOMANĀM, Praise (fr. next). Ab. 119; Att. 199.

THOMETI, To praise [स्तोमयति]. Alw. I. 77; Mah. 243; Dh. 195, 420.

THOMO, Praise [स्तोम].

THULO, and THULLO (adj.), Big, large, thick, coarse, clumsy, stupid [खुल]. Ab. 701, 1066; Mah. 113; Pát. 93. *Thullasúkaro*, a fat hog (Ten J. 13). *Thullaccayo*, a grave offence (*accayo*). *Thúlasátako*, a coarse cloak (Dh. 287). With affix ल्, *thúlattam*, bulkiness (Ab. 894). *Thúlasaríro* (adj.), corpulent (Dh. 319, 401).

THŪNĀ (f.), A pillar, column, post [खुणा]. Ab. 220, 1048. *Ekathūpikāṃ gehāṃ*, "an apartment built on a single pillar" (Mah. 56).

THŪPO, A conical heap, a pile, mound; a conical or bell-shaped shrine containing a relic, a dagaba, cetiya, tope [खूप]. Ab. 436; Mah. 4; B. Int. 349. At Das. 30 we are told that when Sujāta's father died he made a tumulus (*thūpa*) of earth in his garden and enshrined the remains in it. The gigantic bell-shaped monuments in Ceylon are instances of thūpas. *Thūpikato*, heaped up (Pát. xvi, 22; in S. it would be खूपीकृत).

THUSO, Husk of grain [तुष]. Ab. 453. *Thusakotthako*, a winnowing room, barn. *Thusodakam* = *thusa-udakam*, sour gruel (Ab. 460). *Nūthuso* (adj.), free from husk (Mah. 22).

THUTI (f.), Praise, thanks [स्तुति]. Ab. 118; Mah. 99; Ját. 27. With affix मत्, *thutimá*, full of praises, grateful (Sen. K. 400).

THUTO (p.p.), Praised [स्तुत]. Ab. 752.

TI, see *Iti*.

TI-, "three," see *Tayo*.

TIBBO (adj.), Sharp, keen; acute, intense, excessive, severe [तीव्र]. Ab. 41, 711. *Saṅghamhi tibbagāraṇo* (adj.), having intense veneration for the priesthood (Mah. 224). *Tibbarāgo* (adj.), having fierce passions (Dh. 63). With affix क्, *tibbako*, sharp, etc. (Dh. 196).

TIBHĀGO (adj.), Consisting of three portions [त्रि + भाग]. Mah. 136.

TIBHAVAM, The three forms of existence, see *Bhavo* [त्रि + भव]. Mah. 20.

TIBHŪMAKO (adj.), Three storied [त्रि + भूम + क].

TICIVARAM, The three robes (see *Civaram*) [त्रि + चीवर]. Ab. 439; Mah. 196, 202.

TIDANDAM, The three staves (tied together) of a Brahmin ascetic [त्रिदण्ड]. Ját. 8, 9.

TIDASO, A deva [त्रिदश]. Ab. 11. *Tidasā*, the Tāvātimsa angels (Dh. 96). *Tīdasālayo*, the deva world, the Tāvātimsa heaven (Ab. 10).

TIDHĀ (adv.), In three ways or parts [त्रिधा]. Dh. 188.

TIDIVO, The deva world, heaven, especially the Tāvātimsa heaven [त्रिदिव]. Ab. 10; Mah. 247; Alw. I. ix. *Tīdīdākhībhā*, Sakka or Indra (Ab. 19).

TIGĀVUTAM, Three leagues [त्रि + गज्जूति]. Dh. 94, 98; Ras. 22.

TĪHAM, Three days [त्र्यह]. F. Ját. 4; Mah. 240.

TĪHI, see *Tayo*.

TĪKĀ (f.), A Pali commentary on an Aṭṭhakathā, a scholium, gloss [टीका]. Alw. I. xxii.

TIKAM, A triad, three [त्रिक]. *Tikanipāto*, one of the divisions of the Jātaka, so called because the stories in it contain three gāthās each. There is probably also an adj. *tiko*, as we have *tikajjhāniko*, connected with the three jhānas.

TIKHIṆO, TIKKHO, and TINHO (adj.), Sharp; pungent, fiery, acrid; acute, clever [तीक्ष्ण]. Ab. 711; Dh. 401. *Tikkhiṇadhārem tīṇam*, grass with sharp or rough edges (Dh. 396). *Tikkhiṇabhessaṇṇam* at Dh. 279 seems to mean some powerful astringent used as a styptic. *Tikkhindriyo* (adj.), having sharp organs of sense, quick, acute (B. Lot. 305, *tikkhā* also at Att. 191, 196, 200).

TIKICCHĀ (f.), The practice of medicine, curing, healing [चिकित्सा]. Ab. 330.

TIKICCHAKO, A physician [चिकित्सक]. Ab. 329.

TIKICCHATI, To treat medically, to cure [चिकित्सति]. P.f.p. *tikicchītabbo* (Dh. 354). Caus. *ttikicchāpeti* (Dh. 93, 215).

TIKKHATTUM, Thrice [त्रि + कृतस्]. Mah. 196; Dh. 291; F. Ját. 53.

TILAKKHANAM, Three characteristics [त्रि + लक्षण]. See *Lakkhaṇam*. Ten J. 119; Dh. 80, 229.

TILAKO, Name of a tree; a mole or freckle; a sectarian mark on the forehead (in this sense also

*tilakam*) [तिलक]. Ab. 300, 328, 561, 944; B. Lot. 599.

**TILICCHO**, A sort of snake [तिलित्स, तिलिच्छ]. Ab. 651.

**TILO**, The sesamum plant, *Sesamum Indicum*; the seed of *Sesamum Indicum* [तिल]. F. Ját. 54. *Tilakálako*, a mole on the skin (Ab. 328). *Tilabñjam*, a sort of *Vallisneria* (Ab. 690). *Tilapaññi* (m. ?), red sandal (Ab. 301). *Tilakakko*, a paste made of ground tila seeds.

**TILOKAM**, The three worlds [त्रिलोक]. They are *kámaloko*, *rúpaloko*, *arúpaloko* (see *Loko*).

**TIMANÐALAM**, Three circles [त्रि + मण्डल]. *T. pañicchádeti*, to conceal the three circles by wearing clothing of the proper length and height, the three are the navel and the two knees (Subh.).

**TIMBARU** (m.), and **TIMBARUSAKO**, The Tinduka tree. Ab. 560; Att. 86, 213.

**TIMI** (m.), **TIMINDO**, **TIMINGALO**, Names of certain fish of enormous size that haunt the oceans between the kulácalas [तिमि, तिमि + इन्द्र, तिमिंगिल]. Ab. 673; Man. B. 13; E. Mon. 297.

**TIMIRAM**, Darkness [तिमिर]. Ab. 70. *Timirapñgalo*, name of a monstrous fish (comp. *timi*, Ab. 673). *Timirapuñño*, a mass of gloom (Dh. 255).

**TIMIRĀYITATTAM**, Gloominess [p.p.p. तिमिरायते + त्व]. Sen. K. 396.

**TIMISAM**, Darkness [तमिस्र or तमस]. Ab. 70.

**TIMISIKĀ** (f.), A very dark night [तमिस्रा with affix इक्]. Ab. 69.

**TIMSA**, and **TIMSATI** (fem. num.), Thirty [त्रिंशत्]. Gen. *tiṃsāya* (Alw. N. 36, comp. Dh. 422). Sen. K. 404. *Tiṃsa bhikkhū*, thirty monks (Dh. 384). *Tiṃsa yugāni*, thirty pair (Dh. 291). *Tiṃsakotṭhi kúrito*, built for thirty koṭis (Mah. 195). *Samatiṃsapáramiyo púretvá*, having accomplished all the thirty páramitās (B. Lot. 335, comp. *tiṃsasaháye*, Mah. 2). *Tiṃsasahassá* (adj.), *bhikkhū*, thirty thousand monks (Dh. 91). *Tiṃsayojaniko* (adj.), thirty yojanas in extent (Dh. 95, 107, 109). *Atṭhatimsa*, thirty-eight (Dh. 422). *Dvattimsa*, thirty-two. *Catuttimsa*, thirty-four. With gen. of the thing numbered, *tiṃsa kaṭṭhaváḥanaṃ* (Alw. N. 36). *Tiṃsatimo* (adj.), thirtieth (Mah. 183).

**TIMSO** (adj.), Thirtieth [त्रिंश]. *Ekúnatimso*, twenty-ninth (Mah. 247).

**TINAM**, Grass, herb, weed [तृण]. Dh. 64, 223;

I. Ját. 9. *Muñjatīṇam*, *Muñja* grass or rushes (Ját. 9). *Tipapáduka*, straw slippers (Das. 11). *Tipasúlam*, Arabian jasmine (Ab. 574).

**TINAVATTHĀRAKO**, Name of one of the *Adhikarāṇasamathas* [तृण + अवस्तर + क]. Subh. quotes, *tiṇehi avattharaṇaṃ pidahanaṃ tiṇavattthāro*, *ayaṃ samatho tamsadisatṭva tiṇavattthāraṇaṃ samatho*. Vj. renders it "litter-covering," and says, "As ordure is covered over with grass or litter, so this procedure is intended to cover offences committed in a time of excitement, and which are difficult to adjudicate; it is the quashing of past proceedings during a period of litigation, by mutual consent, when the parties in the prosecution of a cause cannot arrive at a decision." Pát. 24.

**TINAVO**, A sort of drum (*deṇḍima*). Ab. 143.

**TINAYANAM**, Three eyes [त्रिणयन]. Sen. K. 364.

**TINDUKO**, The tree *Diospyros Embryopteris* [तिन्दुक]. Ab. 560. With affix इक्, *tindukiko*, belonging to the t. tree (Sen. K. 392).

**TINHO**, see *Tikkhiṇo*.

**TINI**, see *Tayo*.

**TINISO**, The tree *Dalbergia Ongeiner sis* [तिनिश]. Ab. 555.

**TINNAM**, see *Tayo*.

**TINNO**, see *Tarati*.

**TINTINĪ** (f.), The Tamarind tree [तिन्तिनी, comp. *dehalī*]. Ab. 562.

**TINTO** (p.p.p.), Wet [another form of तिमित, the term. त being joined directly to the root तिम]. Ab. 753.

**TINUKKĀ** (f.), A torch made of a wisp of hay or dry grass [तृणोल्का]. Ját. 212.

**TIPADAKKHINAM**, The *padakkhiṇa* thrice repeated [त्रि + प्रदक्षिण]. Mah. 172.

**TIPHALAM**, Three fruits [त्रिफल].

**TIPITAKAM**, Three Baskets or Treasuries, a name of the Buddhist scriptures [त्रिपिटक]. Ab. 524 gives *piṭako* and *piṭakam*, "a basket," and Ab. 990 says that *piṭakam* has the meanings *bhājana* and *pariyatti*. The Buddhist scriptures consist of three great divisions, each of which is called *Piṭakam*, "a Basket." They are *Vinayapiṭakam*, *Suttapiṭakam*, *Abhidhammapiṭakam*, the Basket of Discipline, the Basket of Discourses, and the Basket of Metaphysics. The whole canon is called *tiṇi piṭakāni*, or *tipiṭakam*, or *piṭakattayam*, "the three Baskets." The present Buddhist canon

consists of the following books (see E. Mon. 166; Mah. lxxv),—

### VINAYAPITAKAṂ.

Pārājikā.  
Pācitti.  
Mahāvaggo.  
Cūlavaggo.  
Parivārapāṭho.

### SUTTAPITAKAṂ.

Dīghanikāyo.  
Majjhimaṇikāyo.  
Saṃyutta-, or Saṃyuttakanikāyo.  
Anguttaranikāyo.  
Khuddakanikāyo, consisting of

Khuddakapāṭho.  
Dhammapadam.  
Udānaṃ.  
Itivuttakaṃ.  
Suttaṃpāto.  
Vimānavatthu.  
Petavatthu.  
Theragāthā.  
Therīgāthā.  
Jātakaṃ.  
Niddeso.  
Paṭisambhidāmaggo.  
Apadānaṃ.  
Buddhavaṃso.  
Cariyāpitakaṃ.

### ABHIDHAMMAPITAKAṂ.

Dhammasaṅgaṇi.  
Vibhaṅgaṇi.  
Kathāvatthu.  
Puggalapapaññatti, or -paṇṇatti.  
Dhātukathā.  
Yamakaṃ.  
Paṭṭhānaṃ.

The Abhidhamma books are sometimes given in a different order, see *Abhidhammo*.

These books are looked upon with the utmost veneration by Buddhists as the sacred books or scriptures of their religion, and as containing the Word of Buddha (*Buddhavacanaṃ*). Into the vexed question of the origin of the Buddhist scriptures it is not my intention to enter here, but I wish to draw attention to the fact that Buddhaghosa distinctly asserts that the present canon is the same as that fixed by the first Convocation. James D'Alwis' account (Buddhist Nirvāṇa, pp. 17-19) of the "additions which the logia of Buddha have received from time to time," is misleading so far at least as he means that they

were *admittedly* added from time to time. It is a source of great regret to me that in my article *Kathāvatthupakaraṇaṃ* I inadvertently followed him in the stupendous blunder of his assertion that the Kathāvatthu was "added by Moggaliputtatissa" (at the third Convocation). The Kathāvatthu is one of the Abhidhamma books mentioned by Buddhaghosa as having been rehearsed at the first Convocation immediately after Gautama's death; and the passage in Mahāvansa upon which D'Alwis rests his assertion is as follows, *Kathāvatthupakaraṇaṃ paravāddappamaddanaṃ abhāsi Tissatthero ca tasmim saṅgītimanḍale*, which simply means, "in that convocation-assembly the therā Tissa also recited (Buddha's) heresy-crushing Kathāvatthupakaraṇa." Mr. D'Alwis observes that "the formal conclusion of several of the Sūtras, which is everywhere identically the same, is essentially the language of the disciples." This is an obvious truism, but I do not see how it bears out the statement that additions were made to the logia of Buddha from time to time. Granting that Buddha's sermons were rehearsed at the first Saṅgīti, there is no reason why these conclusions and introductions should not have been rehearsed at the same time, as stated by Buddhaghosa. The foll. is from Buddhaghosa's account of the first Saṅgīti: *Kim paṇ' ettha paṭhamapārājike kiñci apānetabbaṃ vā pakkkhipitabbaṃ vā dsi n'asīti? Buddhassa bhagavato bhāsīte apānetabbaṃ nāma n'atthi, na hi Tathāgatā ekavyañjanam pi niratthakam vadanti sāvakaṇaṃ pana devatānaṃ vā bhāsīte apānetabbaṃ hoti taṃ dhammasaṅgāhakaṃ therā apānayimṣu: pakkkhipitabbaṃ pana sabba-tthāpi atthi tasmā yaṃ yattha pakkkhipitum yut-taṃ taṃ pi pakkkhipimṣu yeva: kim pana taṃ? ti, "tena samayenāti" vā, "tena kho pana samayenāti" vā, "attha kho" iti va, "evaṃ vutte" ti vā "etaṃ avocūti" vā evamādikam sambandhava-canaṃ māttaṃ, "Now some one may ask, Is there or is there not in this first pārājika anything to be taken away or added? I reply, there is nothing in the word of the blessed Buddha that can be taken away, for the Buddhas speak not even a single syllable in vain, yet in the words of disciples and angels there are things which may be omitted, and these the elders who made the recension did omit. On the other hand additions are everywhere necessary, and accordingly when-*

ever it was necessary to add anything they added it. If it be asked, What are the additions referred to? I reply only sentences necessary to connect the text, as *tena samayena, tena kho pana samayena*, and so forth." From an extract which I have given under art. *Nikāyo* it will be seen however that Buddhaghosa appears to leave it uncertain whether Cariyāpiṭaka, Apadāna and Buddhavaṃsa were rehearsed at the first Saṅgīti. In the enumeration of the books of the Khuddakagantha also the Khuddakapāṭha is omitted, but the omission perhaps belongs to my MS., as later on he says, "the above enumerated fifteen books beginning with Khuddakapāṭha" (see art. *Nikāyo*, p. 282, a, line 8 from bottom). The fifteen books which are now called Khuddakanikāya were called at the first Convocation Khuddakagantha, they were rehearsed last, and it is left uncertain whether they were added to the Suttapiṭaka or the Abhidhammapiṭaka.

**TIPU** (n.), Tin, lead [चपु]. Ab. 1046 (can it be a misprint for *tapu*?).

**TIPUTĀ** (f.), White Teori, Convolvulus Turpethum [चिपुटा]. Ab. 590.

**TIRACCHĀNO**, An animal, beast. Ab. 648; F. Jāt. 49. *Tiracchānagato*, an animal (Ten J. 113; Ab. 130, 648; Dh. 155, 190). *Tiracchānayani* (f.), the brute creation (Alw. I. cvii, in S. तिर्य्योनि). *Tiracchānavijjā* (f.), a low, unworthy art or practice (Pāt. 108). *Tiracchānakathā* (f.), low or unprofitable conversation (Pāt. xvi). The form *tiraccho* is also given at Ab. 648 (comp. तिरश्च); if this is to be looked upon as the older form we must suppose *tiracchāna* to be a derivative of it, as *gimhāna* of *gimha*, *addhāna* of *addhā*; but it is just possible that *tiracchāna* may be another form of तिरश्चीन.

**TĪRĀM**, A shore, bank [तीर]. Ab. 664. *Nadit., gaṅgāt., river-side* (Dh. 233; Mah. 3). *Pokkharapīt., shore of a lake, brink of a pond* (Ras. 89). *Parat., opposite shore* (Mah. 217). *Samuddat., sea-shore* (Mah. 116).

**TĪRANĀM**, Deciding (Vij.). From *tīreti*. Dh. 281, 350.

**TIRATTAM**, Three nights or three days [चिरात्]. Pāt. 15; Sen. K. 407.

**TĪRETI**, To finish, accomplish, decide [तीरयति]. *Taṃ aṭṭhaṃ tīretvā sāmikam eva sāmim akāsi, having decided the case (or adjudicated the cause),*

made the rightful owner the proprietor (Dh. 220, comp. Ten J. 1, Das. 24).

**TIRĪṬAKO**, The tree *Symplocos Racemosa* [तिरीट + क]. Att. 213 At Ab. 442 we have *tirīṭakaṃ*, "bark of a tree worn by ascetics."

**TIRIYAM** (adv.), Across [तिर्यक्]. Ab. 1159. *T. dve vidatthiyo*, two v.s in breadth (Pāt. 106, comp. Alw. I. 75). *Satthu purato t. aṭṭhāsi*, stood across the path in front of the Teacher (Dh. 108, to prevent him passing).

**TIRO** (adv.), Across, beyond, over, on the other side [तिरस्]. Ab. 1159. Compounded with nouns in the same way as *anto* and *bahī*. *Tiroduḍḍe va tiropākūre vā chuddēyya*, should throw it over a wall or fence (Pāt. 105). *Tiroraṭṭhe*, outside the country, in a foreign land (Pāt. 107). *Tiroduḍḍesu tiṭṭhanti*, they stand outside the walls (Kh. 11). *Tirobhāvaṃ gacchati*, to go out of sight.

**TIRODHĀNAM**, A cover, veil, lid [तिरोधान]. Ab. 51.

**TIROKARANĪ** (f.), A curtain, screen [तिरस्करिणी]. Ab. 298. For the form comp. *gharaṇī, pokkharāṇī*.

**TIROKARIYYATI** (pass.), To be veiled [pass. तिरस्कु]. Att. 198.

**TIROKKĀRO**, Disrespect, blame, abuse [तिरस्कार]. Ab. 172.

**TISARANAM**, The Three Refuges [चिशरण]. See *Saraṇaṃ*. *Tisaraṇasaraṇo* (adj.), having the Three Refuges for his refuge. *Tisaraṇagato* (adj.), having put his trust in the Three Refuges.

**TISATO** (adj.), Numbering three hundred [चिशत]. *Bhikkhavo tisatā*, three hundred priests.

**TISIṆGAM**, Three horns or peaks [चिशृङ्ग].

**TISSO**, see *Tayo*.

**TISSO**, Name of a Buddha; name of a famous king of Ceylon (*devānaṃ piyatisso*) [तिस्स]. Man. B. 95; Mah. 68.

**TĪSU**, see *Tayo*.

**TITHI** (m.), A lunar day [तिथि]. Ab. 72.

**TITIKKHĀ** (f.), Patience, endurance, forbearance, long-suffering [तितिष्ठा]. Ab. 161; Dh. 34. With affix वत्, *titikkhāvā*, patient, enduring (Ab. 732).

**TITIKKHATI**, To bear, endure, be long-suffering [तितिष्ठति]. Dh. 71. *Titikkhissam* at Dh. v. 320 is doubtless an aorist like *sandhāvissam*.

**TITTA KO** (adj.), Bitter [तिक्तक]. F. Jāt. 2, 6; Dh. 260. *Tittakam kathessati*, will speak bitter

words to me (Dh. 314). *Tittako*, the plant *Trichosanthes Dioica* (Ab. 595).

**TITTHAKARO**, A sect-founder, religious teacher [तीर्थकर].

**TITTHAM**, A landing-place or bathing-place in a river or tank, a Ghát; a landing-place on the sea-coast, a harbour; a Guru or preceptor; the usual way, right way; a piece of water; religious belief [तीर्थ]. Ab. 884; Māh. 24. *Nadī*, a river ghāt (Dh. 336). *Nahānat*, a bathing-place (Dh. 77, 307). *Tittham labhati*, to reach port (Mah. 69). *Titthakaro*, a sect-founder (Trenckner). *Titthakam* at Mah. 98.

**TITTHATI**, and **THĀTI**, To stand; to stand aside, be excepted or omitted, remain behind; to stay, stop, remain; to dwell, continue, abide, last, endure, remain constant, live, exist, be [स्थति]. A present *thāti* sometimes occurs in old texts, e.g. see art. *Gabbhāvakkanti* and Alw. I. 27. Imperat. *tiṭṭhatu*, *thātu*; pl. 2nd pers. *tiṭṭhatha*, *thātha* (Dh. 123). Aor. *aṭṭhā* (Mah. 78, 106, 121), *aṭṭhāsi* (Mah. 156), pl. *aṭṭhaṃsu* (Dh. 233, 416; Mah. 164). Fut. *thassati* (Alw. N. 51; Dh. 318). P.pr. *tiṭṭham* (Kh. 16), *tiṭṭhamāno* (Mah. 213), pl. *tiṭṭhantā* (Dh. 153). Ger. *thātvā*, *thātvāna* (Dh. 318; Mah. 53, 178). Inf. *thātum* (Ten J. 40). *Ekamantaṃ aṭṭhāsi*, stood on one side. *Uyyoga-mukhe tiṭṭhasi*, thou standest within the portals of decay (Dh. 42). *Aṭṭhā bhūpassa muddhani*, settled on the king's head (Mah. 108). *Esā mahādumindo aṭṭhā dīghakālaṃ*, this great king of trees has stood for ages (Mah. 121). *Jannukehi kari ṭṭhātu*, let the elephant kneel, lit. stand on its knees (Mah. 106, comp. 152). There is a curious idiomatic use of the imperative which the foll. examples illustrate. *Tiṭṭhatu paraloko so pana puggalo idhalokasmim yeva . . attano mūlaṃ khaṇati*, not only in the world to come but even in this world itself he digs up his root, lit. "let the world to come stand aside or be left out of the calculation" (Dh. 374, comp. *thapeti*, to omit, to except); *Tiṭṭhatu attano rucivasena missitaṃ sace pi tassa karaṇaṭṭhāne vāto ekaṃ kosiya-aṃsuṃ dnetvā pāveti evaṃ pi missitvā kaṭam eva hoti*, to say nothing of a coverlet intentionally mixed with silk, even if in the place where it is fabricated the wind should bring a single thread of silk and blow it into the texture of the coverlet it must be considered as woven with an admixture of silk

(Pāt. 79); *Tvaṃ tāva tiṭṭha sakalo pi ce loka-sannivāso maṃ dānena vīmaṃseyya*, not only thou, but if all the inhabitants of the world were to try me in the matter of almsgiving (F. Jāt. 57). *Jayaṭhānamhi ṭṭhassati*, "he will make his stand on the field where victory awaits us" (Mah. 156). *Tiṭṭha tvaṃ*, stop! (Dh. 109). *Kusindāryaṃ aṭṭhāsi*, stopped at K. (comp. F. Jāt. 5). *Tiṭṭha tāva yāva te yāgubhattaṃ sampādemī*, wait, my son, till I have prepared you some broth and rice (Dh. 403). *Idaṃ bhesajjaṃ yāva maṃ āgamand bandhaniyāmen' eva tiṭṭhatu*, let this drug remain (on the wound) as a bandage till my return (Dh. 279). *Na mayaṃ idha ṭṭhātum sakkhissāma*, we shall not be able to stay here (Dh. 212). *Kulaṃ nāma aputtakam na tiṭṭhati*, a family in which there are no sons cannot last or go on (Dh. 232). *Sattidham nīrādāro aṭṭhāsim*, I remained for a week without food (Ten J. 40). *Yathā thātum na sakkoti*, so that it can no longer remain or exist (Das. 9). *Ydv' imesaṃ satthā aṭṭhāsi*, as long as their Teacher lived (Pāt. xxxvii). *Yavatāyukam tiṭṭhati*, lasts or lives out the full term of his life (F. Jāt. 8). *Kassa vaṃso thassati*, whose dynasty will last longest? (Mah. 228). *Āyuraṃ kiṃ paṭicca tiṭṭhati*, whereby does life exist or continue? (see *Paṭicca*). *Asmiṃ thāne bhayaṃ tiṭṭhati*, there is danger in that place. *Tath' eva tiṭṭhati ssaṃ*, there is his head just as before (Das. 32). *Dhamme tiṭṭha*, stand fast in the true faith (Mah. 17, comp. Ten J. 40). *Tass' oḍḍe thātvā*, abiding in his admonition, following his advice (Dh. 84). Emphasis is sometimes obtained by the use of *ṭ* in combination with a gerund. *Mahantaṃ atthaṃ gaṇetvā tiṭṭhati*, embraces a vast signification (Dh. 179); *Te paṇḍitā evaṃ sammādasānaṃ gaṇetvā thitā*, these wise men thus holding right doctrine (Dh. 137); *Sakalasāriraṃ pharitvā thātum*, to thrill through the whole body (Dh. 85); *Ahaṃ pi aṭṭha luddabhāvaṃ dāruṇabhāvaṃ vea-hitvā thito*, and I this day have renounced sport and cruelty, or am in the position of having renounced (Ten J. 119); *Lata ubbhijja tiṭṭhati*, the creeper grows up, lit. having sprung up stands (Dh. 60); *Samāddāya paggayha tiṭṭheyya*, should persevere in bringing forward, lit. should stand persevering in bringing forward (Pāt. 5).—Pass. *thīyati* (Alw. I. 39). P.f.p. *thātabbo* (Pāt. xviii). P.p.p. *thito*, standing; stopping; remaining; last-

ing; steady, firm, permanent, etc. *Devajātiyaṃ* *ṭhito*, being in a deva birth, existing as a deva (Ras. 62). *Vasse antimake ṭhito*, being then in the last year of his life (Mah. 53). *Uggantvā naḥasi ṭṭhitā*, rising into the air and remaining poised or stationary (Mah. 108, comp. 107, 118). *Aṭṭhito*, not standing. *Ekamantaṃ ṭhito*, standing on one side (Kh. 4). *Mahābodhi-ṭhita-ṭṭhānam*, the place where the Great Bo-tree afterwards stood (Mah. 7, comp. 5). *Ṭhite Jine*, while Buddha yet lived (Mah. 109). *Bhagavato ṭhitakāle*, in Buddha's lifetime (Br. J. S. A.). *Vinaye ṭhite sāsanaṃ ṭhitam hoti*, as long as the Discipline endures religion is secure (Ditto). *Tassa majjhe ṭhito ahu*, was situated in the midst of it (Mah. 162). *Karaṇḍake ṭhito sovaṇṇapaṭṭo*, a gold plate deposited in a casket (Mah. 161). In one instance I find *ṭhita* used passively: *Ṭhitam Gāmaṇīrājena balakotṭham upāgami*, he came to the tower occupied by king G. (Mah. 154). *Vinayadādi-ṭṭhitāgamam jotayitvā*, having spread abroad the doctrine contained (lit. standing or consisting) in the Vinaya and other scriptures (Mah. 126). *Ṭhitatto* (adj.), firm-minded (sthita + ātman). *Ṭhitadhammo* (adj.), steady in justice, just, equitable (Mah. lxxxvii). Firm (B. Lot. 866). *Nibbānassa santike ṭhito*, being near N. (Dh. 422). *Chāyā parimaṇḍalā ṭhitā*, the shadow remained circular (Jāt. 58).—Caus. *ṭhapeti*, to cause to stand, to set up, fix, establish; to lay up, deposit, put, place; to stop, arrest; to put away, keep, reserve; to leave, set aside; to omit, except (*ṭhāpeti* with *d* occurs in Parābhava S.). *Idam paṭhamam pārdjikan ti ṭhapesum*, they settled that this was to be the first P. (Br. J. S. A.). *Chattadhare tattha ṭhapesi*, he posted standard-bearers there (Mah. 154). *Tassa adharoṭṭhe ca uttaroṭṭhe ca daṇḍakam ṭhapetvā*, having fixed a stick between his lower and upper lips (F. Jāt. 12). *Bhūpatini saraṇesu ṭhapesi*, established the king in the Three Refuges (Mah. 26). *Nagarūpamaṃ cittaṃ idam ṭhapetvā*, setting our hearts firm as a fortress (Dh. 8). *Patthanam ṭhapesi*, recorded his prayer, registered a vow (Dh. 127, comp. 268). *Haṭṭhikkhandhe saḥassam ṭhapetvā*, placing a thousand pieces of gold on an elephant's back (Ras. 17). *Manikkhandham purato ṭhapetvā*, placing the magic jewel before him (F. Jāt. 3). *Attano bhavane ṭhapesi*, put him in his palace (Dh. 304).

*Vāsipharasukam paṭicchannatṭhāne ṭhapetvā*, having deposited the hatchet in a secret place (F. Jāt. 4, comp. Ten J. 114). *Aññattha ṭhapayimsu*, placed elsewhere (Alw. I. 63). *Pāde pādapiṭṭhe ṭhapetvā*, setting his feet on the footstool (B. Lot. 305). *Dīpabhāsīya ṭhapesum*, translated (lit. put) them into the language of the country (Ras. 7). *Mama santike eko puriso muttādhāram ṭhapesi*, a certain person confided the pearl necklace to my care, lit. deposited it with me (Ras. 33). *Sajjhayam ṭhapayum*, stopped the chaunting (Mah. 198). *Ṭhapesi roḥāram*, abolished the practice (Mah. 226). *Dhammakatham ṭhapento*, interrupting his discourse (Dh. 340). *Ṭhapetvā*, reserving her choice (Das. 2). *Saṅghassa aṭṭhapetvāna*, without reserving some, or putting some aside, for the priests (Mah. 158). *Ṭhapetvā Ānandatherassa anucchavikam āsanam*, reserving for the therā A. his appropriate seat (Mah. 13). *Sātake ṭhapetvā*, having put away their cloaks (Ten J. 32). *Imam muttādhāram sddhukam ṭhapehi*, keep this pearl necklace carefully for me (Ras. 32). *Majjhe ṭhapetvā okāsam*, leaving a space in the middle (Mah. 172). *Ajja kuhiṃ Bhagavantam ṭhapetvā āgataṃ attha*, but now where have you left Buddha to come here? (Br. J. S. A.). *Te bhikkhū bhi ṭhapetvā*, leaving the priests outside (Dh. 107). *Mahante nagare gehagopakamattam ṭhapetvā ssa-janam dāya*, leaving in that great city only people to watch the houses, and carrying off all the rest of the inhabitants (Dh. 235). *Sikhā ca sigḍhiṃ ca ṭhapetvā*, leaving the lioness and the jackal's mate at home (Dh. 37). *Bahū asekhaṇḍapāṭisambhidāpatte bhikkhū ṭhapetvā Ānandam therā uccinā*, passing over many Arhat priests possessed of the Paṭisambhidā, the elder chose Ānanda (Br. J. S. A.). *Ṭhapetvāna idh' eva tuṃ*, leaving him in this place (Mah. 227). The gerund *ṭhapetvā* is much used in the sense of our "except," lit. "setting aside, excepting." *Te sabbe Asoko Tissakumārā ṭhapetvā ghātesī*, all of them, except prince Tissa, Asoka put to death (B. Lot. 365). *Ṭhapetvā Saradotāpasam sabbe pi . . aruḥattam pāpupimsu*, with the exception of S. they all became arhats (Dh. 134, comp. on next page *ṭhapetvā mam*, except me) *Na me sokam, ṭhapetvā Satthāram, añño nibbāpetum sakkhissati*, no one else save the Teacher will be able to assuage my grief (Dh. 336). *Tam Bhagavantam sammā-*



*sambuddham* *thapetvā ko añño vattum samatto*, who else besides this blessed supreme Buddha is able to say it? (B. Lot. 364). — Pass. *thapiyati*. P.f.p. *thapetabbo*. With affix तः *tāsaṃ punapvuna thapetabbatā*, the fact of their having to be repeatedly replaced (Jāt. 10). P.p.p. *thapito*. *Thapitā Sīhalabhāsāyā*, translated (lit. put) into the Sinhalese language (Br. J. S. A.). *Sutthuthapito*, firmly fixed (Das. 3). *Thapite ārakkhe*, a guard being posted (Das. 23). *Nivesane pana bandhivā me thapitā bahusakunā atthi*, there are many birds kept by me in captivity in my house (Ten J. 120, comp. 34). *Tayā udakam thapitam*, did you leave (or put) that water there? (Dh. 103). *Tīre thapitesu kāśavesu*, his robes having been deposited on the bank (Dh. 114). *Nisīdi attano thapit' āsane*, sat down on the seat reserved for him (Mah. 13). There is also a form *thapāpeti*, which is generally used as if it were the caus. of *thapeti* (comp. *āroceti*, "to tell," *ārocāpeti*, "to cause to be told"). *Saram thapāpetvā*, having caused the arrow to be set up on end (Mah. 157). *Sakaṭāni thapāpiya*, having brought the waggons to a halt (Mah. 167). *Thuvikam thapāpesi*, caused a purse to be put upon it (Jāt. 54). To cause to be placed or deposited (Mah. 41, 116, 117, 120, 125). To cause to be stationed, to cause to stand (Mah. 51). P.p.p. *thapāpito* (Mah. 161).

**TITTHIYO**, An adherent of a heretical sect or system of philosophy, a sectarian, heretic, unorthodox believer [तीर्थी]. B. Int. 158; Dh. 298; Mah. 26, 39; E. Mon. 179, 303; Man. B. 225. *Titthiyamatam*, doctrines of the heretics (Kh. 20). In the adj. *unnatitthiyo*, "heretical" (Pāt. iii), the term. *ya* belongs to the whole compound, *aññatitthina* meaning "another belief, adverse doctrine" (see *Tittho*). Six *titthiyas* or heretical teachers are frequently mentioned as existing in Gautama's time, each with a considerable following (Att. cxv; B. Lot. 453; Man. B. 290). They were first, *Pūraṇa Kassapa*, who was a naked ascetic, and who held the doctrine that there is no moral merit or demerit (Karma). Secondly, *Makkhaligōsālo*, who was also a naked ascetic; he held that the suffering or happiness of beings is uncaused, and his doctrine is really identical with *Pūraṇa's*, though expressed in different language. Thirdly, *Ajito Kesakambali*, a natthikavādin or nihilist

(*n'atthi dinnam n'atthi hutam, n'atthi sukka-dukkatānam kammānam phalam vipāko, n'atthi ayam loko n'atthi paraloko, n'atthi mātā n'atthi pitā*, etc. the comment observes that *Pūraṇa* and *Makkhali* were also practically nihilists). Fourthly, *Pakudho Kaccīyano*, whose doctrine as given in *Sām. S.* is that there are seven great *kāyas* or elements, viz. Earth, Water, Fire, Air, Good, Evil, and Life, which are "uncreate, barren, stable, immutable, exerting no reciprocal action upon each other." Fifthly, *Nigaṇṭho Nātaputto*, who preaches to *Ajātatasattn* the doctrine of *Cātuyāmasanivaro*, the first of which was abstinence from cold water (*sabbavārivārito hoti*). Sixthly, *Saṇḍhaya Belaṭṭhiputta*, whose doctrine was the *amara-vikkhepo*.

**TITTI** (f.), Satiety, fulness [तृप्ति]. Ab. 468; Dh. 34.

**TITTIKO** (adj.), In the compound *samatittiko*, "brimful," which is either सम + तृप्ति + क or सम + तृप्ति + इक; in either case the 'ermination belongs to the whole compound.

**TITTIRO**, The Francoline partridge [तित्तिर]. Ab. 625; Mah. 41.

**TITTO**, Satisfied, full [तृप्त]. With gen. *Phaldanam titto*, sated with fruits (Payoga Siddhi)

**TIVAGGO**, Three objects of life, viz. *ḍhammo, kāmo, attho*, Religion, Pleasure and Wealth [त्रिवर्ग]. Ab. 318. Also an adj. "having three vargas or sections."

**TIVANGIKO** (adj.), Having three *aṅgas* [त्रि + अङ्ग + इक with euphonic *v*]. Cl. Gr. 11.

**TIVIDHO** (adj.), Threefold [त्रिविध]. Dh. 282.

**TIVIJJĀ** (f.), Three branches of knowledge [त्रिविद्या]. See *Vijjā*.

**TIVUTĀ** (f.), White Teori, *Convolvulus Turpethum* [त्रिवृत्]. Ab. 590.

**TIYĀMĀ** (f.), Night [त्रियामा]. Ab. 69; Mah. 249.

**TIYĀSĪTI** (fem. num.), Eighty-three [अशीति with lengthened *ā*].

**TOMARIKO**, A spearman [next + इक]. Sen. K. 391.

**TOMARO**, and **-RĀM**, A lance, spike [तोमर]. Ab. 366; Mah. 254.

**TORANAM**, An arch, gateway, pandal or triumphal arch used on state occasions [तोरण]. Ab. 205; Mah. 99, 213.

**TOSETI**, see *Tussati*.

**TOSO**, Satisfaction, joy [तोष]. Ab. 1015.

**TOYAGO** (*adj.*), Floating on the water [तोय + ग]. Mah. 63.

**TOYAM**, Water [तोय]. Ab. 661; Mah. 86, 244.

*Toysayo*, a reservoir, tank (Alw. I. x, *āsayo*).

**TU**, A particle, never used at the beginning of a sentence, which may be rendered by "now," "but," "indeed" [तु]. *Avijjāya tv eva asesavirāgaṇi-rodhā*, now by the complete destruction of ignorance . . (Alw. N. 48). *Yo tu puttāṃ pabbājesi*, but he who has caused a son to take orders (Mah. 36). *Saṅnōgaparamā tv eva sambhogā*, yet enjoyment consists chiefly in association (Das. 6). *Bhuvā tu maṃ . . pacchā tu*, but when you have eaten me . afterwards (Ras. 22). *Tvanto* (*adj.*), ending with *tu* (Alw. I. viii). Sometimes a *pāda-pūraṇa* as at Mah. 36, line 4 (*thero tu*, etc.).

**TUCCHO** (*adj.*), Empty, vain [तुच्छ]. Ab. 698; Ten J. 118. *Tucchabhāvo*, emptiness, inanity (F. Jāt. 46). *Tucchakatto* (*adj.*), empty-handed. *Majjhe tucchaṃ katvā*, leaving a space in the middle, lit. making it empty (Dh. 158). Adv. *tucchaṃ* and *tucchena*, vainly, idly, falsely (Pāt. 3; Das. 31; Dh. 394). With affix क्, *tucchakam* (*adv.*), vainly (Pāt. 72).

**TUDAMPATI** (*m.*), Husband and wife (Ab. 242). Of the existence of this curious form there can be no doubt, as Kaccāyana has the Sūtra, JĀYĀYA TUDAM JĀNI PATIMHI (Sen. K. 384). The Sansk. word *dampati* is rightly referred by the native grammarians to *jāyapati*, but it is in Pali that we find the missing link that connects forms so different. This link is *jayampati*, the long *a* of the first syllable being shortened, and that of the second changed to *am* (for the latter change we have an exact parallel in *Sujampati*, "husband of *Sujā*"). The next change is one of compression, *jayampati* being shortened to *jampati*, which occurs in Sanskrit. Lastly, the *j* passes into *d*, and we get *dampati*, which Vij. tells me he has met with also in Pali (for the change of *j* to *d* comp. *daddallati* = *jāvalyati*, *Pasenadi* = *Prasenajit*, *dighacchā* = *jighatsā*). The form *tudampati* offers considerable difficulty. It is difficult to see how it can have arisen out of *jayampati*, and it may possibly be a sort of capricious outgrowth of *dampati* (by reduplication). Or may I hazard with great diffidence the conjecture whether it might be dissimilated from *dudampati* = *dvidam-*

*pati*, *dvi* being prefixed to show the duality, which is otherwise not apparent in Pali? (*dampati* in Pali is a masc. sing., for *du* = *dvi*, comp. *dukaṇṇ*, *durattāṇ*, etc.).

**TUDITTHA**, He gnawed, pierced (aor. fr. तुद्). Mah. 244.

**TUHINAM**, Dew, frost [तुहिन]. Ab. 56.

**TUJJATI**, To be struck, pierced, poked [pass तुद्]. *Sūlehi tujjamaṇo*.

**TULĀ** (*f.*), A balance, pair of scales; resemblance, equality; a beam or rafter; a measure or weight = 100 phalas [तुला]. Ab. 223, 481, 823; Dh. 47. The Zodiac sign *Libra* (Ab. p. 11, note). *Tulābhūto* (*adj.*), balanced, unvarying (Jāt. 23, 25). *Tulādhāro*, one who carries scales, a jeweller (Mah. 111).

**TŪLETI**, To weigh, measure; to consider, weigh with the mind [तूल, तूल]. Alw. I. 75 (my MS. has *tūlayanto*); Pāt. 92. P.p.p. *tulito* (Dh. 261).

**TULIKĀ** (*f.*), A painter's brush or pencil [तुलि + का]. Mah. 112.

**TŪLIKĀ** (*f.*), A mattress [तुलिका]. B. Lot. 369.

**TULIYO**, A flying fox. Ab. 642.

**TŪLO**, and **TULAM**, Cotton [तूल]. Ab. 494; B. Lot. 563; Das. 6, 37.

**TULYO** (*adj.*), Similar, equal [तुल्य]. Ab. 530; B. Lot. 362; Mah. 162, 175; Alw. I. 2.

**TUMBI** (*f.*), The gourd *Lagenaria Vulgaris* [तुम्बी]. Ab. 596.

**TUMBO**, A sort of water vessel with a spout; a measure of grain = *āḥaka* [तुम्ब?]. Ab. 484, 1124.

**TUMHĀDISO** (*adj.*), Like you [*tumha* + दुश्, the corresponding Sansk. is *युष्मादुश्*]. Ten J. 46; Ras. 25.

**TUMHE**, etc., see *Tvaṃ*.

**TUNḌAM**, A beak, snout, etc. [तुण्ड]. Ab. 260. Beak of a bird (Dh. 237; Ten J. 54, 111; F. Jāt. 12). Of a serpent's mouth (Mah. 244).

**TUNḌILO** (*adj.*), = तुण्डिल. *Tuṇḍilovādo*, harsh or frequent admonition (?), Dh. 127.

**TUNḌO** (*adj.*), High, prominent [तुण्ड]. Ab. 708; B. Lot. 584.

**TUNHĪ** (*adv.*), Silently, without speaking [तुण्णीम्]. Ab. 1149. *Tuṇhī nīdanti*, to sit silent (comp. F. Jāt. 48). With the original final *m* restored for euphony, *tuṇhīm ātuo*, sitting silent (Dh. 41). *Tuṇhī jāto*, become silent, reduced to silence (F. Jāt. 47). With *bhavati*: *Satthā ṇ ahoṣi*, the

Teacher held his peace (Dh. 162, comp. 109, 241). With *atthi*: *Tuph' assa*, let him be silent (Kamm. 7). *Tuphībāvo*, silence (Ab. 429; Dh. 379). See *Adhivāseti*. Sometimes written *tuphibāva*, perhaps rightly (comp. *cittikāro* and *cittikāro*, etc.). *Tuphibhūto* (adj.), silent (Dh. 367, 380; F. Jāt. 47).

TUNĪ, TUNO, TUNIRO, and -RAM, A quiver [तुणी, तुण, तुणीर]. Ab. 389.

TUNNAM, A suture (?), a patch (?) [तुन्न]. Jāt. 8.

TUNNAVĀYO, A tailor [तुन्नावय]. Ab. 507; Mah. 193.

TUNNO (p.p.), Quick [तुण्ण]. Sen. K. 495 (*tundati* is probably erroneous). Adv. *tupṇam*, quickly (Ab. 40).

TURAGO, TURANGO, A horse, courser [तुरग, तुरङ्ग]. Ab. 368.

TURITO (p.p. *tarati*), Hastening, hurried, eager, swift [त्वरित]. Ab. 379; Mah. 25, 26, 107; B. Lot. 649. Adv. *turitan*, hastily, quickly (Ab. 40; Dh. 292).

TURIYAM, A musical instrument [तूर्य]. With *ū* revived metri causā (Mah. 155). *Pañcaṅgika-turiyam* or *pañcaturiyam*, musical instruments of five sorts (Dh. 191), they are *dtatam*, *viṭatam*, *dtatavitatam*, *ghanam*, *susiram* (Ab. 139). *Turiyasaddo*, music. Mah. 99, 182, 212.

TURUKKHO, Indian incense [तुरक्क]. Ab. 147, 302.

TUSITĀ (m.pl.), Name of the angels inhabiting the fourth devaloka [तुषित]. Man. B. 25; B. Int. 109, 606. *Devesu Tusites' upapajjatha*, was re-born among the Tusita angels (Mah. 201). *Tusitapuram*, or *Tusitam puram*, or *Tusitānam puram*, the city of the T. angels (Dh. 150; Mah. 199). *Tusitabhavanam*, the T. heaven (Ras. 64).

TUSO, Substance, wealth (Ab. 485).

TUSSATI, To be satisfied, pleased, joyful [तुष्]. Dh. 149. Aor. *tussi* (Dh. 101; Mah. 62). Ger. *tussitvā* (Dh. 336; Mah. 111, 175). With gen. *Bodhisattassa tussitvā*, pleased with the B. (F. Jāt. 10). In *tussabhāvo*, contentment (Dh. 357), we probably have the p.f.p. *tushya* (it governs an instr.). P.p.p. *tutṭho*, satisfied, pleased, joyful (Ab. 752; Ten J. 14, 120; Mah. 85, 166). With dat. *tutṭho 'smi vo bhikkhave*, I am pleased with you, monks. Caus. *toseti*, to satisfy, please, delight (Dh. 268; Mah. 136, 152, 197). *Bhikkhave*

*tosetvā paccayehi* (instr.) *catūhi*, having satisfied the priests with the four requisites (Mah. 240).

TUTTAM, A pike used to guide an elephant; goad [तुत्त]. Ab. 367, 448.

TUTṬHI (f.), Satisfaction, joy, happiness [तुट्ठि]. Ab. 87; Dh. 59, 99.

TUTṬHO, see *Tussati*.

TUTṬHUBHAM, The Trisṭubh metre.

TUVAM, see *Tvaṃ*.

TUVATA (adv.), Quickly [from तुर्व?]. Ab. 40.

TUVATTATI, To lie down. Pāt. 106, 107, 114.

I am unable to explain this form, which appears to be genuine.

TVAM, and TUVAM (personal pronoun), Thou [त्वम्]. Nom. *tvaṃ* (the usual form; Mah. 52; Jāt. 17; Ten J. 1; Dh. 147), *tuvaṃ* (Dh. 95; Mah. 3, 80, 195; Ras. 35; Jāt. 28; this form generally occurs in verse). Acc. *taṃ* (Dh. 24, 99; Mah. 48 *taṃ māremi*, 52 *posayissāmi taṃ*; F. Jāt. 17). Instr. *tayā* (Dh. 103, 263, 349; Ten J. 47). Gen. and dat. *tava* (Ten J. 51; Dh. 96, 109, 183), *tavam* (Ten J. 56), *tuyhaṃ* (Mah. 157; Ras. 22; Dh. 159, 193), *tumhaṃ* (Sen. K. 275). Loc. *tayi*. Pl. *tumhe*, ye (Ten J. 1; Dh. 104). Acc. *tumhe*, *tumhākaṃ* (Sen. K. 275). Instr. and abl. *tumhehi* (Dh. 241; F. Jāt. 10). Dat. and gen. *tumhākaṃ* (Ten J. 1; Mah. 207; F. Jāt. 17; Dh. 78, 103, 108). Loc. *tumhesu*. The plural is much used as a respectful mode of address, exactly as in English. Thus a king uses it to a brahmin (F. Jāt. 10), a brahmin to his father (F. Jāt. 9, 11, while the father uses the sing.), Visākhā to her father-in-law (Dh. 241), a king to Buddha (Ten J. 1), a noble to a Buddhist priest (Mah. 207). *Te* is much used as a substitute for certain cases of the singular, sometimes becoming *ty* before a vowel. For the gen. *Ko te doso*, what is thy fault? (Mah. 157). For the dat. *Naṃ ty attha*, hail to thee (F. Jāt. 13). For the acc. *Tyāhaṃ vandissāmi*, shall I do thee homage? (Dh. 159). For the instr. *Katam te pāpaṃ*, sin has been committed by thee (comp. *tyāhaṃ gahito*, I have been caught by thee, Ten J. 115). *Vo* is substituted for some oblique cases of the plural. For the gen. *Kahaṃ vo rājā*, where is your king? (Dh. 159, comp. Mah. 178). For the acc. *Paḥāya vo*, leaving you (Par. S., comp. Dh. 60, line 7). For the dat. *Bhaviṃsati vo hitāya*, it will be to you for a blessing (Mah. 6, probably also Dh. 80, line 4). For the nom.

*Gāmaṃ no gaccheyyātha*, go ye to the village (Sen. K. 270). For the instr. *Kataṃ vo kammaṃ*, a deed has been done by you (Ditto). The first line of Dh. v. 337 should read as foll. *Taṃ vo vaddāmi bhaddaṃ, vo yūvaṃ' ettha samāgatā*, therefore I tell you an excellent thing, do ye as many as are assembled ... (comp. in Dhammika S. *gahaṭṭhavattaṃ pana vo vaddāmi*). Instances of Sandhi are *tvān ti = tvāṃ iti* (Dh. 96, 159, 193), *taṃ ñeva = taṃ yeva = taṃ eva* (Sen. K. 215), *taṃ' aṃ = taṃ' aṃ* (Ten J. 47), *tyāhaṃ = te ahaṃ* (Ten J. 115), *ty atthu = te atthu* (F. Jāt. 13).

**TVEVA**, = *iti eva* (Ten J. 54, and see art. *Iti*, p. 162, b) Also = *tu eva* (see *Tu*).

**TYAHAM, TYĀHAM**, For the first see art. *Iti*, p. 162 (b), for the latter see *Tvaṃ*.

## U.

**U, UD**, A preposition only used as the first part of a compound, generally conveying the idea "upwards," or "above," or "away" [उद्]. Ab. 1168.

**UBBAHATI**, To raise up; to remove, drive away [उद्बह]. Att. 198. Ger. *ubbayh' āsīm*, having drawn his sword (Mah. 134, or perhaps "having lifted up"). P.p.p. *ubbāḷho* (Dh. 214). Caus. *ubbāḷheti*, to drive away. Pass. of the caus. *ubbāḷhiyati* (Mah. 45).

**UBBĀHIKĀ** (f.), (From last). It appears to mean "rules for expulsion of schismatic priests" (Mah. 18, but see the Glossary; comp. Pāt. 61).

**UBBATANAM**, Shampooing the body [उद्बतन]. Ab. 299.

**UBBATTETI** (caus.), To tear up, tear out [उद्बतति]. *Rukkhāṃ* (Dh. 111). *Hudayamaṃsaṃ* (Dh. 79, 245; comp. Ten J. 36).

**UBBEDHO**, Height [उद् + वेध]. Dh. 131, 132, 148, 349; Ras. 22, line 9. *Sattayojanasatubbedho* (adj.), whose height is 700 yojanas (Dh. 190).

**UBBEGO**, Agitation from joy or grief, excitement, anxiety [उद्बेग]. Das. 41; Jāt. 69. *Ubbegapīti*, joy that enables one to mount into the air (E. Mon. 272; Man. B. 410).

**UBBEJANIYO** (adj.), Causing alarm, agitating [उद्बेजनीय]. Dh. 155.

**UBBHAM**, see *Uddham*.

**UBBHĀRO**, see *Uddhāro*.

**UBBHATO** (p.p.p.), Thrown up, thrown out [p.p.p. उद्भूत] Dh. 7, 197; F. Jāt. 54. See *Uddhāro*.

**UBBHĀVETI** (caus.), To produce, use [उद्भावयति]. Att. 195.

**UBBHAVO**, Birth, origination [उद्भू]. Ab. 90. At the end of a compound "sprung from, made of;" *tacubbhavo* (adj.), made of bark (Ab. 297), *phalikkubbhavo*, made of crystal (Mah. 241).

**UBBHIDAM**, Kitchen salt [उद्भिद]. Ab. 461.

**UBBHIJJATI** (pass.), To burst upwards, spring up out of the ground (as of water welling up); to sprout, germinate [pass. उद्भिज्ज]. Aor. *ubbhijji* (Jāt. 18). Ger. *ubbhijjita* (Jāt. 51). The ger. *ubbhijja* belongs properly to the active (Dh. 60). Perf. part. *ubbhinno* (Ab. 543).

**UBBHŪTO** (p.p.p.), Born, produced [उद्भूत]. Ab. 984; Att. 192.

**UBBĪ** (f.), The earth [उर्वी]. Ab. 181.

**UBBIJJATI** (pass.), To be afraid [pass. उद्भिज्ज]. With gen. *Dukkhaṃ ubbijjanti*, dread suffering (Alw. I. 108). Perf. part. *ubbigo*, frightened, anxious (Mah. 40; Jāt. 26).

**UBBILLĀPITO** (p.p.p.), Unduly elated, puffed up (Ten J. 13). Near the beginning of Brahmajāla S. occurs the phrase *cetaso ubbillāvitattam*, "undue elation of mind," upon which Buddhaghosa gives the foll. gloss, *Ubbillāvino bhāvo ubbillāvitattam, kassa ubbillāvitattam cetaso? ti, uddhaccāvahāya ubbillāpanapītiya etam adhivacanāṃ*, the condition of one who is full of elation is *ubbillāvitattam*: if it be asked, why is it said "elation of mind"? I reply that this is a term for joy which puffs up and tends to pride (*uddhaccāvaha*). Here Buddhaghosa gives an adj. *ubbillāvi* (like *medhāvi*), which may possibly exist, but cannot form part of *ubbillāvitattam* as it does not account for the syllable *ta*. I have little doubt that *ubbillāvitattam* is simply *ubbillāpita* + ल, "state of being puffed up," the *p* passing into *v* as in *posāvana* for *posāpana* (further on Buddhaghosa has . . . *tena ubbillāvitena* . . .). If I am right we have only one form to account for, viz. a p.p.p. from a caus. *ubbillāpeti*, pointing to a possible *ubbilleti*, which I am inclined to identify with उद्-वेलयति, "to throw upwards" (from विल्, comp. पिल्). On the other hand, assuming *ubbillāvi* to be an existing form, it points to a noun *ubbilla*, "elation," from which *ubbilleti* might be a denominative. This *ubbilla* might be a possible *udvilya* from उद्दिल् or *udvella* from उद्दिल्. It would be interesting to know what Pali word is

rendered in Saddharmapundarika by audvilvacitta (see Lotus, 308). If it be *ubbillacitta*, "elated in mind," it probably affords another example of the mistakes made by the North Buddhists in translating Pali texts at a time when Pali had long been a dead language. We may imagine that the translator, finding *ubbillacitto* in conjunction with *acchariyappatto*, concluded that it must have some such meaning as "astonished," "perplexed," and so coined a word *audviiya*, which phonetically would answer to *ubbilla*, and which being a derivative of *udvila* (*udbila*) would mean, "state of being out of its hole," and so out of its element, all abroad, perplexed!! In the two passages in Pali texts to which I have referred the context absolutely requires the meaning "elated, puffed up" (in Br. J. S. we have *tatra tumhehi na anando na somanassaṃ na cetaso ubbiddvitatattam karaniyam*).

UBBINAYO, Wrong or false Vinaya [उद्+विनय].  
Alw. I. 54.

UBHATO (*adv.*), On both sides, in two ways [उभ+तस्]. *U. sujāto*, well born on both sides (i.e. father's and mother's, Jāt. 2). *U. nattho*, doubly lost, forlorn in two respects (Mah. 52). Often as the first part of a compound. *Ubhatodaso* (*adj.*), having a fringe at each end. *Ubhatopasse*, on both sides (Mah. 213). *Ubhatomukho asso* seems to mean a horse with a mouth at each end (*tassa dvāsu passesu yacasaṃ denti so dvāhi mukhehi khādati*, Das. 25) or possibly with two heads. *Ubhatosaṅgho*, both priesthoods (viz. *bhikkhusaṅgho* and *bhikkhunīsaṅgho*, Pāt. 108; Mah. 196, 224). *Ubhatobyañjanako*, having the characteristics of both sexes, hermaphrodite (Pāt. 28). *Ubhatobhāgavimutto* is a technical Buddhist term I owe to Subh. the foll. passage from Vis. M., *arūpajjhānena c'eva ariyamaggena cāti ubhātobhāgena vimutto ti ubhatobhāgavimutto*, i.e. means one who is emancipated in two ways, namely by arūpajjhāna and by ariyamagga. He also quotes from Aṅguttara Nikāya, *ubhatobhāgavimutto ti dvāhi bhāgehi vimutto arūpasamāpattiya rūpakāyato vimutto maggena nāmakāyato, so catunnaṃ arūpasamāpattināṃ ekekato vuttthāya saṅkhāre saṃmasitvā arahattappattānaṃ catunnaṃ ti nirodhā vuttthāya arahattaṃ pattassa anāgāmino vassena ca paṇcavidhō hoti*: of which Vij. sends me this translation, "Ubh. is he who is emancipated

in two ways, by means of Arūpasamāpatti he is emancipated from the body of form, by means of the Magga from the body of Nāma. He is of five kinds, namely four who having risen from the Arūpasamāpatti one after another and having grasped the Saṅkhāras attains Arhatship, and the Anāgāmin who having risen from the Nirodhasamāpatti attains arhatship." From this it appears that the Ubh. may be either an arahattaphalaṭṭha in one of the four Arūpa heavens, or an anāgāmin who has attained arahattaphala through the Nirodha meditation.

UBHAYATO (*adv.*), On both sides [उभयतस्].  
Ab. 1195.

UBHAYATTHA (*adv.*). In both places, in both cases [उभयत्त]. Dh. 3: Mah. 215.

UBHAYO (*adj.*), Both [उभय]. Used both in sing. and plural. *Ubhayam p' etaṃ puññaṃ ca pāpaṃ ca*, both of these, merit and demerit (Dh. 379). *Gihiki ca anāgārehi cāti ubhayehi*, with both classes, laymen and ascetics (Dh. 431). *Asmā lokā paramhā ca ubhayā dhammate naro*, that man perishes from both this world and the next (Sig. S.). Instr. *ubhayena*, in both ways (Alw. I. xviii). Adv. *ubhayam*: *Asaṃsaṭṭhaṃ gahaṭṭhehi andgarehi cūbhayam* (Dh. 72). *Tadubhayam*, oth of these (Kh. 21). Declined like *sabbo*: gen. pl. *ubhayesaṃ*, neut. pl. *ubhayāni*.

UBHO (*pron.*), Both [उभौ nom. dual from उभ].  
Dh. 54. The declension for all genders is the same. N.A. *ubho*; I. Ab. *ubhohi*, *ubhehi*; D.G. *ubhinnaṃ*; Loc. *ubhosu*, *ubhesu*. Of these *ubho* alone follows the Sanskrit, and is almost the only remains of a dual form in Pali. *Ubhehi* and *ubhesu* are on the analogy of *sabbekhi*, *sabbesu*. *Ubhinnaṃ* is on the analogy of *dvinnam*. *Ubhohi* and *ubhosu* are in the highest degree anomalous, the inflexions being added to the nom. instead of to a base, the result of an awkward attempt to preserve a dual character in the oblique cases. *Ubho bhūmipā*, both kings (Mah. 154). *Ubhohi pāṇijannūhi*, with both their hands and knees (Att. 8). *Ubho koṭiyo dāsitvā*, taking the two ends in their mouths (F. Jāt. 17). *Ubhinnaṃ kathaṃ asuṇanto*, not hearing the talk of either (Alw. I. cvii). *Gihī pabbajitā ubho*, both classes, laymen and monks (Dh. 13). *Ubho loka* (acc. pl.), both worlds (Dh. 49). *Ubhosu passesu*, on both sides (Dh. 158). With sing. noun: *Ubho saṅgamaṃ*

*upaccagā*, has escaped from both ties (Dh. 73, comp. 46).

UCCĀ, An indecl with the meaning "above," "high," forming the first part of many compounds. Etymologically it is doubtless identical with उच्चा, though in its use it rather corresponds to उच्चैस्. *Uccākulino* (adj.), of high family (Gog. Ev. 31). *Uccāsaddo*, a loud noise (Ten J. 36); also adj. "making a loud noise, vociferous" (Pāt. ix). *Uccāsayanam*, and *uccāseyyā*, a high bed (B. Lot. 444; Mah. 82). Comp. *Uccām*.

UCCĀLETI (caus.), To irritate (?) [caus. उच्चल]. Pāt. 91.

UCCĀLIṄGO, A caterpillar. Ab. 623.

UCCĀM (indecl.), High [उच्चैस्]. Ab. 1152. *Uccāmpākāragopuram*, having lofty walls and gates (Mah. 152). *Uccāmgaharam*, *uccāmrukkho*, a high house, a tall tree (Cl. Gr. 75).

UCCĀRAṆAM, Utterance, pronunciation [उच्चारण]. Pāt. 89.

UCCĀRETI (caus.), To raise aloft, lift up [उच्चारयति]. Mah. 63, 116.

UCCĀRO, Excrement [उच्चार]. Ab. 275. *Uccārakamman*, defecation.

UCCATĀ (f.), Elevation [उच्चता].

UCCATARO (adj.), Higher [उच्चतर]. Pāt. xxi (of a seat). Of a musical note (Ab. 137, 904).

UCCATI, see *Vatti*.

UCCATO (adv.), According to height, in height [उच्च + तस्]. Mah. 163.

UCCĀTUM (inf.), To raise, lift (Mah. 141).

UCCĀVACO (adj.), Various, irregular [उच्चावच]. Ab. 720; Dh. 15; Jāt. 79.

UCCAYO, Accumulation [उच्चय]. Dh. 22.

UCCHĀDANAM, Destruction; rubbing the body with perfumes [उत्सादन].

UCCHAṄGO, The hip, flank, haunch; the lap [उत्सङ्ग]. Ab. 276. *Ucchaṅgagataṁ sattham*, the weapon he wore at his side (Mah. 243). *Paṇṇam ucchaṅge katvā*, placing the letter in the fold of her dress (Dh. 221). *Ucchaṅge nisiditvā*, sitting in his lap (Dh. 142).

UCCHEDO, Extirpation, annihilation [उच्छेद]. *Ucchedadiṭṭhī*, and *ucchedavādo*, the heresy that existence terminates with death, as opposed to the Buddhist doctrine of transmigration (Man. B. 473). *Ucchedavādo* (adj.), and *ucchedavādī*, one who holds the doctrine that death is (in all cases) the annihilation of existence (Ten J. 117). This

doctrine was held in great abhorrence by the Buddhists, being directly antagonistic to the whole spirit and scheme of Buddhism.

UCCHINDATI, To cut off, extirpate, destroy [उच्छिद्]. Dh. 50. Aor. *udacchidā* (Ras. 76). Ger. *ucchijja*. Pass. *ucchijjati*. Aor. *ucchijji*. P.p.p. *ucchinno* (Sen. K. 496).

UCCHITO (p.p.p.), Lofty, exalted [उच्छ्रुत]. Ab. 708.

UCCHIṬṬHO (p.p.p.), Left, rejected; impure [उच्छिष्ट]. *Tesaṁ ucchiṭṭhabhojanam*, the remains of their food, their leavings (Mah. 136). *Ucchiṭṭhamukhehi kathetum*, to speak with unwashed mouths (Alw. I. 97). *Ucchiṭṭhodakam*, slops (Pāt. 112).

UCCHU (m.), Sugar-cane [उच्छु]. Ab. 462, 599, 1088. *Ucchuyantam*, a sugar-cane mill (Jāt. 25).

UCCINATI, To choose, select; to pick up [उच्छि]. Ger. *uccinitvā* (Alw. I. 55; Dh. 162). Aor. *uccini* (Mah. 19). P.f.p. *uccinitabbo*.

UCCO (adj.), High, tall [उच्च]. Ab. 708. *Visaṁ hatthasatam uccam*, 120 cubits high (Mah. 161). *Dvādasahatthucco*, twelve cubits high (Mah. 4, 153, 210). *Uccācakkule*, in families high and low (Dh. 420). *Uccāni ṭhānāni*, high offices or situations. Comp. *Uccā*, *Uccām*.

UCITO (p.p.p.), Suitable, convenient [उचित]. Ab. 538; Att. 199.

UDA (indecl.), Or, on the other hand [उत]. Ab. 1138, 1199. *Vācā' uda cetasā vā*, in word or in thought (Kh. 9). *Nisinnō vā uda vā sayam*, sitting or lying.

UDABBAHATI, To draw out, derive [उद् + आ + वृह]. Das. 6, 35.

UDABINDU (m.), A drop of water [उदविन्दु]. Dh. 60.

UDACCHIDĀ, see *Ucchindati*.

UDADHI (m.), The sea [उदधि]. Ab. 659; Mah. 116. *Pacchimodadhi*, the western sea, Indian Ocean (Mah. 217).

UDAGGO (adj.), High; delighted [उदग्ग]. Ab. 708. *Udaggaचित्तो* (adj.), jubilant (Vij. see B. Lot. 396). *Udaggadaggo* (adj.), highly elated (Att. 196).

UDAHĀRAKO, One who makes conduits for water [उदहार + क]. Ab. 510.

UDĀHARAṆAM, An example, instance [उदाहरण]. Ab. 115; Alw. I. xxii.

UDĀHARATI, To utter, recite; to command [उदाह]. Mah. 144; F. Jāt. 46; Dh. 356. P.p.p. *uddhaṭo*.

UDĀHĀRO, Utterance [उदाहार].

UDĀHU (*indecl.*), Or [उताड]. Ab. 1138; Ten J. 33; Dh. 96. 121.

UDAKAM, Water [उदक]. Ab. 661; Dh. 15.

*Udakena āgacchati*, to come by water. *Udaka-parikhā*, a moat (Dh. 397). *Udakakīḷā*, sporting in the water (Dh. 307). *Nahānodakam*, water for bathing or washing (Dh. 165, 189). *Bahūdako* (*adj.*), containing much water. *Udakamaṇiko*, a water pot.

UDAKUMBHO, A water pot [उदकुम्भ]. Dh. 22.

UDĀNAM, Upward aspiration, enthusiastic or joyous utterance, expression of intense feeling (whether of joy or sorrow) in words [उदान]. B. Lot. 822. This term is applied to one or more verses in which a speaker expresses the sudden emotion of his heart on some critical, or mournful, or joyous occasion. These verses are introduced with the phrase *imaṃ udānaṃ udānesi*, "breathed forth this solemn utterance." The most striking of these udānas is the famous hymn of triumph uttered by Gautama Buddha when he attained omniscience on the throne of bodhi (*aneḷakajjīsaṃsāraṃ*, etc. Jāt. 76, Dh. 28, 319). Another udāna of triumph (*tulam atulaṃ ca sambhavaṃ*, etc.), was uttered by Gautama three months before his death when he formally resigned his hold upon life (*āyusaṃhāram ossajī*). At Dh. 332 we are told that Gautama finding Devadatta about to introduce divisions among the priesthood, in the bitterness of his soul uttered the stanza, *sukuram sādhuṃ sādhu sādhu pāpena dukkaram*, etc., and this is called an udāna. At Dh. 251 the udāna is a hymn of rejoicing and thanksgiving by Visakhā at the fulfilment of her pious wishes. Udānas are not always in verse. At the commencement of Sām. S. king Ajātasattu is seated with his courtiers on the terrace of his palace, and struck with the splendour of the unclouded full moon, breaks forth into the enthusiastic utterance, "delightful indeed is the night, beautiful is the night, etc.," the whole passage being prose. And again in the same Sutta, when Ajātasattu reaches the forest glade where by the glare of the torch-light he sees Buddha and his disciples seated in the holy calm of religious meditation, he exclaims with fervent longing, *imind me upasamena Udayibhaddo kumāro samannāgato hotu*, "would that my son Udayibhadda might be endowed with calm like

this."<sup>1</sup> At Dh. 128 the Buddhist "Gloria," *namo tassa Bhagavato arahato sammāsambuddhassa*, is called an udāna. One of the āṅgas or divisions of the Buddhist scriptures is Udāna, which is coextensive with the book of that name forming the fourth section of the Khuddaka Nikāya (see *Tipiṭakam*). Buddhaghosa says, *somasassaṇḍanamayikagāthāpaṭisaṃyuttā dve-asīti suttantā udānan ti redi-tabban*, Udāna is to be understood as eighty-two suttas connected with stanzas composed under the inspiration of joy (see *Alw. I. 61*).

UDĀNETI (*caus.*), To breathe forth, make a joyous utterance [*caus.* उदन]. For its use with *udānam* see last. It occurs absolutely at Mah. 117 and 162.

UDAPĀNO, A well [उदपान]. Ab. 677.

UDARAM, The belly, stomach [उदर]. Ab. 271; Dh. 111, 148; Mah. 243. *Udarena seti*, to lie on one's face (Mah. 217).

UDARĀVADEHAKAM, In the phrase *ud. bhuñjati*, which appears to mean to eat to satiety, from अवदिह compounded with उदर.

UDARIYAM, The stomach [उदर्य]. Kh. 18.

UDĀRO, see *Uḷāro*.

UDĀSĪNO (*adj.*), Indifferent, neutral [उदासीन].

UDĀYIBHADDO, Name of the son of King Ajātasattu (B. Lot. 482).

UDAYO, Rise, beginning, appearance; the eastern mountain behind which the sun rises [उदय]. Ab. 606. *Candodayo*, rising of the moon (Mah. 70; Dh. 265). *Moggaliputtatherodayo* the origin or rise of the therā M. (Mah. 33). *Udayavyayo*, and *udayarayo*, and *udayabbayo*, rise and set, birth and death. *Khandhānam udayaryayam*, rise and set of the khandhas, transmigration (Dh. 71). *Udayattham*, rise and set [उदय + अस्त].

UDDĀLO, The tree Cassia Fistula (*indivara*) [उदाल]. Ab. 552, 1004.

UDDALOMĪ (*m.*), A woollen coverlet with a fringe at each end (Ab. 313). *Uddalomi ti ubhatodasaṃ uppanamayattharaṇam* (Br. J. S. A.).

UDDĀNAM, Binding [उदान]. Ab. 354. It also seems to mean "table of contents, list, résumé."

UDDĀPO, Foundation of a wall [उदाप?] Ab. 203.

UDESAKO (*adj.*), Appointing, arranging [उद्देसक]. See *Bhattudesako*.

UDESİKADHĀTU (*f.*), Illustrative or com-

<sup>1</sup> The comment observes that he dreaded lest his son should follow his own example and become a parricide.



memorative relie, name of one of the three classes of relics or memorials of Buddha. Hardy says, "those things that have been erected on his account, or for his sake, which the commentators say means the images of his person" (E. Mon. 216). I am not sure whether the first part of this compound is the equivalent of **अहिंसिक** or the fem. of **उद्देशिक**.

**UDDESIKO** (*adj.*), In the term *soḷasavassuddesiko*. The affix **इक्** belongs to the whole compound, which means "having reached sixteen years of age, come of age," lit. "connected with the region or period of sixteen years" (comp. *soḷasavassapa-desiko*). Dh. 233, 315. It implies the flower of youth (Dh. 246). I have also met with *visati-vassuddesiko* (see next).

**UDDESITO**, A lumber-room, store. Ab. 213.

**UDDESIO**, Prescription, ordinance; enunciation, recitation; region, period, occasion [**उद्देश**]. *Uddesapariyāpannāni sikkhāpadāni*, the rules contained in the ordinances of Buddha (Pāt. 5). *Ekulldeso* (*adj.*), living under the same ordinances or discipline (Ditto). *Uddesaṃ āgacchati*, to be enunciated, recited, read (Pāt. 4). *Pātimokkhu-ddeso*, recitation of the P. (Pāt. iii). *Kuḷi attulldesā*, a hut intended for his own use (Pāt. 4). *Eken' uddesena*, after a single repetition. *Visavassuddesamhi* (loc.), at the age of twenty (Mah. 143). *Uddesabhataṃ*, "food given on particular occasions" (Kamm. 33). There are four Dhammuddesas, *upaniyyati loko addhuvo, attāno loko anabhissaro, assako loko sabbāni pakāya gamaniyaṃ, ūno loko atitto taṇhādāso*. The compound *samaṇuddeso* as a name for a sāmaṇera seems to mean "one who is under a sāmaṇa's discipline."

**UDDHACCAM**, Being puffed up, vanity, pride [**औद्धत्य**]. Ab. 169; B. Lot. 444; Man. B. 417; Sen. K. 522.

**UDDHACCHIDDAKO** (*adj.*), At Dh. 169 we have *uddhacchiddakavātapānāni*, "windows having their apertures upwards or above," which from the context appears to mean skylights; Rogers however renders it "windows in the upper apartment" (Buddh. Parables, p. 50) [**उर्ध्व + क्षिद्र + क**].

**UDDHADEHIKAM**, Funeral obsequies [**और्ध्वदेहिक**]. Ab. 423 (also *-iko*, *adj.*, "funereal").

**UDDHAGĀMĪ** (*adj.*), Going upwards [**उर्ध्वगामिन**]. Pāt. 13 (of a ship ascending a stream).

**UDDHAGATI** (*f.*), Going up, ascent [**उर्ध्वगति**]. Ab. 960.

**UDDHAGGIKO** (*adj.*), Having spiritual progress for its end or object [**उर्ध्व + अग्र + इक्**]. *Upari-phalanibbattanato uddham āggam assā atthiti uddhamaggikā* (said of charitable gifts, Sām. S.A.).

**UDDHAGGO** (*adj.*), Pointing upwards, standing on end [**उर्ध्व + अग्र**]. B. Lot. 571; Dh. 232; Alw. I. 80.

**UDDHAKO**, A kind of drum [**उर्ध्वक**]. Ab. 143.

**UDDHALOKO**, The world above, heaven [**उर्ध्वलोक**]. Att. 206.

**UDDHAM**, and **UBBHAM** (*adv.*), Upwards; up; above; after [**उर्ध्वम्**]. Ab. 1156; Kh. 16; Mah. 169. *Uddham ulloketi*, looks upwards. *U. aṭṭhaṃsu*, stationed themselves above (Mah. 164). *U. ṭhitalomaṃ*, hair standing up. *U. gacchati*, to go upwards. With abl. *u. majjhantikato*, after noon; *ito u.*, henceforth (Mah. 72); *tato u.*, thereafter (Jāt. 28). Examples of the form *ubbham* are, *ubbhamukho* (*adj.*), upturned; *ubbhaṭṭhako* (*adj.*), erect; *ubbhajānumaṇḍalaṃ*, above the knee (Pāt. 93, 95).

**UDDHAMBHĀGIYO** (*adj.*), Belonging to the upper part [**उर्ध्वम् + भाग + य**]. See *Saṃyojanam*. Dh. 317, 421.

**UDDHAMMO**, Wrong or false dharma, perverted doctrine [**उद् + धर्म**]. Alw. I. 54.

**UDDHAMSATI**, To be thrown or scattered upwards [**उद् + ध्वस्**]. Jāt. 18.

**UDDHAMŚOTO**, One who ascends the stream (of existence) [**उर्ध्वम् + क्षोत्स**]. *Uddhamśoto akaniṭṭhagāmi* is the name of one class of Anāgāmin (Dh. 39). Born in the Aviha heaven he passes in regular succession upwards through the remaining Suddhāvāsa heavens till he reaches the Akaniṭṭha, where he lives out his term and then ceases to exist (*Avihesu nibbatitvā tato paṭṭhāya paṭisaṇḍhivasena Akaniṭṭhaṃ gacchanto uddhamśo ti ti vuccati*, Dh. 362). Vij. quotes, *yatth' uppanne tato uddham yāva Akaniṭṭhabhāvā dṛuyha tattha parinibbāyati*.

**UDDHAMUKHO** (*adj.*), Upturned [**उर्ध्वमुख**].

**UDDHAMŪLO** (*adj.*), Having the roots upwards [**उर्ध्व + मूल**]. Dh. 111.

**UDDHANAM**, An oven [comp. **उध्मान**]. Ab. 455; Dh. 176, 268.

**UDDHANGAMO** (*adj.*), Going upwards, ascending [**उर्ध्वम् + गम**]. Ab. 38. 1168; Man. B. 400.

UDDHAPĀDO (*adj.*), Heels upwards [उर्ध्वपाद]. Dh. 341.

UDDHARANĀM, Drawing out [उद्धरण]. Dh. 205. *Kaṇṭhakena kaṇṭhakuddharanam*, extracting a thorn with another thorn (Dh. 315).

UDDHARATI, To draw out; to lift up, raise [उद्धृ]. Dh. 58. Of catching fish, drawing them out of the water (F. Jāt. 53). *Dakkhiṇaṃ padaṃ u.*, to lift up the right foot, i.e. to depart (Vij. Jāt. 17). *Baliṃ u.*, to raise a revenue, levy taxes (Mah. 165). *Dārāṇi u.*, to pick up sticks (Dh. 85). *Āsanam u.*, to take away a chair (Pāt. xx, comp. 12). Of digging up a treasure (Kh. 13). *Pādehi paharitvā paṇsum uddharanti*, kick up the earth with their feet (Dh. 154). *Karaṇḍā (abl.) u.*, to take out of a box (Sām. S.). Aor. *uddhari* (Jāt. 17; Ras. 30). Ger. *uddharitvā*. P.pr. *uddharanto* (Dh. 269). Pass. *uddharīyati*, to be formally accepted (of a kaṭhina, see next). P.p.p. *uddhaṭo*, pulled out, extricated (Dh. 195; F. Jāt. 55). Neut. *uddhaṭam*, pride, arrogance (Ab. 169). Caus. *uddharāpeti* (F. Jāt. 8).

UDDHĀRO, Pulling out; debt [उद्धार]. Ab. 471, 1123. *Atthuddhāro*, drawing out the meaning, explanation (Alw. I. 67). There is a ceremony called *kaṭhinuddhāro*, which appears to be identical with *kaṭhinubbhāro*, rendered by Gogerly "consecration of the kaṭhina." The latter is evidently the formal acceptance by a chapter of priests of a robe presented by the laity. The ceremony is a *ñattidutiya-kamma*, at which at least five priests must be present (Pāt. 114). *Ubbhāro* is a derivative of उद्धृ. At Pāt. 76, 114 we have *kaṭhinam uddharīyati*, at Pāt. 7 *ubbhatasmiṃ kaṭhine*, when the kaṭhina has been formally accepted.

UDDHATO (*p.p.p.*), Puffed up, haughty [उद्धत]. Dh. 65. *Uddharitvā tam uddhatam*, having crushed the insolent foe (Mah. lxxxvi).

UDDHAṬO, see *Uddharati*.

UDDHO, and UBBHO (*adj.*), Raised, erect, high [उर्ध्व]. I have not met with the uncompounded adjective, but it occurs as the first part of a compound, e.g. *uddhaloko*, *uddhamukho*, *ubbhatthako*, etc. (see sep. and under *Uddham*).

UDDHUMĀYATI (*pass.*), To be blown up, and hence to be swollen [pass. उद्धुमा, in S. it would be उद्धुमायते]. *Galo uddhumāyi*, his throat swelled up (F. Jāt. 12). P.p.p. *uddhumāto*, swollen, blotted (of a corpse); with affix क्,

*uddhumātako* (Dh. 315, and see *Kammaṭṭhānam*, p. 180, a, line 4).

UDDHUTO (*p.p.p.*), Shaken [p.p.p. उद्धू]. Ab. 600.

UDDHŪYATI (*pass.*), To be driven away. Att. 198. Rendered by D'Alwis, "blown away," as if from *uddhmā*, but it is probably from *uddhū*.

UDDISATI, To point out, to declare; to determine, appoint; to recite [उद्दिश]. At Dh. 63 *kam uddiseyyam* is explained to mean *ayam upajjhāyo vā ācariyo vā ti kam nāma uddiseyyam*, "to whom can I point saying, This is my teacher or master." The meaning of the whole line therefore is, I learnt the truth myself, no one taught it me (comp. p. 415, first line, *mayham upajjhāyo vā ācariyo vā n'atthi*). Of reciting the Pāti-mokkha (Pāt. iii, Dh. 125). Aor. *uddisi* (Dh. 125). Inf. *uddisitum* (Alw. I. 103). Ger. *uddissa*, *uddisitvā*, pointing out, indicating, etc. (Pāt. 77). *Uddissa* is used adverbially in the sense of "on behalf of, for, on account of, with reference to." With acc. *Upāsakena saṅgham uddissa vihāro kā-rāpito hoti*, a convent has been built by a pious layman for the clergy (Pāt. xxx, comp. 8 and 9, line 1). *Tava jammādim uddissa garahā me na vijjati*, there is no disgrace to me on account of thy caste and position (Att. 214). *Uddissakato* (*adj.*), made for a person (Man. B. 382). *Kam 'si tvaṃ āvuso uddissa pabbajito ko vā te satthā*, for whose sake, friend (or in whose name), have you given up the world, or who is thy teacher? (Dh. 122, 327, 414, comp. Jāt. 55, *tam u. mayham pabbajjā*). At Pāt. 9 *tupphibhūto uddissa tiṭṭhamāno* seems to mean "standing in silence wistfully, or indicating a wish," i.e. not asking for the robe, but standing in an attitude of expectation to remind the donor of his promise. Pass. *uddissati* (Pāt. 17). P.f.p. *uddisitabbo* (Pāt. xxi). P.p.p. *uddiṭṭho*, rehearsed, recited (Pāt. 2, 6).

UDDO, Name of an animal [उद्ध?]. It can hardly be an otter, for though it lives near a river and eats fish it does not appear to be in any way an aquatic animal (its lair is in the jungle, F. Jāt. 53).

UDETI, To rise (of the sun) [उदि]. Ev. 23; Ten J. 47. P.p.p. *udito* (see sep.).

UDETI, To come up or forth [उदे].

UDICĪ (*f.*), The North [उदीची]. Ab. 29.

UDIKKHATI, To look at, survey; to see, perceive [उदीक्ष]. Ras. 19; Mah. 219; Att. 193, 204.

UDIRANĀM, Uttering, saying [उदीरण]. Ab. 106

UDĪRETI (*caus.*), To utter, speak, say [उदीरयति].

Dh. 72; Mah. 31. Ger. *udīriya* (Mah. 212).

*Udīrito*, uttered (Ab. 755).

UDITO (*p.p.p. udeti*), Risen, arisen; high [उदित].

Ab. 1075. *Uditam kulam*, a high family (Ras. 28).

UDITO (*p.p.p. vadati*), Spoken, uttered [उदित].

Ab. 755, 1075; Kh. 22.

UDREKO, Vomiting [उद्रेक]. Ab. 468.

UDRIYANAM, Bursting or splitting open? [fr. उद्]. Jāt. 72.

UDUKKHALAM, A mortar [उदूखल]. Mah. 175.

UDUMBARO, The tree *Ficus Glomerata* [उदुम्बर].

Ab. 551; B. Lot. 353; F. Jāt. 3; Mah. 92, 143.

UGGACCHATI, To rise, ascend; to depart, come back [उद्गच्छ]. With acc. *Akāsam uggami*, sprang into the air (Mah. 154). *Arūṇe uggacchante*, at dawn (Das. 21; Att. 206). *Suriyaṃ uggacchantam disvā*, seeing the sun rising (Ten J. 46). With abl. *Jalakīḍḍya uggantvā*, returning from the aquatic festival (Mah. 218). Ger. *uggamma*, *uggantvā* (Dh. 308; Mah. 7, 16; Pāt. 90). P.p.p. *uggato*, risen, elevated. *Suriye uggate*, when the sun was risen (Mah. 249, comp. Ras. 26). *Arūṇe uggate*, when day had dawned (Dh. 166). *Dharaṇitaluggato*, risen from the earth. *Evam uggato kopo*, such high indignation (Dh. 364). *Dvādasayojanuggato* (adj.), twelve yojanas high (Mah. 162). *Uggatakulam*, a high caste family (Mah. 116).

UGGAHANAM, Taking or lifting up; learning, acquisition (of knowledge) [उद्गहण]. Att. 23. *Uggahaparajjuko*, a string to take up or hold a thing by (F. Jāt. 53). *Sippuggahanam akārayi*, instructed him in the sciences, lit. caused him to make acquisition of (Mah. 60).

UGGAHETABBO, UGGAHITO, see *Uggahāti*.

UGGAHO, Learning, acquisition [उद्गह]. Alw. I. cvii; Dh. 384. Vij. writes to me that there are three kinds of nimitta in the ecstatic meditation, *parikammanimittam*, *uggahanimittam* and *paṭibhāganimittam* (see E. Mon. 256). He says, "nimitta means the reflexion of the object gazed at in the *kaṣiṇaparikamma*: *parikamman*. is merely the perception of the object in the mind when looking at it, *uggahan*. is the taking up of the image into the mind so that it is retained there even when the eye is averted, *paṭibhāgan*. is a more refined and polished reflexion of the object

produced in the mind by a deeper and longer contemplation."

UGGAMANAM, Rising, ascent; arising, origin, production [उद्गमन]. Ab. 960. *Suriyass' u*, sunrise (Jāt. 19).

UGGAMI, UGGAMMA. see *Uggacchati*.

UGGAMO, Rising up [उद्गम]. Ab. 886. *Suriyuggamo*, sunrise (Mah. 138).

UGGAṆHĀTI, To raise, lift, pick up; to learn, acquire by study [उद्गह]. *Rataṇam u*, to pick up a jewel (Pāt. 18, comp. 10). *Imesaṃ attham uggāṇha*, learn the meaning of them (Dh. 329). *Sippaṃ u*, to learn a science, acquire an accomplishment (Jāt. 2; F. Jāt. 9; Mah. 60). *Uggāṇhi piṭakattayaṃ*, gained a knowledge of the three Piṭakas (Mah. 30, 251). *Bhāsam u*, to learn a language (Alw. I. cvii). *Bhāsam nāma suttā uggāṇhanti*, people have to acquire a language by study, viz. it does not come by nature (Ditto). Fut. *uggāṇhissati*. Inf. *uggāhetum* (Pāt. 15). Ger. *uggāhetvā* (Alw. I. cvii), *uggāṇhitvā* (F. Jāt. 9). P.f.p. *uggāhetabbo* (Alw. N. 23; Alw. I. cviii). P.p.p. *uggāhito*, learnt, acquired, studied (Dh. 381). *Uggāhituvatto*, one who has learnt his duties (Dh. 107). Caus. *uggāṇhāpeti*, to teach (F. Jāt. 9). With acc. of the thing taught (Mah. 28; F. Jāt. 9). With acc. of the person taught (Dh. 159).

UGGĀRO, Spitting out, vomiting [उद्गार]. Ab. 468.

UGGATI (f.), Ascent, appearance [उद्गति]. Att. 198.

UGGATO, see *Uggacchati*.

UGGATTHANAM, A sort of ornament. Ab. 289.

UGGHARATI, To ooze [उद् + घृ]. Dh. 316.

UGGHĀṬANAM, The rope and bucket of a well [उद्घाटन]. Ab. 524.

UGGHĀṬETI (*caus.*), To open, unfasten; to reveal, make known [उद्घाटयति]. Pāt. 86. Of opening a window (Ten J. 43; Mah. 217, read ṭ). P.p.p. *ugghāṭito*. *Pāṭi ugghāṭitamattā*, the dish as soon as it was uncovered (Dh. 140).

UGGHĀṬITANŌ (*adj.*), Understanding what is revealed (?) [p.p.p. उद्घट + ञ]. Subh. quotes, *ugghaṭite atthe vibhajite yathābhūtam jānāti u*. The idea of understanding quickly, being intelligent, seems to be conveyed (Map. B. 104; B. Lot. 432).

UGGHOSETI (*caus.*), To shout out, proclaim [उद्घोषयति]. Mah. 152; Dh. 193, 309.

- UGGHOSO, Proclamation [उद्घोष].  
 UGGILATI, To vomit [उद्गु].  
 UGGIRANAM, Spewing, vomiting (from last).  
 UGGO (*adj.*), Violent, severe, cruel, sharp [उग्र].  
 Ab. 711, 982. *Uggatejo* (*adj.*), endowed with terrible heat (Gog. Ev. 29) *Uggatāpano* (*adj.*), practising cruel austerities, austere (Jāt. 15).  
*Uggo*, name of a mixed caste, son of a Kshatriya father by a Cūdra mother (Ab. 503).  
 UHĀ (*f.*), Life. Ab. 155.  
 UHADETI (*caus.*), To befall with excrement [उद् + हद् *caus.*]. Dh. 283.  
 UHANAM, Arrangement, synthesis [उहन]. Man. B. 415.  
 UHATO (*p.p.p.*), Destroyed [उद् + हत]. Dh. 60 (*comp. samūhato*).  
 UHUNKĀRO, An owl [uhu + कार, hoot-maker]. Ab. 638.  
 UJJALANAM, Lighting or burning (of a lamp) [उज्ज्वलन]. Pāt. 1.  
 UJJALATI, To flash up, shine [उज्ज्वल्]. P.p.p. *ujjalito*. *Sugandhadīpujjalito* (*adj.*), blazing with perfumed lamps (Mah. 157). *Caus. ujjāleti*, to light, to set on fire (Att. 208).  
 UJJALO (*adj.*), Blazing, flashing; bright, beautiful [उज्ज्वल्]. Mah. 182. *Asīthiyāñjanujjalo* (*adj.*), adorned with the eighty characteristic signs (Mah. 27; B. Lot. 609).  
 UJJENĪ (*f.*), The city of Oujein [उज्जयनी]. Ab. 200; Mah. 23.  
 UJJHAGGIKĀ (*f.*), Loud laughter (Pāt. 21, 93).  
 UJJHĀNAM, Taking offence, captiousness (from *ujjhāyati*). *Ujjhānasaññī* (*adj.*), irritable, testy (Dh. 45; Pāt. 22).  
 UJJHĀPANAKO (*adj.*), One who stirs up another to discontent, makes him murmur or repine (see *Ujjhāyati*). Pāt. 12, 86.  
 UJJHATI, To abandon; to throw [उज्ज्]. *Baliñ u.*, to remit taxes (Mah. 211). Alw. I. 18. P.p.p. *ujjhito* (Dh. 11).  
 UJJHĀYATI, To be irritated, annoyed, to be offended, to murmur [उद् + ह्ये, not, I think, अवय्य]. *Manussā ujjhāyanti*, people were annoyed (Ten J. 2; Pāt. ix, comp. xlv *gahapatikā ujjhāyanti*; Alw. I. 72). *Bhikkhū ujjhāyimsu*, the priests took offence (Dh. 125). Ger. *ujjhāyitvā* (Dh. 300). *Caus. ujjhāpeti*, to irritate a person, cause him to repine or murmur (Pāt. 86, 106, 113).

- UJJOTANAM, Illumination, glorification [fr. उद्युत्]. Mah. 3, 28, 160.  
 UJJOTO, Light, lustre [उद्युत्]. Ab. 37.  
 UJU, and UJJU (*adj.*), Straight, direct; straight-forward, honest, upright [उज्जु]. Kh. 15. *Ujūṃ karoti*, to straighten (Dh. 7), also to set right, to correct. Well arranged, clear (Alw. I. xiv, comp. xv). Acc. used adverbially, *ujūṃ gacchati*, to walk straight (Ten J. 110). *Ujūḥhavo*, straightness, uprightness, perpendicularity (Att. 216).  
*Ujugato* (*adj.*), walking straight; of upright life (Ten J. 110; Dh. 20). *Ujupaṭipanno* (*adj.*), living uprightly (Alw. I. 77). *Ujugatto* (*adj.*), having the body straight, opposed to *khujjo* (Jāt. 51).  
*Ujuripaccanikam*, direct hostility. Occasionally we have the form *ujju*, as in *ujjugato* (Dh. 20), *ujjugatto* (B. Lot. 579), *ujjukatā* (see next), *ditthi-ujjukammaṃ* (see *Puñño*).  
 UJUKO (*adj.*), Straight, direct, right [उज्जुक].  
*Ujukena titthena*, by a ford directly opposite (Jāt. 16). *Ujukamaggo*, the direct road (Dh. 87).  
*Ujukā hutvā*, having got right again, been restored to a right state of mind (Dh. 105). Acc. used adverbially; *ujukam eva no uḥharatha*, turn us straight out of the house (Ten J. 39); *Ujukam eva ṇātikulam pavasiṃsu*, went straight home (Dh. 335); *Tam seṭṭhi ujukaṃ oloketum na sukkoti*, the seṭṭhin could not look him straight in the face (Alw. I. 101). With affix ता, *ujjukatā* (see *Saṅkhāro*).  
 UKĀ (*f.*), and UKO, A louse; a weight of seven likkhās [यूक्]. Ab. 195. *Ukamaṇkuṇā*, lice and bugs (Jāt. 10).  
 UKHĀ (*f.*), A boiler, cooking vessel [उखा]. Ab. 456.  
 UKKĀ (*f.*), A torch, firebrand; a meteor [उक्का].  
*Ukkādhāro*, a torch-bearer. *Ukkāpāto*, a meteor, falling star. Said also to have the meanings "crucible, smith's forge, portable furnace, velocity of the wind" (Ab. 795).  
 UKKADḍHATI, To cast out, remove (?) [उत्कृष्]. Pāt. 91. P.p.p. *ukkadḍhito* (Dh. 433).  
 UKKALĀPO, and UKLĀPO, Sweepings, rubbish. Pāt. xx; Ab. 224; Dh. 264.  
 UKKAMANAM, Stepping aside, passing [उत्क्रमण]. Ten J. 3.  
 UKKAMĀPETI (*caus.*), To cause to step aside or get out of the way [*caus. उत्क्रम*]. Ten J. 3.  
 UKKAMSETI (*caus.*), To exalt [उत्कर्षयति].

UKKAMSO, Excess; excellence; exaltation [उत्कर्ष].

Ab. 761, 771, 871

UKKANṬHATI, To regret, pine, be unhappy, distressed, discontented [उत्काण्ड]. Ját. 21. *Ukkantṭhitvá paláyanto*, running away because he was unhappy, or regretted having taken orders (Dh. 200). P.p.p. *ukkanṭhito*, regretful, unhappy (Ten J. 46, 111; Dh. 104, 403).

UKKĀRO, Dung, excrement [fr. उत्कृ]. Ab. 275. *Ukkārabhūmi*, a dunghill (Ten J. 56). Comp. *Uccāro*.

UKKĀSATI, To hem, clear the throat [उद् + कास्]. Ját. 161. P.p.p. *ukkāsito*. *Ukkāsitasaddo*, the noise made in clearing the throat (Sām. S.).

UKKATṬHĀ (f.), Name of a town. Ab. 201.

UKKATṬHO (p.p.p.), High, eminent; exceeding, excessive; excellent, superior [उत्कृष्ट]. Ab. 699. By *ukkatṭho patto*, is meant a bowl of great capacity (Pát. 81). *Ukkatṭhavasena*, nobly, excellently (Dh. 144). *Vīdatth-ukkatṭha-māno* (adj.), a cubit in height-measurement, viz. above the ground (Mah. 166).

UKKHALI (f.), A pot to boil rice in. Ab. 456; Dh. 141; Ját. 68; Mah. 131

UKKHEPAKO (adj.), One who excommunicates [उत्क्षेपक]. Dh. 104.

UKKHEPANAM, Excommunication [उत्क्षेपण] Dh. 104.

UKKHEPANIYO, The *ukkhapaniyan kammam* is one of the Saṅghakammas, and means I think the excommunication of a Buddhist priest for a grave offence [fr. caus. उत्क्षेप]. Dh. 103. One of the offences is *āpattiya adassanaṃ*, "concealment of a sin" (Pát. 96; Dh. 104). Persistent association with such a person is a *pārājika* offence in a nun (Pát. 95). A monk thus excommunicated can be restored by *osīrapā* (Pát. 92, 96).

UKKHEPO, Lifting, raising [उत्क्षेप]. Ab. 1123.

UKKHIPATI, To throw upwards, raise, lift; to get rid of, eject [उत्क्षिप]. Dh. 246, 269, 340. *Ubha hatthe ukkhipitvá*, holding up both hands (Dh. 155, 364, compare Ten J. 120). *Sāpīkaṇṇaṃ ukkhipitvá*, raising the lower edge of the curtain (Dh. 159). *Jālaṃ u.*, seems to mean to cast a net, not to draw it (F. Ját. 5). *Mañcen' dāya ukkhipitvá agamaṃsu*, put them on stretchers and carried them off (Dh. 361). *Sīsaṃ ukkhipitvá*, raising his head defiantly (Ten J. 14, see *Sīsaṃ*). *Ukkhipitvá āsīm*, brandishing

his sword over her head (Mah. 48). To pull a person out of a pit (Ras. 35). *Ucchubhāraṃ u.*, to take up a bundle of sugar-canes on one's shoulders (Pát. xvi). To pick up (Dh. 248). To excommunicate (Mah. 16; Dh. 109, 396). Ger. *ukkhippa* (Ras. 29), *ukkhipitvá* (Ten J. 29). P.p.p. *ukkhitto*, raised, lifted; thrown off, got rid of (Dh. 71). *Ukkhittapharasuṃ sandhāretuṃ asakkonto*, unable to arrest the uplifted axe (in time to prevent the mischief, Dh. 364). *Ukkhitto*, and with affix क्, *ukkhittako*, a monk who has been excommunicated (Pát. 28, 92, 95; Dh. 104).

UKKHITTAKĀ (f.), Tucking up the robe (in wet weather) [उत्क्षिप्त + का]. Pát. 21.

UKKOCO, A bribe [उत्कोच]. Ab. 356.

UKKOTANAM, Perverting justice (?). *Ukkoṭanan ti assāmiṃ sāmīke kātum lañcagahaṇaṃ*, taking bribes to give possession to those who are not the rightful owners (Br. J. S. A.).

UKKOTETI (caus.), To disturb what is settled, to open up again a question that has been set at rest [उत्कोटयति]. Pát. 16, 91.

UKKUJJANAM, Setting up again (from next). Pát. 61.

UKKUJJETI, To set up again what has been overturned. See *Nikkujjito*.

UKKUSO, An osprey [उत्कुश + अ, in S. we have उत्क्रोश]. Ab. 640.

UKKUṬIKO (adj.), Sitting on the hams, squatting, crouching, kneeling [उत्कुट + इक, the corresponding word in S. is उत्कटुक]. *Ukkuṭiko hutvá*, falling back on his haunches (of an elephant, Dh. 246). At Dh. 163 we have *rattassa hi ukkuṭikaṃ padaṃ bhava*, the footstep of the lustful man would be crooked (?). Subh. quotes *ciraṃ ukkuṭiko vā pi*, or sitting on his hams for a long while. There appears to be a fem. noun *ukkuṭikā*, "squatting," for at Dh. 306 we have *ukkuṭikā-bhāvena draddhāviriya*, "exerting himself by squatting on the hams," as an explanation of *ukkuṭikappadhānaṃ*; here *draddhāviriya* corresponds to *padhāna* in the text (v. 141), and Subh. says that *padhāna* here means *utsāha*. In the phrase *ukkuṭikaṃ nisīdati*, "to sit on the hams, squat," we probably have an acc. of this noun (Dh. 128, 173). *Ukkuṭikaṃ nisīdayi*, forced back (the elephant) on his haunches (Mah. 151). Subh. quotes *rukkhāsūre makkaṭṭā viya ukkuṭikaṃ nisīdanti*, they squat like monkeys in a hollow tree. It is sometimes a posture of

humility towards a superior (Dh. 173; Pát. 26).  
B. Int. 324.

UKKUTTHI (f.), Crying out, shouting [उत्कुत्थ + ति].  
*Ukkutthisaddā*, acclamations (Ját. 17). *Ukkutthiñ karoti*, to shout (Mah. 64, 113, 156, similarly *sampavutteti*, Mah. 142).

UKLĀPO, see *Ukkalāpo*.

ULĀRO (f.), Great; lofty, noble, excellent, eminent [उदार]. Dh. 253. *Ulāro sakkāro*, distinguished honours, a magnificent reception (Dh. 133; Kh. 12). *Ulāro obhāso*, a mighty radiance (B. Lot. 836). Of fine clothes (Mah. 44). *Ulārañ sukhāñ*, great bliss (Dh. 388). Comparat. *ulārataro* (Att. 219). *Udāra* occurs at Dh. 388, but it may be a copyist's error. Ab. 844 ascribes also to *ulāra* the meaning *madhura*, "sweet," for which compare the meanings of *pañña*.

ULLANGHATI, To leap up [उलङ्घति]. To spring on to a horse's back (Ját. 62). *Ākāsaṃ u.*, to spring into the air (Ras. 40).

ULLAPATI, To lay claim to, assert oneself the owner of [उद् + लप]. Pát. 68.

ULLASITO (p.p.), Shining [उलसित].

ULLITTO (p.p.), Smeared [उद् + लिप्]. Pát. 70.

ULLOCO, and -CĀM, A canopy, awning [उल्लोच].  
Ab. 299.

ULLOKETI, To look up, look at [उद् + लोक्].  
*Uddhañ u.*, to look upwards (Brahmāy S.).

For *ullokako*, see *Mukhullokako*.

ULLOLO, A wave, surge [उल्लोच]. Ab. 662.

ULU (f.), A lunar mansion [उलु]. Ab. 57. *Ulu-rājā* (m.), the moon (Ab. 52).

ULŪKO, An owl [उलूक]. Ab. 638, 1045.

ULUMPO, and -PĀM, A raft [उलूप]. Ab. 665.

ULUŌKO, A ladle [उलूक]. Mah. 164. Subh. says an *uluṅka* is "made out of the shell of a coconut, and is used to take water out of a jar." He quotes from *Milinda Pañha*, *kaṭacchumuttāñ bhikkhañ vā uluṅkumuttāñ yāgum vā nūlattha*; could not get a spoonful of rice or a ladleful of soup

ULUPI (m.), A porpoise [उलुपिन्]. Ab. 1003.

ŪMI (m. and f.), A wave [उमि]. Ab. 662.

UMMĀ (f.), Flax [उमा]. Ab. 452; Mah. 168; B. Lot. 826.

UMMADDĀPETI (caus.), To cause to be rubbed [caus. उद् + मृद्]. Pát. 110.

UMMĀDETI (caus.), To madden [उम्मादयति].  
Mah. 56.

UMMĀDO, Madness, distraction, mental aberration [उम्माद]. Ab. 172; Dh. 301; Mah. 143; Pát. 63.

UMMAGGO, An underground watercourse, a main [उम्माग]. Mah. 222; Man. B. 17.

UMMAJJANAM, Shampooing the body [उम्माज्जन].  
Ab. 299.

UMMĀRO, A threshold (*dehanī*) [comp. उदुम्बर, उम्बर]. Ab. 219, 1006; Mah. 135, 152; Dh. 324.

UMMATTO (p.p.), and with affix क्, UMMATT-  
AKO (adj.), Mad, out of one's mind, in a state of mental aberration [उमत्त, उत्तक]. Ab. 322; Mah. 143. *Ummatto*, the thorn apple, *Datura Metel* (Ab. 577). *Saṅkhyārtha Prakāśa* enumerates eight sorts of *ummattas* or madmen, *kāmmum-mattako*, *kodhum.*, *diṭṭhum.*, *mohum.*, *yakkhum.*, *pittum.*, *sura-um.*, *vyasanum.*, frenzied with lust, hate, error, infatuation, driven mad by *yakkhas* (demoniacal possession), mad from disordered bile, frenzied with liquor (that is, simply intoxicated), and maddened by misfortune. *Ummattako* (Das. 31; Pát. 63). Fem. *ummattikā*. *Assā pittāṃ kupitāṃ udāhu ummattikā jātā*, is her bile disordered (i.e. is she suffering from temporary aberration of mind), or is she gone stark mad? (Dh. 251).

UMMĪLETI (caus.), To open (the eyes) [caus. उम्मील]. Dh. 258. *Akkhīni u.* (Dh. 404).

UMMUJJĀ (f.), Emerging (from next).

UMMUJJATI, To emerge, rise out of [उम्मुज्ज].

UMMUKAM, A firebrand [उम्मुक]. Ab. 36.

UMMUKHO (adj.), Expecting, awaiting [उम्मुक्ख].  
Ab. 1017.

UMMŪLETI, To root up [उम्मुलयति]. Ját. 73.

UNAKO (adj.), Deficient [ऊनक]. Pát. 77; Dh. 380. *Ūnakuddāsaṃvasso* (adj.), in whom twelve years (from ordination) are not completed (Pát. 118). Comparat. *ūnakataro* (Pát. xl).

UNDURO, A rat [उन्दुर]. Ab. 618; Pát. 78.

UNHISO, and -SĀM, A crest, diadem, crown; a turban; part of a staircase [उण्णीष]. Ab. 284, 358, 862; Mah. 70. The epithet *unhāsiso* applied to Buddha is rendered by Hardy, "upon his forehead, extending from ear to ear, was as it were a frontlet" (Man. B. 368, comp. B. Lot. 558).

UNHO (adj.), Hot [उण्ह]. Masc. *uṇhā*, the hot season (Ab. 80). *Uṇhākaṇ*, hot water (Dh. 106, 434). *Uṇhāṇ karoti*, to heat a thing (F. Ját. 57). *Uṇharaṇsi* (m.), the sun (Ab. 62).

*Anapagatuṇhavegaṃ jīvarudhiraṃ*, the living blood from which the warm energy has not yet departed (Att. 206). Neut. *uṇhaṃ*, heat. *Bhūsuphena vipaccamaṇo*, boiling with great heat (Att. 209). *Uṇhākīraṃ dasseti*, to grow hot, lit. to manifest signs of heat (see *Sakko*, 1).

UNṆĀ, and UNṆAM, Wool; hair between the eyebrows [ऊर्ण]. Ab. 876; B. Lot. 563.

UNṆĀ (f.), Contempt [अवज्ञा]. Pāt. 100, 102. See also *Avaññā*.

UNNADATI, To shout; to roar [उन्नह]. F. Jāt. 15. *Unnadanti* (f.), "roaring," is an epithet of a lioness (Ten J. 38), but there is another reading *unnatadanti*, "having great fangs." Caus. *unnādeti*, in the phrase *dasasahasīlokaḍḍhatuṃ unnādeto*, which I think means, "causing all the ten thousand worlds to shout with joy" (Ten J. 48; Jāt. 63).

UNNALO (adj.), This word occurs at Att. 211, where D'Alwis renders it "evil-disposed," and at Dh. 52, where the comment has *tesaṃ mṇanaṇaṃ ukkhipitvā carāṇena unnaḷānaṃ*, "to these who are called unnaḷa because they walk uplifting the reed of pride." Yātr. says he thinks it means "proud, insolent." As we have *nalo* and *naḷo*, the forms *unnalo* and *unnaḷo* may both be correct.

UNNAMATI, To ascend, rise up [उन्नम]. B. Lot. 576. Caus. *unnāmeti*, to bend or lift upwards.

UNNAMO, Elevation, height [उन्नम + अ]. Kh. 11.

UNṆANĀBHI (m.), A spider [ऊर्णवाभि, ऊर्णनाभि]. Ab. 621.

UNṆATAM, A sort of ornament. Ab. 289.

UN NATI (f.), Haughtiness [उन्नति]. Ab. 168.

UNNATO (p.p.p. *unnamati*), Raised, high [उन्नत].

Ab. 708; B. Lot. 576. *Unnatatṭhānaṃ*, high ground (in a lake or marsh, viz. a bit of land rising above the surface of the water, Ten J. 35). *Āsi pītunnatunnato* (adj.), his joy rose higher and higher, lit. he became more and more elevated with joy (Mah. 27).

UNNO (p.p.p.), Wet [उन्न]. Ab. 753.

UNO (adj.), Deficient, less [ऊन]. Pāt. 8. *Ūnañ ce hoti*, if there is not enough (Dh. 380). *Kūñci ūnaṃ nāma nāhosi*, was not at all deficient (Dh. 113). *Ūnakālo*, season of a river's being deficient in water (Dh. 375). *Ūnapañcabandhano patto*, a bowl having less than five ligatures (Pāt. 10). *Ūnavisativasso puggalo*, a person under twenty years of age (Pāt. 16). *Ūnavittako* (adj.), poor,

lit. to whom property is deficient (Alw. I. 75). *Bhikkhū pañcasatā eken' ūnā*, 499 monks, lit. 500 deficient by one (Mah. 11). *Ekāya ūnavisati koṭṭiyo*, 19 koṭṭis, lit. 20 koṭṭis deficient by one koṭṭi (Mah. 161). See *Ekuno* and *Ekūnako*. Sometimes in these numeral compounds *eka* is omitted, but not often: *Ūnasattasatāṃ*, six hundred and ninety-nine (Mah. 51).

UPA (prep.), Below, less [उप]. Ab. 1185. With loc. *Upa khāriyaṃ doṇo*, a droṇa is less than a khāri (Sen. K. 350). In composition: *Upasākhā*, a minor branch. *Upakacchantare* (loc.) *katvā*, taking him under his arm, lit. putting him in the interval under his armpit (Jāt. 63). Much used in composition with verbs and their derivatives.

UPABHOGGO (p.p.p.), To be enjoyed [उपभोग्य]. Alw. I. 75.

UPABHOGO, Enjoyment [उपभोग]. Att. 192.

UPACARITO (p.p.p.), Served [उपचरित]. Ab. 751.

UPĀCARIYO, A teacher's successor. In the adverbial compound, *ācariyupācariyaṃ*, from teacher to teacher (ācārya + upa + ācārya).

UPACĀRO, Approach, entrance, neighbourhood; a present, offering; attention, civility; practice, conduct [उपचार]. Ab. 1001. *Sa-upacāro* (adj.), having an approach (Pāt. 72). *Gānūpacāro*, the approach to a village (Dh. 106; Ras. 70; according to Pāt. 66 it is the distance to which an average person can throw a clod while standing by the gate of the village). *Rājaguhanaṅgarūpacāre*, close to the city of R. (Dh. 119, comp. *vihārūpacāre*, Dh. 248). *Dassanupacāraṃ vijahati* seems to mean, "to get out of sight," perhaps lit. "to forsake the range of vision" (Pāt. 98). *Upacāre pasāditvā*, pleased with the kind attention (Mah. 214). The phrase *tārakasaññāya mantassa upacāratthāya ekaṃ oṣadhaṃ gahetabbam atthi* (Dh. 160) is rendered by Vij., "A certain medicinal herb has to be taken at the time indicated by the stars for the practice of the charm or spell." At Dh. 195 *tassa cittopacāraṃ ñatvā* probably means, "knowing what occupied his mind, what he was thinking about." See *Samādhi*.

UPACAYO, Accumulation, increase [उपचय]. Man. B. 400, 407.

UPACCAGĀ, Aor. from *उपाती*. *Khaṇo ve mā upaccagā*, let not the right moment go by (Dh. 56). *Uḍḍho saṅgam upaccagā*, has escaped from both bonds (Dh. 73).



UPACCAKĀ (*f.*), Land at the foot of a mountain [उपत्यका]. Ab. 610.

UPACCAYO, Passing away; transgression [उपत्यय]. Ab. 776.

UPACCHEDO, Cutting off, stopping (from next). In the phrase *dhārūpacchedam karoti*, to eat nothing, make a total fast (Dh. 353).

UPACCHINDATI. To cut off, interrupt, bring to an end [उप + छिद्, or उपाच्छिद्]. *Jvitindriyam u.*, to put an end to the principle of life, kill (Dh. 373). P.p.p. *upacchinno*. *Anupacchinno* (*adj.*), uninterrupted. *Palibodhe upacchinne*, an obstacle being removed (Pāt. 37).

UPACIKĀ (*f.*), From the context at Pāt. 71, 78, Dh. 323, I think there can be no doubt that this word means the termite or white ant (at Dh. 322 "as an arrow shot from a bow flies swiftly along and falls to the ground, if there be no one to take hold of it and pick it up, falls a prey to the white ants"). Strange to say, white ants do not seem to be mentioned in the classic Sanskrit literature, and the word is not even given in *Abhidhānappadīpikā*.

UPACINATI, To heap up, accumulate [उपचि]. Aor. *upācīni* (Mah. 238). P.p.p. *upacito* (Mah. 168).

UPADĀ (*f.*), A present [उपदा]. Ab. 355.

UPĀDĀNĀM, Firewood, fuel; clinging to existence, attachment [उपोदान]. Ab. 36; B. Int. 475, 494-6; Dh. 428, 432. *Upādānāni dahanto*, burning fuel (Dh. 195). *Upādāna* or Attachment is one of the links of the Paṭiccasamuppāda. It is produced by Desire (*taṇhā*), and is the immediate cause of Continued Existence (*bhavo*). It consists of four elements, *kāmo*, *diṭṭhi*, *sīlabbataṃ*, *attavādo* (*kāmapādānaṃ*, *diṭṭhupādānaṃ*, etc.). Goḡgerly says, "No part or parcel of the present existing being passes over into the new state, but it is a new existence having *Upādāna*, desire of or cleaving to existence, for the root or actual producing cause of the renewed existence" (see Hardy's admirable remarks on *Upādāna* at Man. B. 394). In my article *Khandho* I have said that when a man dies his khandhas perish, but by the force of Kamma a new set of khandhas instantly starts into existence. This is true, but the Kamma strictly speaking works through *Upādāna*, which is the immediate cause of renewed existence, while Kamma is the abiding cause. The khandhas are generally called *upādānakkhandhā*, "skandhas

springing from U." The destruction of U. constitutes Arhatship, and the Arhat is called *anupādāno*, "free from Attachment." At Dh. 272 we have *anupādāno dīpo*, a lamp without oil.

UPĀDĀNĪYO, (*adj.*), Connected with Attachment, sensual (fr. last). Alw. N. 36.

UPADATTHĀ (*m.*), A supervisor [उपदृष्ट]. Ab. 341.

UPĀDĀYA, see *Upādiyati*.

UPADDAVO, Accident, misfortune, distress, oppression [उपद्रव]. Ab. 401. *Anupaddavo* (*adj.*), uninjured (Dh. 60). Mah. 28, 81, 88. *Asani-up.*, accident from lightning (Att. xvii).

UPADḌHO (*adj.*), Half; partial [उप + षर्ध]. *Upadḍhapathuṃ gantvā*, having gone part of the way with him (Dh. 84, comp. Pāt. xxvii; Dh. 190, 341; Das. 4; Mah. 125). *Alatthopadḍhabhikkhūhi*, obtained (consent) from half the priests (Mah. 174). With abl. *Tato upadḍhakūlena*, time or measure which is half of that (Pāt. 29). *Tadupadḍhaṃ dhanam*, wealth which is half of that amount (Ab. 339). *Upadḍhaṃ* and *upadḍho*, a half, a part (according to Ab. 53, 54, the masc. form means one of two unequal parts, while the neut. means a half). *Tehi upadḍhe bhuttamhi*, when a portion had been eaten by them (Mah. 135).

UPADDUTO (*p.p.p.*), Distressed, annoyed, oppressed [उपद्रुत]. *Haṭṭhihi u.*, molested by elephants (F. Jāt. 2).

UPADESO, Instruction, direction [उपदेश]. Ab. 412; Mah. 173.

UPADHĀNĀM, Putting under, supplying, imposing; a pillow, cushion [उपधान]. Ab. 311; Dh. 51, 393.

UPADHĀRETI (*caus.*), To consider, reflect, investigate, search with the mind, look out for, ascertain [उपधारयति]. Dh. 94, 153, 181, 183, 308; Jāt. 19. *Sace na me saddakathā tēvaṃ vasaṇṇāṭṭhānaṃ gantvā upadhārehi*, if you don't believe me go to where they live and judge for yourself (Dh. 169). *Tena hi upadhārehi*, very well then, you shall see! (Dh. 416). *Pūdalakkhaṇam upadhāretvā*, having examined the footprint (Dh. 163, comp. 107, line 2). *Ekam dārikam upadhārehi*, look yourself out a damsel to wife (Dh. 232). *Kiṃ nu kho ti upadhārento*, wondering to himself, what can this be? (Dh. 224). *Uttariṃ u.*, to make further investigations (Jāt. 20). *Upamaṃ upadhārento*, looking out for an appropriate

simile (F. Ját. 48). *Upadhāretha nan ti vatvā*, exclaiming, See to her (Dh. 307). P.p.p. *upadhārito*, perceived, observed, understood (Pát. 113).

UPADHĀVATI, To run after, to run up to [उपधाव्]. Dh. 329; Pát. xxxi.

UPADHI (m.), A wheel; the body; a substratum of being [उपधि]. From Ab. 968 we learn that there are four substrata of being, and at Dh. 433 we find them enumerated as the Khandhas, Kāma, Kilesa and Kamma. *Nirupadhi* as an epithet of an Arhat means "free from substratum," but not of all the four substrata, since he possesses one of them, Khandha. This is clearly recognized by Buddhaghosa, whose gloss on *nirupadhi* at Dh. v. 418 is *nirupadhin ti nirupakkilesan*, "free from substratum (here) means free from Kileṣa." He might have added "or Kāma or Kamma," for the Arhat is free from the three last Upadhis. But the whole four Upadhis include every conceivable substratum or condition of being, and when the annihilation of being is intended, we generally have the expression *sabbūpadhi*, "all the (four) upadhis" (art. *Nibbāna*, p. 272, a, line 9; Dh. 433, line 11). The term *nirupadhi* may also be applied to one who has attained *anupādisesa-nibbāna*, who has ceased to exist, and then it of course means deprived of all the four upadhis (Dh. 270). In one instance I find *sabbūpadhi-parikkhaya* applied to the Arhat, where it must I think be by anticipation (see art. *Nibbāna*, p. 268, a, line 11); the passage will be found at p. 103 of Coomaraswamy's Sutta Nipāta.

UPADISATI, To command, advise [उपदिश]. Att. 215. Aor. *upādisi* (Mah. 129). P.p.p. *upadittho*, specified (Sen. K. 224).

UPĀDISESO (adj.), Having the Skandhas remaining. *Upādi* is a masc. noun formed from the verb *उपादा* as *upadhi* is formed from *उपधा*, and is a name for the five khandhas (*catūhi upādānehi upādiyati* *upādi*, *pañcakkhandhassa etaṃ adhi-vacanaṃ*). As I have shown in art. *Nibbāna*, Nirvāpa is of two sorts, *upādisesanibbāna* or Arhatship and *anupādisesanibbāna* or extinction. These terms mean respectively, "having the Skandhas remaining," and "not having the Skandhas remaining." For *upādisesa* we sometimes have *sa-upādisesa* or *sarupādisesa*. The North Buddhists, puzzled by the anomalous form *upādi*, concluded it must be a mistake for *upadhi*,

and have turned *upādisesa* into *sopadhiṣesa*. Hence we have the curious anomaly of the North Buddhists terming the Arhat *sopadhiṣesa*, "having upadhi," while *nirupadhi*, "free from upadhi," is with the South Buddhists a distinctive epithet the Arhat! (B. Int. 590). See art. *Nibbāna*, p. 267 (b), line 5.

UPADISSATI (pass.), To be seen, discovered [उपदृश्यते]. Alw. N. 121.

UPADITTHO, see *Upadisati*.

UPĀDIYATI, To take hold of; to cling to the world, to have *upādāna* or attachment [उपादा]. *Na ca pāṇinā hanukaṃ upādiyitvā nisīdati*, nor does he sit holding his chin with his hand (Brahmayu S.). *Sukke dhamme na upādiyati*, does not hold fast to good works (Ālw. I. 107). *Upādānaṃ abhāvena anupādiyitvā*, from absence of the *upādānas* not clinging to the world (Dh. 432). *Catūhi upādānehi* (instr.) *kiñci anupādiyitvā*, not clinging at all to the world by the four *upādānas* (Dh. 278). P.pr. *upādiyāno* (Dh. 4), *upādiyanto* (Dh. 151), *upādiyanaṃ* (Alw. I. 107). *Anupādiyāno*, not clinging to the world, free from attachment. Ger. *upāddāya*, *upādiyitvā*, holding; including, beginning with, starting from; on account of, since. *Anupāddāya*, not clinging, free from attachment to the world (Dh. 16, 73, 118). *Lesamattaṃ upāddāya*, laying hold of some trifling pretext (Pát. 5). *Anukampaṃ u.*, taking pity, out of compassion, mercifully, kindly (Kamm. 5; B. Lot. 389). *Ucchurasan u.*, including or beginning with the juice of the sugar-cane (Pát. 81. I think we have this sense at B. Lot. 390). *Bhummadeve u. tat' uttarim devā*, beginning with the terrestrial angels all angels beyond them (Das. 45). *Cātummahārājike deve u. yāva Tusitānaṃ devānaṃ kāmā*, the lusts of the devas, beginning with the C. devas up to those of the T. devas. At Dh. 235 *upāddāya* seems to mean "in comparison with," I do not see how otherwise to translate *dhanam'tāva amhākaṃ dhanam u. kākīṇikaṭṭhāniyam* than "his wealth compared to our wealth is a mere trifle." *Tadupāddāya*, since then, from that time (Mah. 63). *Tadupāddāya so āsi Goṣumibharunānaka*, "from that circumstance," or from that time he was called G. (Mah. 141). *Mahantaṃ idaṃ osadhaṃ ti uppannavacanaṃ u. Mahosadho t' ev' assa nāmaṃ jātaṃ*, on account of the exclamations which arose of "what a great remedy!"

he came to be called M. (Jât. 53). With gen. *Catunnam mahābhūtānam u. rūpaṃ*, a form springing or produced from the four great elements (Gog. Ev. 69, comp. Dh. 410).

UPADUSSATI, To be angry, revengeful [उप + दुष्].

UPAGĀ, see *Upeti*.

UPAGACCHATI, To come to, approach, visit, reach; to undergo, suffer; to undertake, begin; to enter upon [उपगम]. Ten J. 56; Dh. 87, 210, 410. Aor. *upāgami* (Dh. 87, comp. next line; Mah. 2, 84, 152, 262; Jât. 26; see next art.), *upagacchi* (Mah. 28). Ger. *upagamma* (Mah. 227), *upagantvā* (Ten J. 115; Pât. 83). Inf. *upagantum* (Dh. 213; F. Jât. 15). P.pr. *upagacchanto* (Mah. 24). *Vāsaṃ u.*, to take up one's residence (Jât. 67). *Anupagamma*, avoiding (Gog. Ev. 38; Kh. 16). *Atetikchabhāvaṃ upāgami*, became hopelessly ill, lit. got into an incurable state (Dh. 93). P.p.p. *upagato*. *Senākāyopagatabhaṇḍakam*, the body-worn equipment of the army (Mah. 151). *Niddūpagato* (adj.), gone to sleep (Dh. 118). *Sihaseyyam upagato*, has assumed the posture of a couchant lion (B. Lot. 342). *Pabbajjūpagato*, having entered on the ascetic life. *Vassūpagato*, having entered upon the Vassa, begun to keep Lent (Mah. 12). *Rūpūpagato*, possessing form (Dh. 210).

UPĀGACCHATI, To come to, arrive at, reach [उपागम]. Aor. *upāgacchi* (Mah. 5), also *upāgami*, see last art., it is often difficult to tell whether *upāgami* belongs to this verb or the last. Ger. *upāgamma* (Mah. 261; Att. 8). P.p.p. *upāgato*, having reached (Mah. 10).

UPAGAMANAM, Approaching [उपगमन]. Dh. 213.

UPAGAMO, Approaching, entering upon, etc. [उपगम]. Ab. 1151.

UPAGĀYATI, To sing [उपगै]. Alw. I. 17.

UPAGHĀTANAM, Hurting [fr. caus. उपहन्]. Dh. 345.

UPAGHĀTO, Hurting, injury [उपघात]. *Anupaghāto*, not hurting others, kindness (Dh. 34). Dh. 397.

UPAGHATṬITO (p.p.p.), Knocked against [p.p.p. उप + छट्]. Jât. 26.

UPAGO (adj.), Going to, entering; entering on, undergoing [उपग]. *Jarūpago* (adj.), undergoing decay (Dh. 61). *Brahmalokūpago ahu*, became a

denizen of the Brahma heaven (Alw. N. 121). *Pupphūpago rukkho*, a flowering tree (Dh. 189; Jât. 8, 27, 76).

UPAGŪHANAM, Embracing, an embrace [उपगूहन्]. Ab. 774.

UPAGŪLHO (p.p.p.), Embraced [उपगूह]. Att. 198.

UPAHACCA, see *Upahanti*.

UPĀHANĀ (f.), A shoe, sandal [उपानह]. Ab. 525; Alw. I. 93; Pât. xx; Mah. 177.

UPAHANANAM, Hurting, injury (from next). Dh. 345.

UPAHANTI, To injure, vex, impair [उपहन्]. P.pr. *upahananto* (Dh. 345). Ger. *upahacca* (Sen. K. 504). *Upahaccapariniḍḍayī* is an Anāgāmin who dies and ceases to exist after half the time is expired that he should have lived in the Atappa heaven (*dyuvemajjhaṃ atikkamitvā pariniḍḍayati*, Vij.); the gerund in this compound means I suppose "having reduced the ordinary term of Atappa life." Pass. *upahānāti* (Das. 36). P.p.p. *upahato*, injured, spoilt (Dh. 24; Att. 218).

UPAHĀRO, A complimentary present to a superior; an oblation to a deva [उपहार]. Ab. 425, 1128; Ras. 37.

UPĀHĀRO, Bringing forward, adding [उपाहार]. Alw. N. 37.

UPAHATO, see *Upahanti*.

UPAJANETI (caus.), To produce [उपजनयति]. Att. 193.

UPAJĀPO, Suggesting treason, sowing disunion [उपजाप]. Ab. 349.

UPAJIVANAM, Maintenance [उपजीवन]. Mah. 245.

UPAJIVATI, To subsist by (with acc.) [उपजीव]. Alw. N. 105.

UPAJIVĪ (adj.), Subsisting by [उपजीविन्]. *Paṇyopajīvī* (m.), a trader (Ab. 1015). Fem. *Rūpūpajīvī*, a courtesan (Ab. 233).

UPAJJHĀYO, and UPAJJHO, A spiritual teacher or preceptor [उपाध्याय]. Ab. 410; E. Mon. 25; Alw. I. 93; Dh. 333. *Paṭhamam upajjham gādāpetabbo*, first he must be caused to take a preceptor (Vij. Kamm. 3). *Upajjāhāyo saddhivihāriko*, teacher and pupil (Pât. xx).

UPAKADḌHATI, To drag down (e.g. to hell) [उपकड्]. Dh. 55.

UPAKANNAM, Into the ear [उपकर्णम्]. *Upak. jappeti*, to whisper into the ear (Vij.).

UPAKAPPANAM, Preparation, fabrication [उप-  
कल्पन]. Ját. 68.

UPAKAPPATI, To serve, profit [उपकृप]. Kh.  
12. Caus. *upakappeti*, to prepare, design, fashion.

UPAKĀRAKO (adj.), Benefiting, helping [उप-  
कारक]. Ras. 31, 38; Dh. 167; Ten J. 35.  
*Sanghassa upakārako*, a benefactor of the clergy  
(Mah. 197).

UPAKARANAM, Help, benefit, service; instrument,  
implement, furniture, apparatus [उपकरण]. Dh.  
237, 243; Ját. 7. *Sabbupakaraṇūpeto* (adj.), fur-  
nished with every appliance (said of a refectory,  
Mah. 123).

UPAKĀRĪ (adj.), Benefiting [उपकारिन्]. Mah.  
97, 206.

UPAKĀRIKĀ (f.), A benefactress; the foundation  
of a wall [उपकारिका]. Ab. 203; Mah. 220.

UPAKĀRO, Help, advantage, benefit, use, service;  
a helper, benefactor [उपकार]. Dh. 108; Ras.  
35; Ját. 8. *Anupakāro* (adj.), useless (Das. 7).  
With affix ल्, *Mātuyā upakāratā* (abl.), from his  
having befriended his mother (Mah. 65).

UPAKATTHO (p.p.p.), Near, approaching [उप-  
कृष्ट]. Ab. 705; Dh. 84, 161.

UPAKKAMĀLALI. To devise plans, manœuvre  
[उपक्रम with a verbal affix āya, for the l comp.  
*jotalati*]. Sen. K. 437.

UPAKKAMATI, To approach, come; to begin  
[उपक्रम]. P.p.p. *upakkanto*.

UPAKKAMO, Beginning [उपक्रम]. Ab. 773.

UPAKKHARO, A part of a carriage [उपस्कर].  
Ab. 375.

UPAKKHATO, and -TO (p.p.p.), Got ready, pre-  
pared [उपस्कृत]. Man. B. 382; Sen. K. 502;  
Pát. 8, 79.

UPAKKILESO, Depravity, sin; molestation, distress  
[उप + क्लेश, for the double k comp. *paṭikkūla*,  
*kallahāra*, *sakkuneyya*, *aggini*, etc.]. *Nirupakkile-*  
*leso* (adj.), free from Kleśa (Dh. 433). *Vigatū-*  
*pakkileso* (adj.), free from impurity (B. Lot. 865,  
my MS. has *kk*). Dh. 90.

UPAKKILITTHO (p.p.p.), Stained, depraved [उप-  
क्लिष्ट]. Dh. 91.

UPAKKOSO, Blame [उपक्रोश]. Ab. 120.

UPAKKUTTHO (p.p.p.), Blamed, reproached  
[p.p.p. उप + कृष्ट]. Ját. 2.

UPALABBHATI (pass.), To be found, received,  
obtained [pass. उपलभ]. P.f.p. *upalabbhaniyo*.  
P.p.p. *upaladdho*. *Upaladdhatthā* (f.), a tale, story

(Ab. 113). *Upaladdhapaṭibodho* (adj.), having  
recovered consciousness (Att. 218).

UPALADDHI (f.), Acquisition; knowledge [उप-  
लब्धि]. Ab. 1053.

UPALAKKHAṆAM, Synecdoche [उपलक्षण].

UPALAKKHETI, To look at, regard, note [उप-  
लक्ष]. Pát. 29. Pass. *upalakkhati* (Att. 190).

UPALIMPATI, To smear, defile [उपलिप्]. B.  
Lot. 76. Pass. *upalippati* (B. Lot. 569). P.p.p.  
*upalitto* (Dh. 63).

UPALO, A stone, rock [उपल]. Ab. 605.

UPAMĀ (f.), Similarity; equality; comparison; a  
similitude, simile, illustration, figure, allegory,  
parable [उपमा]. Ab. 530. *Sabbāññūbuddhena*  
*saddhiṃ mama upamaṃ mā karittha*, do not com-  
pare me to the omniscient Buddha, lit. make not  
equality or comparison of me with (Dh. 132).  
*Attānaṃ upamaṃ katvā na haneyya na ghātaye*,  
doing as he would be done by, let a man neither  
kill nor cause others to kill, lit. "making him-  
self the comparison," the comment says *yathā*  
*ahaṃ evaṃ aññe pi sattā*, "let other beings be  
like myself" (Dh. 24). *Mamopamaṃ karitvāna*,  
taking example by me, doing as I have done (Ras.  
29). *Idāni tam atthaṃ upamāya sādhekento*, and  
now perfecting this matter, clinching this argu-  
ment, by a simile (Sām. S. A.). *Sunakhopamaṃ*  
*lassayitvā*, likening him to a dog, lit. exhibiting  
the comparison of a dog (Mah. 227). *Upamaṃ*  
*upadhārento*, looking out for an illustration (of  
what he had been urging on the king, F. Ját. 48).  
At the end of a compound *upama* may perhaps  
be looked upon as an adj. *Candopamā Buddhā*,  
the Buddhas are like the moon (Dh. 244); *Phē-*  
*ṇūpamo kāyo*, this froth-like body (Dh. 9, comp.  
8, 31, 54; Mah. 170). In no religion has the  
argument from the analogy of nature been made  
so much of as in Buddhism, and it is constantly  
used not only as an illustration but as strong  
evidence or proof. The force and beauty of many  
of these analogies are well known to the student  
of Buddhism. I may draw attention in particular  
to the series of striking illustrations from the  
world of nature with which Nāgasena throws light  
on the thorny questions of Identity and Moral  
Merit (Man. B. 424-440). Gautama's own teach-  
ing abounds in this sort of argument. The Jātaka  
tales themselves are parables, each illustrating  
some social or moral truth. Many of the Sūtras

are named from some metaphor prominently brought forward in them, as *Aggikkhandhūpa-masuttam*, "the Parable of the Flame of Fire," *Alagaddūpamasuttam*, "the Parable of the Snake."

UPAMĀNĀM, Resemblance [उपमान]. Ab. 530.

UPAMĀTĀ (f.), A wet-nurse [उपमातृ]. Ab. 244.

UPANĀHO, Enmity [उपनाह]. Ab. 165. With affix *इन्*, *upandhi* (adj.), bearing hatred.

UPANĀMETI (caus.), To offer, present; to place close to, hold out to [उपनामयति]. F. Jāt. 3; Mah. 86, 87, 154; Dh. 157; Pāt. xx. *Bhagavato kūyam upanāmesi*, ran against B.

UPANĀYANĀM, This must be a logical term, as I find *uddharāṇa-upanāyana-nigamanāni* [उपनयन].

UPANĀYHATI, To tie or wrap up [उपनह]. *Ye taṃ upanāyanti*, they who nurse or harbour this thought (Dh. 1).

UPANĀYIKO (adj.), Referring or belonging to [उपनायिक]. *Attūpanāyiko*, belonging to oneself (Pāt. 3, 67).

UPANETI, To present, bestow (with dat.); to bring to, to conduce [उपनी]. Aor. *upānaya* (Mah. 38, 177), *upanesi* (Mah. 27). *Piṭṭhuṃ upanento*, offering his back (for a person to mount him, said of an elephant, Dh. 154). Pass. *upaniyyati*, *upaniyati*, to be carried along or away, to pass away. P.p.p. *upānito*, offered, presented, served (Mah. 214; Dh. 224), brought near or under (Jāt. 68). *Upānītavayo* at Dh. v. 237 seems to mean "of advanced years." *Pāsavasūpanīto*, brought into the power of the snare, i.e. ensnared (*vasa*, Jāt. 116). Pāt. 67; Att. 194, 208; Dh. 248, 249.

UPĀṆGAM, A minor limb or section [उपाङ्ग]. Ab. 691.

UPANIBANDHANĀM, Fastening, attachment (fr. next). Alw. N. 51.

UPANIBANDHATI, To attach [उप + नि + बन्ध]. Alw. I. 103. P.p.p. *thambhe upanibaddho kukkuṭro viya*, like a dog tied to a post.

UPANIDHI (m.), A deposit, pledge [उपनिधि]. Ab. 472.

UPANIGHAMSATI, To rub up against [उप + नि + घृष्]. Dh. 105.

UPANIJHĀNĀM, Meditation [fr. *जि* with उप and नि]. *Vijēsīha* writes, "*lakkhapūpanijjhānam* and *āramapūpanijjhānam* belong to the two orders of arhats: the first is the process of thought pursued by the *sukkhavipassako*, and the latter by

the *samathayāniko*, the former embracing phenomena, the latter objects" (see *Samūtho*).

UPANIKKHIPATI, To deposit, lay up [उपनिक्षिप]. P.p.p. *upanikkhitto* (Pāt. 10, 80).

UPANISĀ, This word is given at Ab. 1125 with the meanings *kāraṇam*, "cause," and *raho*, "secret," the latter clearly pointing to the Sansk. उपनिषद्. It is said to be masc., but this is perhaps an error. The word occurs at Dh. v. 75, *aññā hi lābhūpanisā aññā nibbānagāminī*, which I believe to mean "causing or producing gain is one thing, the conduct which leads to Nirvāṇa is another;" *upanisā* is used in its sense of "cause" (*kāraṇa*), the comment rendering it by *uppadaka*, "producing or causing." The comment says, *lābhuppadakena hi bhikkhūnaṃ thokaṃ akusalaṃ kātuṃ vaṭṭati kāyavaṇṇakālaṃ kātābāni honti, yasmim hi kāle kāyavaṇṇakālaṃ kuroti tadā lābho uppajjati, pāyāsapātiyaṃ hi vaṇṇaṃ akatvā ujukam eva hatthaṃ osāretvā ukkhipantassa hattho makkhitamatto 'va hoti, vaṇṇaṃ katvā otāretvā ukkhipantassa pana pāyāsapīḍaṃ uddharanto 'va nikkhamati, evaṃ kāyavaṇṇakālaṃ karaṇakāle yeva lābho uppajjati, ayaṃ adhammika lābhūpanisā nāma*, "for it may become necessary to a monk who produces gain to commit slight sin, irregularities of deed word and thought (*kāyavaṇṇakālaṃ*) have to be committed, for it is when he commits these irregularities that gain accrues to him; for instance if when he dips his hand into the bowl of rice-porridge he holds it straight and not crooked, when it withdraws it is merely wetted (with the porridge), whereas if he dips it holding it crooked, when he withdraws it taking up a handful of porridge he goes away: this is called a sinful cause of gain." Further on the word *kāraṇa* itself is used.

UPANISIDATI, To sit beside or in the presence of [उप + नि + सद्]. Mah. 82.

UPANISSĀYA (ger.), Near, close to [ger. fr. उप + नि + श्रि, comp. *nissāya*]. With acc. *Kosambim u.*, near Kosambī (Dh. 153) Dh. 105, 125, 230, 352; Pāt. 6.

UPANISSAYO, Basis, groundwork, (and hence) tendency, potentiality, destiny, faculty [fr. श्रि with उपनि, it would answer to उपाश्रय, comp. *nissayo*]. *Dasavatthukāya sammūditthiyā tassā upanissayabhūte dhamme ca*, in orthodoxy with its ten elements, and in the doctrine upon which it is

based, lit. which is its groundwork (Dh. 399, comp. 137). Subh. writes to me that *arahattassa upanissayo* means "the good fortune which is the cause of a man's attaining Arhatship," he adds that *upanissaya* means bhāgya (destiny, luck), and is a synonym of *hetu*. In this technical use *hetu* occurs at Jāt 44 as one of the eight conditions for the attainment of Buddhahood, and Vij. renders it "power of attaining Arhatship." That he is right appears from a passage from Sārasaṅgaha quoted at Ras. 62, *hetūti arahattassa upanissaya-sampatti, yo hi tasmim attabhāve vāyamanto arahattam pāpupitum samattho tassa samijjhati netaṛassa*, by *hetu* is meant possession of the faculty of (attaining) Arhatship; for the man who is capable of attaining Arhatship by his exertions in this existence, such a man is successful and no other. *Up.* may be used of any of the supernatural attainments. At Ten J. 117, we have, *Pacceka-bodhināssa upanissayasampanno*, possessed of the faculty of attaining Pacceka-buddhahood. At Dh. 359, *Tassa sotāpattimagga-ssa upanissayaṃ disvā*, seeing that he was destined to enter the first Path (comp. Dh. 352). At Das. 1, *Satthā paccekasamaye lokam olovento tassa sotāpattiphalāpanissayaṃ disvā*, the Teacher early in the morning casting his eye upon the world, and beholding in that man the power of attaining the first Fruition (D'Alwis has got the correct meaning, for he renders the passage excellently, "Buddha rising at early dawn, looked into the world and perceived that this person was predestined to attain the paths," Att. 175, see Das. 20).<sup>1</sup> Turnour renders *tesaṃ disvā 'panissayaṃ* by "observing their predestined conversion" (Mah. 30). *Arahattassa upanissaye sati kasmā andho jāto*, if he was destined to be an Arhat why did he become blind? (Dh. 89, comp. Das 21, line 5). By a bold figure this predestination to salvation is likened to a flame burning steadily within a man: *Pacchimabharikassattam na sakkā nāsetum. anto-gaṇe dīpo viya hi 'ssa hadaye arahattassa upanissayo jalati*, a man who is in his last existence

<sup>1</sup> This doctrine of predestination is not identical with the Christian doctrine, but only analogous to it. There is of course no question of the intervention of a Supreme Being, and the determining cause is Karma, or a man's actions in previous existences (see *Kammam*). Perhaps "enabling or saving faith" would more accurately convey the meaning of *upanissaya*.

(i.e. who is about to become an Arhat) cannot perish (before attaining Arhatship), for like a lamp within a pitcher the assurance of final sanctification ever burns within his heart (Das. 21). *Arahattam adhigantum samatthūpanissayaṃ honti*, they are possessed of an adequate or effective power of attaining Arhatship (Ras. 67). In two instances I find *up.* used in connexion with non-supernatural gifts: *Buddhā ca nāma dhammaṃ desentā sarapaṣiṭṭapabbajjādnāṃ upanissayaṃ oloketvā ajjhāsayaवासena dhammaṃ desenti*, now Buddhas when they preach take into consideration their hearers' predestination to receive the three Refuges, and the moral Precepts, or to take orders, and so on, and thus they preach in accordance with this tendency (Dh. 79, in the first case he would be a pious layman, in the second a monk, by *ādi* is doubtless meant entrance into the Paths, and other supernatural attainments, comp. next); *Upanissayasampannānaṃ manussānaṃ sarapāni c' eva sīlāni ca magga-phalāni ea deti*, to those men who had faith to receive them he gave the Refuges and moral Precepts and the Paths and their Fruitions (Das. 21). When the attainment is not specified Arhatship or final sanctification is meant: *Sampanna-upanissayo* (adj.), or *upanissayasampanno*, predestined to salvation (Mah. 24, 34). *Upanissayasampatti*, predestination to salvation (Dh. 127). *Yasakula-puttassa upanissayaṃ disvā*, (Buddha) perceiving that the young nobleman Yasa was destined to be saved (Dh. 119, comp. Mah. 36). At Dh. 85, line 7 from bottom, I think *upanissaya* should be *upanissāya*, the phrase then becomes perfectly intelligible: *Kaṭṭhanagaraṃ nāma therena upanissāya-vuttha-pubba-gāmaṃ sampāpuxi*, reached Kaṭṭhanagara a village near which the therā had formerly resided, lit. a village formerly-inhabited-near by the therā.

UPANĪTO, UPANIYYATI, see *Upaneti*.

UPĀNĪTO (*p.p.*), Led away [उपानीत].

UPĀÑÑĀSO, An exordium [उपन्नास]. Ab. 118.

UPĀÑÑĀTO (*p.p.*), Found out? [*p.p.* उपन्ना]. Dh. 122.

UPANTI (*adv.*), Before, in the presence of [उप + अन्ति]. *Rañño maṃ upanti nehi*, bring me to the king (Ten J. 115).

UPANTIKO (*adj.*), Adjoining, close to [उपान्तिक]. Ab. 706. Neut. *upantikam*, vicinity (Ten J. 115).

UPĀNTO (*adj.*), Adjoining [उपान्त]. Ab. 190.

UPAPADO, This word occurs three times in Turnour's Mah., and appears to be a noun with the meaning "conformity, accordance." It may be the S. उपपद्. *Sopapado* at Mah. 56 is rendered by Turnour "appropriate." See Mah. 131, 233

UPAPAJJATI, To come to, attain, be produced, be reborn [उपपद्]. With acc. *Gabbham eke upapajjanti*, some enter the womb, i.e. are reborn as men (Dh. 23). *Nirayanī so upapajjati*, he is reborn in hell (Dh. 26, 54; Mah. 209). With loc. *Tusites' upapajjatha*, was reborn in the T. heaven (Mah. 201). P.p.p. *upapanno*, possessed of (at the end of a compound).

UPAPĀRAMĪ (*f.*), Minor perfection [उप + पद-ramī]. See *Pāramī*. Man. B. 101; Dh. 117; B. Lot. 551.

UPAPARIKKHĀ (*f.*), Investigation [उपपरीक्षा].

UPAPARIKKHATI, To investigate, ascertain [उप + परि + ईक्ष]. Ras. 33; Att. 196, 200.

UPAPATI (*m.*), A paramour [उपपति]. Ab. 240.

UPAPATTI (*f.*), Birth, rebirth [उपपत्ति]. Jāt. 19; Ab. 1185; Dh. 74. Comp. *Kāmapapatti*.

UPAPĪḶAKO (*adj.*), Oppressive [उपपीड + अक]. One of the eleven sorts of Kamma is *upapīḷakakammaṃ*, that which shows its effects unexpectedly at some remote period after the action was committed (Att. clxx, 90, 212; Man. B. 447).

UPARĀJĀ (*m.*), A viceroy [उपराज]. F. Jāt. 9; Mah. 130; Alw. I. 99.

UPARAJJAM, Post of viceroy, viceroyalty [उप + राज]. Alw. I. 78.

UPARAMANAM, Cessation [उपरमण].

UPARAMATI, To cease [उपरम]. Dh. 110.

UPĀRAMBHO, Being angry with a person? [fr. उप + आ + रम्]. Ab. 121.

UPARATI (*f.*), Cessation [उपरति]. Ab. 1166.

UPARATO (*p.p.p. uparamati*), Having ceased or desisted; deceased, dead [उपरत]. Mah. 201, 209. *Rattūparato* (*adj.*), abstaining from food at night.

UPARAVO, I have only met with this word at Ten J. 2, where it seems to mean the noise and bustle of a crowded court of justice [उपरव].

UPARI (*adv.*), Above, upon, over, upwards, beyond, further [उपरि]. *Upari vācetuṃ asakkonto*, unable to read any further (Alw. I. 80). *Mū upari dhammadesamaṃ vaddhayittha*, do not carry your

teaching any further (Dh. 123). With gen. *Tasso-pari*, above it (Mah. 169). *Jānumaṇḍulānaṃ u.*, above the knees (Pāt. 117). With abl. *Fato'pari*, above it (Mah. 169, 182). *Avicito u.*, upwards from the A. hell (Sen. K. 321). *U. pabbatā*, over the mountain (Sen. K. 318). As last part of a compound: *Tesaṃ siropari*, above their heads (Mah. 3). *Pallaṅkopari*, over the canopy (Mah. 164, comp. 5). *Uparikoṭi*, upper end (Dh. 261). *Uparimaggā*, the three higher paths, viz. Sākdāgāmin, etc. (Dh. 125). Also compounded with nouns in the same way as *anto*, *tiro*, etc. *Uparimattakhe* (loc.) *patitthitūrahāṇi*, worthy of being fixed upon the head (Dh. 256). *Uparipāsāde thito*, standing on the terrace (Dh. 212, comp. 20 J, 325). The loc. and acc. of the compound *uparibhāgo*, over-region, place above, are used adverbially in the sense of "above, over." *Tassa uparibhāge sakkhāya nilliyitrā*, perched in a branch above him (F. Jāt. 12); *Rūjanivesanassa uparibhāgaṃ sampattakāle*, when (passing through the air, he got above the royal residence (F. Jāt. 17, 42).

UPARIMO (*adj.*), Uppermost, over head [उपरि + म]. Sen. K. 393. *Uparimakoti*, upper end (Dh. 287, comp. 261). *Uparimā disā*, the zenith.

UPARITANO (*adj.*), Upper [उपरितन].

UPARITTAM, Superposition [उपरि + त्व]. Ab. 1177.

UPARODHO, Obstacle detriment [उपरोध].

UPARUJJHATI (*pass.*), To be stopped, to cease, be annihilated [pass. उपरुद्ध]. Alw. N. 39; B. Lot. 514.

UPARŪPARI (*adv.*), Higher and higher, one above another [उपरि + उपरि]. Mah. 157.

UPASAGGO, Trouble, misfortune, danger; a preposition (as *pari*, *adhi*, etc.) [उपसर्ग]. Ab. 401, 1033. *Upasaggo metri causā* (Dh. 25).

UPASĀKHĀ (*f.*), A minor branch [उपशाखा]. Mah. 113.

UPĀSAKO, A pious Buddhist not in orders, a devout or faithful layman, lay devotee [उपासक]. Ab. 415; B. Int. 279. Fem. *upāsikā* (Ab. 415; Dh. 78). *Tattha ko upāsako? ti ratanattayaṃ upāsanaṃ so hi Buddhāṃ upāsati upāsako dhammāṃ saṅghaṃ upāsati upāsako*, if it be asked, what is an upāsaka? I reply, a man is so called from his revering the three Gems; for he is called *up* because he reveres Buddha, he is called *up* because he reveres the Doctrine and the



Priesthood (Pát. 35); the passage adds that his moral duties are the observance of the Five Sīlas, and that his occupation is to earn a livelihood righteously and justly, avoiding the five sinful trades, which are caravan trading, slave-dealing, and the trades of butcher, publican, and poison-seller. With affix *त्वं*, *upāsakattañ*, state of being a believing layman (Dh. 435; Mah. 70).

UPASAMANĀM, Appeasing [उपशमन]. Dh. 102.

UPASAMBYĀNAM, The outer garment, cloak [उपसंख्यान]. Ab. 292.

UPASAMHARATI, To bring together [उपसंह]. Pát. 95; Ját. 67.

UPASAMHITO (p.p.), Accompanied or furnished with [उपसंहित].

UPASAMMATI, To grow calm; to cease; to be settled [उपशम]. *Upaṃ upasammati*, heat is allayed (Ját. 17). Dh. 1, 19. Ger. *upasamma*, having settled (Mah. 39). P.p.p. *upasanto*, calm, tranquil (Dh. 19, 36, 68).

UPASAMO, Cessation; quietude, calm [उपशम]. Dh. 33, 66.

UPASAMPADĀ (f.), Taking, obtaining, acquiring; priest's orders [उपसंपद + आ]. Dh. 33 (comp. *akusalānañ dhammānañ pahānā kusalañ dhammānañ upasampadāya*). *Upasampadā* is the fullest possible admission to the privileges of the Buddhist priesthood, and bears to *pabbajjā* the same sort of relation that priest's orders in the Anglican Church bear to deacon's orders (see *Pabbajjā*). A man cannot receive the *upasampadā* ordination without having first taken deacon's orders, but the interval may be very short or very long according to circumstances. Thus, twenty being the lowest age at which a man is qualified for *upasampadā*, a boy who has become a *sāmaṇera* at eight will have to wait twelve years before he can receive *upasampadā*. On the other hand if a man join the priesthood at or after twenty, if he be otherwise properly qualified he may proceed at once to priest's orders. Full details of the up. ordination will be found in Dickson's article, "The *Upasampadā-Kamnavācā*" in the Journ. Roy. As. Soc. for 1874. See also Spiegel's *Kammavākyam*, and E. Mon. 44-47. *Upasampadam* *labhati*, to take priest's orders, to receive ordination (Dh. 124). A chapter of priests conferring ordination must consist of at least ten members (Pát. xl). *Laddhūpasampado* (adj.), having received ordina-

tion (Dh. 198, comp. 80). At Mah. 37 *upasampadamaṇḍala* is rendered by Turnour "hall of ordination." *Upasampadam* *karoti*, to ordain (with dat Mah. 103).

UPASAMPAJJATI, To attain, enter on, take upon oneself; to reach, approach [उपसंपद]. *Pabbajjā u.* to enter upon the ascetic life, take orders (Mah. 30). *Paṭhamajjhānam u.*, to enter on the first Jhāna. Ger. *upasampajja* (Dh. 270). Mah. 64; Pát. 83. P.p.p. *upasampanno*, having priest's orders, ordained (Kamm. 8; Dh. 405). Caus. *upasampādeti*, to admit to priest's orders, to ordain (Mah. 32; Pát. 16; Alw. I. 92).

UPASAMVASATI, To take up one's abode in [उप + सं + वस].

UPĀSANĀM, Attendance, service, homage [उपासन]. Ab. 428, 881; Pát. 35.

UPĀSANĀM, Archery [उपासन] Ab. 390, 881; Dh. 223.

UPASANKAMANĀM, Approaching (from next) Dh. 359.

UPASANKAMATI, To go to, approach [उपसंक्रम]. *Yena Bhagavā ten' upasaṅkami*, *upasaṅkamitva*, approached where Buddha was, and having approached . . (Kh. 4; Dh. 106). Ger. also *upasaṅkamma* (Mah. 166). Inf. *upasaṅkamitum* (F. Ját. 15).

UPASANTO, see *Upasammati*.

UPASAPPATI, To approach [उपसृप्].

UPĀSATI, To attend, honour, serve, revere [उपास्]. Pát. 35. Aor. *upāsi* (Mah. 102). P.p.p. *upāsito* (Ab. 751).

UPASEVĀ (f.), Service, honouring [उपसेवा]. Att. 193.

UPASEVATI, To serve, honour; to practise, frequent [उपसेव]. *Parassa dāraṃ u.*, to commit adultery (Dh. 396). P.f.p. with affix *त्वं*, *upasevanīyattañ* (Att. 199).

UPASEVĪ (adj.), Serving, frequenting [उपसेविन्]. *Paradāripasevī* (m.), an adulterer (Dh. 55).

UPĀSIKĀ, see *Upāsako*.

UPASOBHETI (caus.), To adorn [उपशोभयति].

UPASSAGGO, see *Upasaggo*.

UPASSATTHO (p.p.p.), Oppressed, beset, ruined [उपसृष्ट]. Ját. 61.

UPASSAYO, Asylum, dwelling [उपाश्रय]. *Bhikkhunī-upassayo*, *bhikkhunūpassayo*, the house or cell in which a nun lived (Dh. 313, 328; Pát. 13).

*Upasayo*, a nun's cell (Mah. 125; Pát. 107). See *Passayo*.

UPASSUTI (f.), Listening to [उपश्रुति]. Pát. 18.

UPASUSSATI, To dry up [उपशृणु]. Ját. 71.

UPATĀPETI (caus.), To vex, torment [उपतापयति]. Das. 5.

UPATISSO. A name of Sātiputta [उपतिष्ठ]. Ab. 434.

UPĀTIVATTO, Escaped from [from वृद्ध with उप and वति].

UPATTHAHANAM, UPATTHAHATI, see *Upa-  
tthānam*, *Upatthāti*.

UPATTHĀKO, A servitor, personal attendant [उप-  
स्थायक, comp. *Kaccāno* = चायायन]. Ját. 39.  
Every Buddha had an *upatthāko* or servitor, who  
was a favourite disciple, Ānanda was the servitor  
of Gautama Buddha (Man. B. 227; Ját. 16).  
Of a king's servant (Dh. 160; Mah. 141, 204).  
*Cullupatthāko*, "a little page" (Alw. I. 80; Dh.  
171). Of an eminent therā's servitor (Alw. I. 92,  
here the *up.* was a pious layman).

UPATTHAMBHAHO (adj.), *Upatthambhakakam-  
maṃ* is one of the eleven sorts of Karma (see  
Man. B. 447). Alabaster says it is so called be-  
cause "it carries on what janakakamma has pro-  
duced" [उपसम्भक्त].

UPATTHAMBHANAM, Supporting [उपसम्भन].

UPATTHAMBHATI, To support, prop [उपसम्भ].  
A p. pr. ātm. of the caus. *upatthambhayamāno*  
occurs at Dh. 303 (comp. Das. 39), but in what  
sense I cannot say. P.p.p. *upatthambhito*, propped  
up.

UPATTHAMBHO, Stay, support, prop, help, en-  
couragement [उपसम्भ]. Ras. 34; Mah. 40, 63.  
*Imā etassa upatthambhubbūtā*, these women are  
his supporters (Dh. 170). *Upatthambham lubhati*,  
to receive support or encouragement (Dh. 194).

UPATTHĀNAM, and UPATTHAHANAM, Wait-  
ing on, attendance, service; (in *satipatthāna*) keep-  
ing near, readiness [उपस्थान]. *Rājup.*, king's  
service (Mah. 228). *Gildanup.*, nursing the sick  
(Att. 197). *Mātāpitu up.*, succouring one's parents  
(Kh. 5; Dh. 408). *Tumhākaṃ upatthānam āgato  
'mhi*, I am come to wait upon you (Ten Ját. 1).  
*Tesaṃ upatthānam gacchanto*, going to minister  
to their wants (F. Ját. 2, comp. Dh. 78). *Divas-  
assa ca tikkhattum Buddhupatthānam āgamā*,  
"and he repaired daily thrice to assist in the re-  
ligious services rendered to Buddha" (Mah. 212).

*Upatthānasālā* seems to have been a state room in  
a monastery reserved for Buddha when visiting  
the monastery (see B. Int. 84). *Upatthahanam*  
at Dh. 408.

UPATTHĀPAKO (adj.), A teacher? [उपस्थापक].  
Pát. xiv.

UPATTHĀPANAM, Providing, etc. [उपस्थापन].

UPATTHĀTI, and UPATTHAHATI, To serve,  
wait on, attend, minister to, support; to be ready,  
to be present [उपस्था]. With acc. *Upatthāsi  
mātulam*, entered his uncle's service (Mah. 137,  
comp. 256). *Upatthahi sadda saṅgham paccayāchi  
cātubbihi*, he constantly served or provided the  
clergy with the four requisites (Mah. 131). To  
nurse a sick person (Mah. 132). *Na upatthāti*,  
is not in readiness, is absent (Dh. 370). Ger.  
*upatthāya*, attending; in attendance, in readiness  
(Dh. 176). P.pr. *upatthahanto*, being present to  
the mind, obvious, clear (Dh. 422). *Attho upatthāti*,  
the meaning is clear, lit. present (Alw. I. cviii).  
*Sāṅkasmim nava dora upatthahanti*, nine faults  
are present in the s. *Upatthāti* occurs at Att.  
199, but it is probably only a recurrence to the  
Sanskrit. Imperat. 2nd pl. *upatthahatha* (Dh.  
88). Aor. *upatthahi*, *upatthāsi*, pl. *upatthahimsu*  
(Dh. 88), *upatthahuṃ* (Mah. 132, 256). Inf.  
*upatthātun* (Alw. I. 78). Pass. *upatthiyati*, to be  
served, waited on. P.pr. *upatthiyamāno* (Dh. 105,  
107, 214, 265). P.p.p. *upatthito*, ready, present,  
arrived; attending on, awaiting; served, honoured.  
*Khajjabhojje upatthite*, food being served or in  
readiness (Kh. 11). *Upatthitagirā*, ready speech  
(Ab. 971). *Roditum upatthito*, has begun to cry  
(Ját. 54). *Bhattakāle upatthite*, the hour of re-  
fection having come (Mah. 16). With acc. *Yama-  
purisā pi ca taṃ upatthitā*, and the servants of  
Yama await thee (Dh. 42). *Upatthite deva-loke*,  
when heaven awaited thee (Mah. 195). *Niccaṃ  
tāya upatthito*, constantly cherished by her (Mah.  
210). *Mahāyaṇṇe upatthite*, when a great festival  
was impending (Mah. 2). *Upatthitā sati*, present  
memory, ready attention (see *Satipatthānam*).  
*Upatthitasati* (adj.), one whose attention is fixed.  
With affix त्ति, *upatthitasatitā*, readiness of  
memory, attention (Dh. 311, 413). Par. S. A.  
says, *upatthitasatī ti cirukutāddinaṃ anūsaritāro*,  
by up. are meant people who can remember things  
that were done and said long ago. Caus. *upatthā-  
peti*, to bring forward, cause to be present; to

provide, supply, get ready. *Upajjhāyo saddhivihārikamhi puttacittam upatthapessati*, the preceptor will call up in his pupil the idea of his being a son (Pāt. xx). *Cuttāsisasahasā nāṭakattiyo upatthāpesi*, provided him with 40,000 dancing girls (Jāt. 58). *Satiṃ u.*, to fix one's thoughts, be engaged in active meditation (Dh. 115, 393). *Cittam u.* to apply the mind, attend (Alw. N. 23). *Pūṇiyam paribhojanīyaṃ upatthapeti*, gets ready or serves the water for drinking (Dh. 106). Jāt. 58; Alw. N. 23; Pāt. xvi.

UPATTHĀYIKĀ (f.), A female disciple [उपस्था-यिका]. Dh. 169.

UPAVĀDAKO (adj.), Blaming [fr. caus. उपवद्]. *Ariyānam upavādakā*, speaking evil of the saints (B. Lot. 866).

UPAVĀDANĀ (f.), Blame [fr. caus. उपवद्]. Pāt. 63.

UPAVADATI, To blame [उपवद्]. Kh. 15.

UPAVĀDO, Blame [उपवाद]. Ab. 120; Dh. 34. *Ariyāpavādo*, speaking evil of the saints (Pāt. 93).

UPAVAHATI, To bring about [उपवद्]. Att. 193.

UPAVANĀM, A park [उपवन]. Ab. 537.

UPAVANNETI, To describe fully [उपवर्ण]. Att. 193.

UPAVASATI, see *Uposatho*.

UPAVĀSO, Temporary abstinence for a time from all worldly enjoyments, fasting, self-mortification, penance [उपवास]. Ab. 432; Mah. 129, 220. *Upavāsagabbhamhi* at Mah. 230 is rendered "in the depth of his wretchedness." I think it rather means "in the chamber of fasting."

UPAVASSAM (adv.), At the approach of the rainy season [उप + वर्ष]. Pāt. 11.

UPĀVATTO (p.p.), Refraining [उपावृत्त]. Ab. 432.

UPAVESANĀM, Sitting down [उपवेशन]. Ab. 765.

UPAVĪNETI, To play the lute to a person [उप-वीणयति].

UPAVĪNO, The neck of a lute [उप + वीणा]. Ab. 138.

UPAVISATI, To sit down [उपविश]. Aor. *upāvisi* (Mah. 7, 82, 260). P.p. *upavitttho*, seated.

UPAVUTTHO, see *Uposatho*.

UPAYAMO, Marriage [उपयम]. Ab. 318.

UPAYĀNĀM, Approaching [उपयान].

UPĀYANĀM, A present [उपायन]. Ab. 356; Mah. 159, 166.

UPĀYĀSO, Desperation, despair [उप + आयास]

B. Lot. 332; Gog. Ev. 68; Alw. N. 36. I have met with a passage in a comment in which up is strikingly called "the dregs of grief," *antobhājane yera telādānam pāko viya soko, tikkhagginā puccamānassa bhājanato bahinikkhamanam viya pari-devo, bahinikkhantāvasesussa antobhājane yera yāva parikkhayā pāko viya upāyāso*, grief is like the boiling of oil or other liquids in a vessel, lamentation (viz. the outward expression of grief) is like the overflow (boiling over) from the vessel when the cooking is done by a fierce fire, despair is like the simmering in the vessel of what remains after boiling over, until it is all boiled away. Subh. quotes, *upāyāso nāma nātivayasanānāhi phutthassa adhimattacetodukkhappabhārīto doso yera*, up. is the resentment produced by excessive mental suffering in one who is affected by the loss of relatives, etc.

UPAYĀTI, To approach, go to [उपया]. Mah. 54, 200. P.p. *upayāto*, arrived, attained (Alw. I. vii).

UPĀYO, Means of success, expedient, stratagem [उपाय]. Ten J. 120; Kh. 17; F. Jāt. 16. The four upāyas, or means of success against an enemy, are *bhedo, daṇḍo, sāman, dānam*, sowing dissension, attack, negotiation, buying off (Ab. 348). *Saṅgāmam patvā pi evaṃ pavisitabban evaṃ n-vattitabhan ti upāyan dussenti*, when they have entered the battle, they teach them tactics, saying thus you must advance, thus retreat (Sām. S. A.) *Pāpassa tass' upāyo*, it is a plot of that sinne; (Mah. 260). *Upāyena*, by artifice (Mah. 246, Das. 4). *Eten' upāyena*, by this means (Ten J. 112, comp. 36). *Upāyam disvā*, having thought of an expedient (Alw. I. 101).

UPAYOGO, Employment, use [उपयोग]. Dh. 291.

UPECCA, see *Upeti*.

UPĒKKHĪĀ, and UPEKHĀ (f.), Indifference to pain and pleasure, equanimity, resignation, stoicism [उपेक्षा]. Ab. 159 (kkh); Man. B. 102, 565; E. Mon. 243; B. Lot. 799 (kkh); Jāt. 25 (both ways); Att. 203 (kkh).

UPEKKHAKO (adj.), Resigned, patient [उपेक्षक]. With loc. *Rājabhiseke upekkhako āsi*, was indifferent to being inaugurated (Mah. 51, comp. Dh. 296).

UPEKKHATI, To be indifferent, stoical [उपेक्ष]. Jāt. 28.

UPETI, To go to, approach, enter, undergo, incur

[उपे]. *Jaram u.*, to undergo decay (Dh. 28, comp. 61). *Upemi Buddhāṃ saraṇaṃ*, I fly to B. as my refuge (Dh. 97). *Nirayaṃ u.*, to go to hell (Dh. 54). *Idāni maṃ nopeti*, now he doesn't come near me (Mah. 194). *Marayaṃ u.*, to die (Jāt. 20). *Gabbhaṃ u.*, to enter the womb, be reborn (Dh. 58). Fut. 1st pers. *upessaṃ* (Dhāniya S.). Fut. 2nd pers. *upehisi* (Dh. 43, 62). Aor *upagá* (Mah. 52, *sahasopagá* = *sahasá upagá*). Ger. *upecca* (Mah. 16, 17, 47, 85, 207). *Anupecca rosaṃ*, not giving way to anger (Att. 203). P.p.p. *upeto*, possessed of. With instr. *upeto damasaccena*, endowed with temperance and truth (Dh. 2). With acc. *dlasiyaṃ u.* (Dh. 49). F. Jāt. 1.

UPOGGHĀTO An example [उपोद्घात]. Ab. 115.

UPOSATHIKO (*adj.*), Fasting, keeping the Uposatha vows; belonging to the Uposatha [next + इक]. Mah. 170. *Uposathiko hoti*, to fast, keep the Sabbath (Dh. 165; F. Jāt. 53). *Uposathikaṃ bhattaṃ* (Kamm. 9) is rendered by Dickson "rice offered on the full-moon days."

UPOSATHO, The Buddhist Sabbath or fast-day; fasting, abstinence from sensual enjoyments; the monastic ceremony of reading the Pátimokkha; the eight Sīlas; ordinance, institution [उपवसथ]. Ab. 780. The Uposatha day is a day of religious observance and celebration for laymen and priests, and answers as nearly as possible to our Sunday. It occurs four times in the month, viz. on the day of full moon (*pañcadasi*), on the day when there is no moon (*cātuddasi*), and on the two days which are eighth from the full and new moon (*aṭṭhami*); it is therefore a weekly festival. On uposatha days laymen dress in their best clothes, and such of them as are religiously disposed abstain from trade and worldly amusements, and take upon themselves the uposatha vows, that is to say, go to a priest and make him their witness of their intention to keep the eight Sīlas during the day (E. Mon. 236, see *Sīlaṃ*). Two of the four days, viz. the *cātuddasi* and *pañcadasi*, are devoted by the priests to the special ceremony of reading the Pátimokkha (*pátimokkhuddeso*). This uposatha service forms a sort of general confession. Four priests constitute a quorum, but every member of the monastery is expected to be present. The priests being all assembled, the Pátimokkha is read out section by section, and at the end of each section the reader thrice puts the question

whether all present are innocent of the offences just enumerated. Any priest whose conscience reproaches him with having committed one of the offences then makes public confession of it and submits to the necessary penance (E. Mon. 144). These two uposathas are the regular ones, and are called *cātuddasiko* and *paññarasiko* (Pát. 27). There is also an occasional one called *samaggi-uposatho*, "reconciliation-Up.," which is held when a quarrel among the fraternity has been made up, the general confession forming as it were a seal to the reconciliation (Pát. 2, 27; Mah. 42). Writing to me in December 1871, Subhūti told me that the two Up. days for that month were Monday the 11th and Tuesday the 26th. If the quorum could not be obtained, and there were only two or three priests, they held a *párisuddhi-uposatho*, which Vij. explains as "the mutual confession of two or three priests of their innocence of the offences enumerated in the Pátimokkha" (see Pát. 26). The hall or chapel in the monastery in which the Pátimokkha is read is called *uposathaggaṃ* (Mah. 15, 232; Pát. 1), or *uposathagharāṃ* (Mah. 232, 249), or *uposathágáranī* (Mah. 210), or *uposathádayo* (Mah. 225). The Up. service is called *uposathakammaṃ* (Mah. 98). *Uposathaṃ gacchati*, to go to the Up. service. *Uposathaṃ karoti*, to hold the Uposatha service (Pát. 26, 27; Mah. 42). The term *uposathakammaṃ* is also applied to the Sabbath duties observed by laymen, as fasting, taking upon one the eight vows, etc. (F. Jāt. 52 *uposathakammaṃ katvā*, 58; Ras. 40). Keeping the Sabbath (by laymen) is called *uposathaṃ upavāsati* (Dh. 404, the p.p.p. is *upavuttho*), *uposathavāsaṃ vasati* (Dh. 98). The ceremony of a layman taking upon himself the eight sīlas is called *uposathaṅgāni adhiṭṭhāti* (Alw. I. 76), or *uposathaṅgāni édiyati* (Mah. 35), or *uposathaṃ samádiyati* (Dh. 308), or *aṭṭhaṅgasīlaṃ samúdiyati* (see *Sīlaṃ*, *Samádiyati*). At Mah. 230 we have *hutvā aṭṭhaiguposathá*, having become an observer of the Up. with the eight Sīlas. At Mah. 220 I am inclined to read. *Uposatháupavāso ca kattabbo 'posatha*, and on the Sabbath the Up. fast must be observed.<sup>1</sup> The Up.

<sup>1</sup> The word "fast" is a convenient one, but it implies abstinence from many things beside food (see the eight Sīlas under art. *Sīlaṃ*)

day or Sabbath is called *uposathadivaso*, or *uposathadinam*, or simply *uposatho*. *Upasathadivase pápuni*, arrived on a Sunday (Alw. I. 79). *Sve uposatho*, to-morrow is Sunday (F. Ját. 53, comp. Pát. 26). *Ajja paññaraso uposatho . . divyaratti upaṭṭhitá*, to-day is the full-moon Sabbath, the holy night has come (Sátágiri S.). *Assayuja-sukkapakkhe paññarasa-uposathe*, on Sunday the full-moon day in the moonlit fortnight of September (Mah. 114, comp. 173). *Cittamússa kálapakkhe uposathe*, on the (cátuddasi) Sabbath which falls in the dark half of the month Citta (Mah. 4). *Suddhas' uposatho saddá*, to the holy man it is always Sabbath, viz. he never indulges in sensual or worldly pleasures (Sám. S. A.). *Evam aññaṅga-samannágato kho Visákhá uposatho upavuttho*, thus, O Visákhá, the fast has been kept with its eight divisions (Ditto). *Upavatthuposatho* (adj.), one by whom the fast has been kept (Dhammika S.). As an instance of the meaning *paññatti* or "ordinance," Sám. S. A. quotes, *uposatho náma Nágarája*, "an ordinance, O Nága-king." The North Buddhists, misled by the change of *ana* to *o*, and ignorant of the word *उपवसथ*, which does not belong to classical Sanskrit, have rendered *uposatha* by *uposhadha*, which is of course a mere mechanical adaptation, and has no etymology (B. Lot. 450; B. Int. 227). At B. Lot. 636 we have *uposatha*, which is merely an adoption of the Pali word.

**UPOSATHO** (adj.). Belonging to the Uposatha [उपवसथ = ञ]. *Uposathesu divasesu*, on Uposatha days (Mah. 196, I think *aññasu* agrees with *viháresu*). *Uposatho hatthi*, name of a sort of elephant (Ab. 361; B. Lot. 636). *Uposatho* (adj.), fasting, keeping Up. (Mah. 104).

**UPPABBAJATI**, To leave the priesthood, throw off the robes [उद् + प्रव्रज्]. P.p.p. *uppabbajito*, having left the priesthood. A Buddhist priest is allowed to retire from the priesthood on obtaining the permission of a *saṅghakamma* or chapter of priests (E. Mon. 46). He may afterwards return to the profession if not disqualified. At Das. 21 we are told of a monk who left the priesthood no less than six times, and yet attained Arhatship (*ehakkhattum uppabbajito*). Caus. *uppabbájeti* and *upabbajápeti*, to expel from the priesthood, unfrock for an offence (Mah. 237). P.p.p. *uppabbajáti* (Mah. 42).

**UPPĀDANAM**, Production, causing [उत्पादन]. Ját. 8; Dh. 345, 408.

**UPPĀDETI**, see *Uppajjati*.

**UPPĀDO**, Springing up, appearance, birth; an omen [उत्पाद]. Ab. 401, 1027; Dh. 33, 35, 90; Ras. 24; B. Lot. 305.

**UPPAJJANĀ KO** (adj.), Arising, being born [next + क]. Dh. 135, 280.

**UPPAJJANAM**, Arising (from next). Ját. 8; Dh. 409.

**UPPAJJATI**, To arise, originate, be produced, be born, appear [उत्पद]. *Uppajjitvā nirujjhanti*, they spring into existence and perish. *Kathā udapāddi*, a discussion arose (Das. 21; Dh. 141). *Kattha upajjanti*, where are they reborn? (Gog. Ev. 18, comp. Alw. I. xlii). *Cavamānā uppajjamānā*, dying and being reborn (Gog. Ev. 10; B. Lot. 866). *Dukkham me uppajjati*, I am troubled, lit. trouble arises to me (F. Ját. 3, comp. Ten J. 112). *Tassa paṇḍurogo udapāddi*, he was attacked with jaundice (Dh. 93). *Me . . cakkhunī udapādi paññā u.*, I obtained the eye, the wisdom (Gog. Ev. 1). *Ath' assa balavapīti udapāddi*, then great joy fell upon him (Alw. I. 80, comp. 97). *Kassapo nāma satthā loke udapāddi*, a Buddha named K. was born into the world, or appeared in the world (Ras. 15, comp. Dh. 126). *Saggaṇi uppajjanti*, are reborn in heaven. *Ambalaṭṭhikolalenamhi rajatam uppajjatha*, silver made its appearance in the cave of A. (Mah. 167, comp. Alw. I. 74 jewels are produced). *Tassa cittam udapādi*, the thought occurred to him (comp. Alw. I. 92). Aor. *udapāddi*, *uppajji* (Alw. I. 97; Ras. 64). Fut. *uppajjissati* (Ten J. 112). P.p.p. *uppajjeyya* (Dh. 186). Part. pr. *uppajjamāno* (Dh. 90). Ger. *uppajja*, *uppajjitvā* (Dh. 117; Sen. K. 505). P.p.p. *uppanno*, arisen, born, produced; acquired; happened. *Lokam u.*, born into the world (B. Lot. 866). *Vādd uppannā*, heresies arose (Alw. I. 66, comp. Ten J. 20). *Puttassa te rogo u.*, sickness has befallen your son (Dh. 93, comp. Ten J. 113, Dh. 308). *Saṅghas' uppannalābhā*, the gains accruing to the clergy (Mah. 87). *Satthari uppannavissāso*, having conceived a great affection for the Teacher (Dh. 402, lit. to whom affection had arisen, comp. Dh. 314). Caus. *uppādeti*, to give rise to, produce, obtain. *Pabbajjāya rucim uppādetvā*, having conceived a longing to take orders (Dh. 117; Ját. 59). *Lohitam uppādesi*,

drew blood, caused an effusion of blood (Dh. 279). *Cittam u.*, to suggest a thought or idea, to think (Ten J. 55). *Sattānam sukham uppādayamāno*, bringing comfort to mortals (Jāt. 51). *Tam tassa santake uppādetum na sakkoma*, we cannot get it from him (Dh. 121, comp. Mah. 165, "how can I get bricks?"). P.p.p. *uppādito* (Das. 24; Dh. 201, 335, 345).

UPPAKKAMO, For *upakkamo metri causā*. An expedient (Das. 34).

UPPALAM, The blue lotus; a water-lily; one of the high numerals, 10,000.000<sup>4</sup>, or 1 followed by ninety-eight cyphers [उत्पल]. Ab. 475, 688; Dh. 10; Mah. 212. Rendered "sapphire" at Mah. 166. *Uppalavaṇṇā* (f.), name of an eminent nun, who was one of Gautama's aggasāvikās (Dh. 213).

UPPALINĪ (f.), An assemblage of blue lotuses [उत्पलिनी].

UPPAṆḌETI, To ridicule [उद् + पण्ड]. Mah. 156; Dh. 193.

UPPANNO, see *Uppajjati*.

UPPARIKKHATI, To investigate [उद् + परि + ईच्]. Dh. 209; Ras. 32.

UPPĀTANAKO (adj.), Rooting out [उत्पाटन + क]. *Sineru-uppātanakavāto*, a gale that would uproot Meru (Ten J. 111).

UPPATANAM, Springing up, arising; jumping up [उत्पतन]. Ab. 1126.

UPPATATI, To fly or rise up into the air; to spring upwards, to jump [उत्पत्]. Dh. 223, 238, 404; Ten J. 36; Mah. 33. To jump off a rock (Ras. 24). With loc. *Ākāse u.*, to fly up or rise into the air (Ten J. 120; Dh. 299; Jāt. 3). *Asadisārūpaṃ ākāse uppatamānaṃ viya pāsādaṃ karesi*, built a matchless palace that seemed to rise like an exhalation into the sky, or seemed almost to float in the air (Dh. 323). To overflow, rise over the edge (Mah. 24). P.p.p. *uppatito*.

UPPĀTETI (caus.), To root out, tear out, tear off [उत्पाटयति]. Dh. 79, 245, 323 (*akkhīti*), 176 (*maṃsaṃ*).

UPPATHO, Wrong road, error, sin [उत्पथ]. Ab. 193. *Uppathacāri* (m.), a sinner (Dh. 396). *Uppathena*, by the wrong road, the wrong way.

UPPATPI (f.), Arising, birth, production [उत्पत्ति]. Ab. 90. *Uppattibhūmi*, birth-place (Ab. 855). *Majjhimadesa u.*, being born in the M. (Dh. 397). *Arahattuppati*, attainment of Arhatship (Dh. 333). *Uppattiṃ gaṇhāti*, to be born (Ras. 64). *Uppatti-*

*devā*, devas by birth, viz. the angels, as opposed to kings and Arhats (Das. 45).

UPPĪLETI, To press together [उत्पील]. Jāt. 51. P.p.p. *uppiḷito*. Also *uppiḷāpeti*, to press upwards, buoy up (Att. 211).

URABBHO, A ram [उरब]. Ab. 501.

URACAKKAM, An iron wheel which forms an instrument of torture in one of the hells [उरस + चक्र]. "It appears to the victim like a splendid necklace, but as soon as he has put it on it cuts him to pieces by its own circular motion" (Ab. 781).

URACCHADO, Mail armour [उरचद]. Ab. 377.

URAGO, A snake; a Nāga [उरग]. Ab. 654. *Uragarājā*, *uragādhipo*, a Nāga king (Dh. 243; Mah. 72). F. Jāt. 50.

URANO, A ram [उरग]. Ab. 501. Fem. *urapā*, a ewe (Ab. 502).

URASILOMO (adj.), Hairy-breasted [comp. उर-सिलोमन्].

URATTHALAM, The breast [उरःस्थल]. Att. 191.

URO, and URAM, The breast, chest [उरस्]. Ab. 270. Gen. *urassa* (Alw. I. 100). Af. *urasmā*. Loc. *urasi*. *Urabandhanam*, a girdle.

URU (adj.), Large; excellent, eminent [उर]. Ab. 701. *Urucetiyaṃ*, the Great Shrine, viz. the Mahāthūpa (Mah. 201). *Thero'ru*, eminent priest (Mah. 171). Mah. 4, 111, 212.

URU (f.), Sand. Ab. 663.

URU (m.), The thigh [उर]. Ab. 276; Dh. 91; Mah. 259.

URUVELĀ (f.), Name of a town in the Magadha country [उरविला]. B. Int. 77; Mah. 2; Dh. 119.

USABHAM, A measure of twenty yajṭhis. Ab. 196, 996; Mah. 153.

USABHO, A bull; name of one of the notes of the Hindu gamut; at the end of a compound, best, eminent; name of a drug [उषभ]. Ab. 132, 495, 696, 996; Dh. 238. Used absolutely in the sense of a great or noble man (Dh. 74).

USARO (adj.), Saline [उषर]. Ab. 182. *Usaram*, a barren spot impregnated with salt (Ab. 886).

USAVĀ (adj.), Saline [उष + वत्]. Ab. 182.

USIRO, and -RAM, The fragrant root of *Andropogon Muricatūm* [उशीर]. Ab. 601. *Usirathho* (adj.), one who wants usira root, a digger for usira (Dh. 60).

USMĀ (m.), Heat [उष्मन्]. Acc. *usmaṃ*. Instr. *usmaṃ*. Comp. *Usumā*.

USO, Salt ground [उष]. Ab. 182.

USSADO, This word is certainly fr. उत्सद, and I think Burnouf is right in rendering it "protuberance" (B. Lot. 568; Dh. 95, 339). There are some hells called ussadaniraya in contradistinction to the mahānirayas, the exact meaning of the compound I do not know (Jāt. 168).

USSAHATI, To be able; to endeavour [उत्साह]. Alw. I. 112; Att. 202. P.p.p. caus. *ussāhito*, encouraged? (Jāt. 80).

USSĀHO, Strength; effort, endeavour [उत्साह]. Ab. 156, 351. *Ussāham karoti*, to make an effort (Kamm. 8). With affix वत्, *ussāhavi* (adj.), energetic.

USSANKĪ (adj.), Distrustful, anxious [उद् + शङ्किन्].

USSĀNKITO (adj.), Distrustful, anxious [उद् + शङ्कित]. Dh. 396

USSANNO (p.p.p.), Increased, extensive, prevalent, rife, intense [उत्सन्न]. *Tama-ussannā ratti*, a night of intense darkness (Ab. 69). *Sabbattha Māgadhikabhāsa eva ussannā*, everywhere the M language prevails (Alw. I. cvii). *Ussannadhātukaṃ kāyaṃ assāsetum*, "to allay the excited humours of the body" (Vij.). At p. 94 we have *ussannakusalamūlo* (adj.), which Vij. renders, "whose propensities to the performance of merit were fully developed."

USSĀPETI (caus.), To lift up, raise, exalt [caus. उच्चि]. *Setacchattam u.* to raise the royal umbrella (Alw. I. 79; Mah. 216; Dh. 153; Das. 3, 25). *Ussāpesi silatthambham*, raised a stone monument (Mah. 97). Dh. 78; B. Lot. 323. P.p.p. *ussāpito* (Att. 190).

USSĀRAṆAM, Driving away [उत्सारण]. Att. 198.

USSAVO, Festival, merrymaking, holiday [उत्सव]. Ab. 178. *Ussavam karoti*, to make merry (Mah. 249). *Ussavadiśaso*, jour de fête (Dh. 247).

USSĀVO, Hoar-frost, dew [उषवसाय]. Ab. 56. *Ussāvabindu*, a dew-drop (Jāt. 68, 73). Dh. 268. At Dh. 429 *ussāvo* may perhaps be a derivative of सु with उत्.

USSĪNCATI, To bale out, exhaust [उत्सिच्]. Att. 202.

USSĪSAKAM, A pillow, the head of a bed [उत्तरी-बन्ध]. *Vīṇam ussīsake ṭhapetvā*, placing the lute by his pillow (Dh. 172). *Bodhiṃ ussīsuke katvā* . . . *sayanam*, a couch with a Bo-tree placed at its head (Mah. 180). *Ussīsakaraṇatthāya*, for the purpose of making a pillow (Jāt. 161, this compound im-

plies a form *ussīsam*, unless the reading should be *ussīsakakaraṇatthāya*). Jāt. 15.

USSOLHI (f.), Exertion [fr. उत्सह]. Ab. 158.

USSUKKAM, Zeal, energy, hard work; eagerness, longing [उत्सुक]. *Ussukkam āpajjati*, to be zealous, to be hard-working, to long earnestly (Dh. 326). *Devatā-ussukkam*, "quickenening the gods, i.e. stirring them up to intervention, putting them on their mettle" (Vij.). Comp. *Apposukko*, *Nirussukko*.

USSUKO (adj.), Zealous, eager; active, energetic [उत्सुक]. Ab. 727; Dh. 36; Mah. 119.

USSŪRASEYYĀ (f.), This word occurs in Sigālovada S., and appears to mean "sleeping after the sun has risen" [उत्सूर + शय्या].

USSUSSATI, To become dried up [उच्छुष्]. Gog. Ev. 15.

USU (m. and f.), An arrow [इषु]. Ab. 389. *Urukāro*, and *usuvaḍḍhaki*, a fletcher (Ab. 510; Dh. 7, 15). Gen. *usuno* (Ab. 922).

USUMĀ (m.), Heat [उष्मन्]. Loc. *usumani*. Comp. *Usmā*.

USŪYĀ, and USUYYĀ (f.), Envy, jealousy, detraction [असूया]. Ab. 168, 1151. *Usuyyavādako* (adj.), using envious language (Pāt. 97, fem. -ikā).

USŪYATI, and USUYYATI, To be envious, jealous, discontented [असूयति]. F. Jāt. 13, 14, 38.

UTRASTO (p.p.p.), Alarmed [उत्तस्त].

UTTAMO (adj.), Best, highest, chief, excellent, eminent, supreme, first-rate [उत्तम]. Ab. 694; Dh. 11, 18; Mah. 255; Ten J. 46. *Uttamaṅgam*, the head (Ab. 256, S. *uttamāṅga*). *Uttamaṅgaruho*, hair of the head (Ab. 256). *Uttamaṇṇo*, a creditor (Ab. 470, S. *uttamaṇṇa*). *Uttamattho*, the highest object, summum bonum, i.e. Arhatship (Dh. 69, 72, 429). Fem. *uttamā*, an excellent woman (Ab. 334). *Vaṇṇagandharasuttamo* (adj.), excellent in colour, smell and taste (Mah. 22, 87). *Gajuttamo*, a noble elephant (Mah. 152). With instr. *Tapasā u.*, unrivalled in devotion.

UTTAMSO, A chaplet; an earring [उत्तंस]. Ab. 308, 870.

UTTĀNO, Lying on its back. supine; shallow; open, evident, clear, easy [उत्तान]. Ab. 669; Mah. 243. *Uttāno hutvā nipajji*, lay on its back (Dh. 192). *Uttānasayo*, *uttānaseyyako*, an infant (Ab. 252). *Uttānasambandhā gāthā*, easy verses. lit. of obvious connexion? (Ten J. 117). *Anuttāno*



(adj.), deep, profound, recondite. *Anuttánattha-padavunñāṇā*, explanation of words of obscure meaning, a commentary.

UTTĀPETI (caus.), To heat [उत्तापयति]. Att. 211.

UTTARATI, To cross over, escape from [उत्त].

*Nadīm u.*, to cross a river (Ját. 17; Mah. 255; Ten J. 110). To leave the brink of a pond, river, etc., go ap from it (Ten J. 13; Dh. 224). To come out of water (Ten J. 19; Dh. 177). P.p.p. *uttiṇṇo*, crossed, landed (Dh. 105). Caus. *uttāreti*, to cause to escape, to save, deliver (Ras. 25, *samsārakantārdā*, abl.).

UTTARĪ (adj.), Superior, highest, best [उत्तरि].

I should be inclined to take the phrase *uttarimanussadhammo* as meaning "superhuman condition," the first part of the compound being the adv. *uttarim*. But according to Pát. 67 the first word must be the adj. *uttarī*, for the gloss says *uttarimanussadhamman ti uttarimanussānañ jhāyinañ c'eva ariyānañ ca dhammañ*, by *utt* is meant the condition of the highest men, of those who exercise jhāna and of those who are in the Paths (see Pát. 3; B. Lot. 164; Dh. 395). At Dh. 202 we have *uttarimaggaphalena*, by the fruition of the highest Path (viz. Arhatship). We appear also to have the adj. *uttarī* at Dh. 171, but what the compound *uttaribhaṅgo* means I cannot tell.

UTTARIM (adv.), Beyond, above; further, besides, more, longer [उत्तरम् with the last *a* weakened to *i*, comp. *uttaritara*]. *Cuddasa vassāni satta māsa ca uttarim*, fourteen years plus seven months (Mah. 204). *Tumhākañ jānanaṣamayo ettako'va uddāhu uttarim pi atthi*, is the religious truth you know so much, or is there any besides? (Dh. 121). *Uttarim pi niggaṇṇhanto*, rebuking him further (Dh. 115, comp. 355, *uttarim ovaḍanto*). *Siyā c'assa u. avasiṭṭham*, and there should be some left to him over and above (Sām. S.). With abl. *Tato u.*, more than that (Dh. 281, comp. 289, *ito uttarim pi*). *Sattāhato u.*, beyond or longer than a week (Dh. 170). *Nibbānato u. aññaṃ sukhaṃ n'atthi*, there is no other bliss superior to N. (Dh. 354). At Dh. 370 in *pañca vuttarī bhāvaye*, "let him further develop the five," I believe the *v* to be merely euphonic, as in *vuttāhāya* for *uttāhāya* after a vowel. The loss of the *n* may be accounted for by elision, but I have met once with *uttaruttarī*, "more and more" (as if like *uparūparī*); further on in the same passage however *uttaruttarim pi*.

UTTARITARO (adj.), Superior, better, higher, more eminent [उत्तरतर]. Ját. 53; Alw. I. 108; Dh. 399. With abl. *Tato uttaritarāṇaṃ patthento*, asking for more than this (Dh. 387).

UTTARIYAM, An outer garment, cloak, scarf [उत्तरीय]. Ab. 293; Mah. 142.

UTTARO (adj.), Higher, high, superior, upper; northern; subsequent [उत्तर]. Ab. 830. Declined like *sabbo*, pl. *uttare*. *Pacchimuttare* (loc.), on the north-west (Mah. 66). *Tato uttarāṇaṃ gantvā*, having gone to the north of this (Mah. 90). *Uttarā disā*, the north quarter (Alw. I. 94). *Uttarakālo*, future time (Ab. 86). *Uttarottho*, upper jaw or lip (F. Ját. 12). *Uttaretare* (pl.), high and low (Alw. I. vii, = *uttara* + *itara*). *Uttarattharaṇaṃ*, an upper coverlet? (Pát. 87). *Uttarāsaṅgo*, the upper yellow robe worn by a Buddhist priest over one or both shoulders (Ab. 292; Gog. Ev. 8). Also a similar garment worn by a layman, but generally white (Dh. 314; E. Mon. 114). *Uttarāyanaṃ*, the summer solstice (Ab. 81). *Uttaracchaddo*, a cover, coverlet. *Uttarakuru* (m.), one of the four Mahādīpas (Ab. 183; Mah. 2; Dh. 274). Nent. *uttaraṇa*, an answer; an upper garment; as the last part of a compound, excess (Ab. 114, 292, 830). *Atthuttarasahassaṃ bhikkhavo*, 1008 priests (Mah. 135, comp. 171). *Atthuttarasahassāni*, 1008 (Mah. 231). *Atthuttarasatabrāhmaṇā*, 108 brahmins (Dh. 233). With affix तस्, *uttarato*, on the north, northwards (Mah. 86, 90, 231). With gen. *Mahāthūpassa u.*, to the north of the M. (Mah. 206).

UTTASATI, To be alarmed [उत्तस]. Att. 205.

UTTĀSO, Terror [उत्तास]. Ab. 167.

UTTATTAM, Dried flesh [उत्तम]. Ab. 280.

UTTHAHANAM, see *Uṭṭhānaṃ*.

UTTHAHATI, and UTTHĀTI, To rise, stand up, get up; to arise, be produced; to rouse or exert oneself, to be active [उत्था]. *Añño paṭisattu nāma utthahitūṃ samattho nāko*, there was no other foe able to stand up against him (Ten J. 29). *Udakkā u.*, to come out of the water (Mah. 152). *Mahāmegho utthahi*, a tempest arose (Dh. 88, 155). *Phoṭṭā utthahanti*, boils are produced (Ját. 7, comp. Mah. 175). Of getting up in the morning (Pát. xx). Of being restored or rehabilitated after committing a priestly offence (see *Saṅghādisesa*). *Uṭṭhahati* (Mah. 230; Dh. 141), *utthāti* (Mah. 230, line 10, *na utthāmi*).

Aor. *uṭṭhāsi*, *uṭṭhahi* (Ten J. 114; Mah. 40, 175), anomalous pl. *uṭṭhimsu* (Mah. 166). Fut. *uṭṭhāhissati* (Att. 204; Mah. 211, 230). Opt. *uṭṭhāhe* (Dh. 31). Imperat. 2nd pers. *uṭṭhaha*. Inf. *uṭṭhātum*. Ger. *uṭṭhāya* (Dh. 43, 106; F. Jāt. 57; Mah. 154, starting up), *uṭṭhahitvā* (Dh. 286, 370; Mah. 152), *uṭṭhāhitvā* (Dh. 335). *Uṭṭhāy' āsānā*, having risen from his seat. *Uṭṭhāya antonivesanān pāvīsi*, got up and went into the house (Dh. 154). P.p. *uṭṭhāhāno*. *Anuṭṭhāhāno*, sluggish (Dh. 49). P.p.p. *uṭṭhito*, arisen, produced; standing up; striving (Ab. 65; Dh. 88, 195). *Mārapatthayassa uṭṭhitā*, those who had risen up to kill, or were exerting themselves to kill him (Ten J. 29). Caus. *uṭṭhāpeti* (comp. *upaṭṭhāpeti*). *Candam uṭṭhāpento viya*, as if he was causing the moon to arise (Ten J. 12). *Uṭṭhāpetvāna yantehi jalām*, raising the water by machinery (Mah. 211). *Channam uṭṭhāpetvā* having roused Channa (Dh. 118, comp. Mah. 262). *Arupam u.* appears to mean, to continue till morning, allow morning to overtake you while in some occupation, let the sun rise upon you (Alw. I. 76, Pāt. 98, in both instances short *a*). P.pr. of the caus. pass. (*v*)*uṭṭhāpiyamāno*, being roused (Jāt. 10). P.f.p. *uṭṭhāpanīyo*, that must be roused (Jāt. 10). When *uṭṭh.* follows a word ending in a vowel, and without a pause in the sense, a *v* is generally prefixed for euphony. Thus we have *uṭṭhāy' āsānā*, but *āsānā uṭṭhahim* (Jāt. 17; Dh. 403). Other examples are, *āpajjitvā uṭṭhātukāmo* (Pāt. 69), *Satthāram vāṇitvā uṭṭhāy' āsānā* (Dh. 265), *samāpattito uṭṭhāya* (Dh. 94, 131), *samokiranti pupphehi uṭṭhahantassa āsānā* (Jāt. 27, comp. Mah. 7, Att. 8), *rājā uṭṭhāsi, na uṭṭhāmi* (Mah. 230), *patissallānā uṭṭhito* (Alw. I. 92), *katham nu uṭṭhahanti* (Mah. 30), *ekan ta uṭṭhāpetum* (Mah. 262), *upajjhāyamhi uṭṭhite* (Pāt. xx). At Mah. 30, 90, the euphonic *v* is used after anuswāra, *vacanam uṭṭhāya*, and *samāddhim uṭṭhito*. At Mah. 30, line 9, *uṭṭhahante* begins a line.

**UTTHĀNĀM**, and **UTTHĀHANĀM**, Rising; standing up; rise, origin; exertion, manly vigour [उत्थान]. Ab. 886; Dh. 5, 49; B. Lot. 789. *Suriyass' u.*, sunrise (Jāt. 19). *Nisīdanuṭṭhāhanam*, sitting and standing (Dh. 86). *Anuṭṭhānamalā gharā*, houses are spoilt for want of energy to repair them (Dh. 43, see comment). *Bhattuṭṭhānam pi ajānanto*, not even knowing

where boiled rice came from (Dh. 141). With euphonic *v* after a vowel (comp. last): *gubbha-vuṭṭhānam*, delivery of a woman with child (Jāt. 52, comp. Dh. 240); *apattivuṭṭhānam*, rehabilitation after an offence (see *Sanṅghādiseso*); *adhiṭṭhānavuṭṭhānam*, resolution and exertion (Dh. 343, comp. 281).

**UTTHĀNAVĀ** (*adj.*), Strenuous, active [उत्थानवत्]. Dh. 5.

**UTTHĀPANĀM**, Rousing; exhorting [उत्थापन]. *Matusarīruṭṭhāpanam*, rousing a corpse to life. With euphonic *v*, *vuṭṭhāpanam* (Pāt. 6).

**UTTHAPETI**, **UTTHĀYA**, see *Uṭṭhahati*.

**UTTHĀYI**, see *Pubbūṭṭhāyī*.

**UTTHITO**, see *Uṭṭhahati*.

**UTTHUBHATI**, To spit out [उद् + ष्टि].

**UTTI** (*f.*), Speech, utterance [उक्ति]. Ab. 105. Comp. *Virodhotti*.

**UTTINNO**, see *Uttarati*.

**UTTIṬṬHE**, see *Uṭṭhahati*.

**UTTO**, see *Vutto*.

**UTU** (*m.f.n.*), Season, time; a season of the year; (masc.) the menses [उत्तु]. Ab. 78 (where it is said to be m. and f.), 238. The three seasons, of four months each, are *hemanta*, *gimhāna* (or *gimha*), and *vassāna* (Ab. 78; Pāt. 27; Dh. 117). The six seasons, of two months each, are *vasanta*, *gimha*, *vassāna*, *sarada*, *hemanta*, *sisira* (Ab. 79). *Megha-utu aruṇa-utu*, time of a storm, and time of sun-rising (Dh. 155). *Uṭṭupasevand*, observance of the seasons (Āmagandha S.). *Uṭṭupamānam ā-ikkhati*, to declare or determine the exact time of year at which the ordination service is held (Kamm. 32). *Utukkhānam*, *utu-ācikkhanam*, declaration of the time of year for uposatha purposes (Pāt. 1; *utukkhāna* = *utu-akkhāna*). Pl. *utuyo* (Ab. 78), *utūni* (Pāt. 1).

**UTUJO** (*adj.*), Produced by the seasons [उत्तु + ज]. Earth, mountains, water, and wind are said to be so produced (Gog. Ev. 31; Man. B. 441).

**UTUNĪ** (*f.*), A menstruating woman. Ab. 238; Pāt. 116. Formed on the false analogy of *bhikkhūni* from *bhikkhu*.

**UYYĀMO**, Exertion [उय्याम]. Ab. 156.

**UYYĀNĀM**, Going forth; a royal garden or pleasure grounds [उय्यान]. Ab. 538, 1126; F. Jāt. 5; Dh. 360; Mah. 84.

**UYYĀTI**, To go out or forth [उय्या]. At Dh. v.

179, *noyāti* = *na uyyāti*. *Maggā uyyāhi*, get out of the way (Ten J. 5).

**UYYODHIKAM**, This word is a derivative of उद् + युष्, and seems to mean a sham fight. Br.J.S.A. merely says, *uyyodhikan ti yattha sampahāro diyati*. At Pāt. 90 we have, *uggantvā uggantvā ettha yujjhaññati uyyodhikam, sampahāraññāssa' etañ adhivacanañ*. It is rendered by Gogerly "place of combat," and by Beal "warlike evolutions."

**UYYOGO**, Setting out, departure; near approach of death, decay [उद्योग]. Pāt. 90; Dh. v. 235 (comment explains it by *parihāni* and *avaḍḍhi*).

**UYYOJANAM**, Inciting, instigation (from *uyyojeti*). Pāt. 99.

**UYYUÑJATI**, To exert oneself [उद्युज्]. Dh. 17. P.p.p. *uyyutto*, active, energetic, zealous; set off, started (Dh. 334). *Uyyuttā senā*, an army on the march or under arms (Pāt. 15, 90 *gāmato nikkhantā*). Caus. *uyyojeti*, to send out for some purpose, instigate; to dismiss, send away, take leave of a person (Dh. 84, 85, 121, 162, 233, 303, 319, 329; Pāt. 15; F. Jāt. 10; Das. 1; Ten J. 29, 113). P.p.p. *uyyojito*. *Kena tumhe uyyojitā*, by whom were you instigated? (Dh. 299). *Ratanattayagunappakāsathañ uyyojitā*, sent forth to preach the virtues of the three Gems (Dh. 122).

**UYYUTO** (p.p.p.), Striving, busy (in a good or bad cause) [उद् + युत्]. Ab. 727.

**UYYUTTO**, see *Uyyuñjati*.

## V.

**VA**, see *Iva*.

**VA**, *Eva* with the initial *e* elided after a long vowel. The (comma) sign of elision should always be written partly to distinguish this *va* from last, and partly because there is here a true elision, while *va* for *iva* has come to be a distinct form like *ti* for *iti* (where we have such forms as *kin ti*, *pi ti*). Examples are, *kathā 'va n'atthi* (= *kathā eva*, Dh. 208). *paṭibaddhamano 'va* (Dh. 50, in the next line we have *va = iva*), *khīṇamacche 'va* (Dh. 28, in the same line *va = iva*, similarly at Dh. 6 *nalāṇ va soto 'va*), *attano 'va* (Dh. 10), *phito 'va* (Dh. 159), *disvā 'va* (Dh. 81), *ekako 'vāsi = ekako eva asi* (Dh. 403).

**VA**, see next.

**VĀ** (conjunction), Or [वा]. Never at the beginning

of a sentence. *Itthiyā purisassa vā*, by a woman or by a man (Kh. 13). Repented: *Bhāsati vā karoti vā*, speaks or acts (Dh. 1); *Idha vā hurañ vā*, here or hereafter (Dh. 4); *Hoti vā no vā*, is there or is there not? With preceding *atha*: *Sukkena phutṭhā atha vā dukkena*, touched by joy or sorrow (Dh. 15); *vā . . atha vā* (Dh. 48, comp. 25). With foll. *a*, *i* (Kh. 9, 13; Dh. 25 *garukañ vā pi ābādā m*, 54). In conjunction with *uda* (see *Uda*) With preceding *yadi* (see *Yadi*). In verse the vowel is sometimes shortened metri causā: *Bhummāni vā yāni va antalikkhe* (Kh. 10); *Dighaṇ va rassaṇ vā* (Dh. 73); *Yiṭṭhaṇ va hutāṇ va* (Dh. 20). *Atha v' ussa = atha vā ussa* (Dh. 25).

**VACĀ** (f.), Orris root [वच्]. Ab. 584.

**VĀCĀ** (f.), Word, saying, speech [वाच्, comp. वाचा]. Ab. 105. *Vācā kusalā*, appropriate language, happy expression (F. Jāt. 18). *Vācāṇ nicchāreti*, to utter speech (Ditto). *Vācāya* (instr.) *samvuto*, guarded in speech (Dh. 41). *Subhūsitā vācā*, word well spoken, good words (Dh. 10; Kh. 5). *Āsabbhi vācā*, bold utterance (Jāt. 53). *Kāyena vācāya manasā*, in deed, in word, in thought (Dh. 65, comp. Kh. 9, *vācā* for *vācāya*).

**VĀCAKO** (adj.), Speaking, expressing [वाचक]. *Leṇḍavācako*, expressing gender (Alw. I. vii). Ab. 1141.

**VĀCĀLO** (adj.), Talkative [वाचाल]. Ab. 735.

**VACAMYAMO**, A muni or sage [वचस् + यम]. Ab. 433.

**VĀCANĀ** (f.), and -**NAM**, Recitation, reading, teaching, declaring [वाचन]. Ten J. 32; Jāt. 1.

**VACANAM**, Speaking, saying, declaring; enjoining, injunction, advice; word, speech, utterance, expression; sentence, passage, text [वचन]. Ab. 105. *Addhā hi saccaṇ vacanañ taṇ' etañ*, certainly this saying of thine is true (Ten J. 118). *Tasmim kathente aññesañ vacanassa okāso nāma n' atthi*, when he was talking nobody else had an opportunity of speaking (F. Jāt. 16). *Kassaci vacanañ sutvā*, having heard some one speak (F. Jāt. 18). *Tāpasassa vacanañ vīmaṇissāmi*, I will put to the test what the hermit says (Ten J. 109). *Brāhmaṇassa v. sutvā*, having heard what the brahmin said (comp. Mah. 166; F. Jāt. 8). Instr. *vacanena*, in the name of: *Mama vacanena punappuna ārogyaṇ pucchitvā*, having repeatedly inquired after his health in my name (Alw. I. 73);

*Mama vacanena Bhugavato páde sirasá vanda*, in my name reverentially salute Buddha (Alw. I. 93, comp. Dh. 84); *Seṭṭhiṣṣa vacanena aparaṃ paṇaṃ likhī*, wrote another letter in the seṭṭhin's name (Alw. I. 102). *Buddhavacanāṃ, Sambuddhāv, Jinav., Mahāmunino v.*, the Word of Buddha (Mah. 28; Alw. I. ix, cxiv). *Dubbhāsitaṃ Subhaddassa buddhassa v. saraṃ*, remembering the wicked words of the dotard Subhadda (Mah. 11). *Anujindmi bhikkhave . . uddisitun ti vacanato*, from the passage, "I permit you priests to appoint . ." (Alw. I. 103). *Idaṃ tikkāttayavacanāṃ*, this passage from the three Tīkās. *Gāthābandha-dīpakāni vacandāni*, sentences explanatory of the metrical construction (Jāt. 2). In gram number: *ekavacanāṃ*, singular, *bahu*, plūral (Cl. Gram. 112), *dutiye-kar.*, accusative singular. *Vaana-mālagantho*, a dictionary (Yātr.). *V. karoti*, to obey: *Mama vacanāṃ na karonti*, they do not my bidding, obey not my words (Dh. 104, 109, 232). *Paṇḍitānaṃ v. na karosi*, you do not follow the advice of wise men (Das. 22, comp. Dh. 97). Also to tell, enjoin: *Tav' etaṃ v. karomi*, I say this to you, I urge this upon you (Ras. 24); I have met with the phrase *sace me v. karoyyāsi*, which seems to mean, "if you will authorize me, put the injunction upon me." *Aññaṃaññavacanāṃ*, mutual advice (Pāt. 6). *Madhuravacanena dlapanto*, addressing him with a sweet voice, or with kind words (Das. 1). *Buddho ti vacane sutamatte*, as soon as he heard the word "Buddha" (Alw. I. 97, comp. Dh. 240). *Jaya-nandādi-ādi-vacanehi*, with shouts of Jaya! Nanda! etc. (Jāt. 60). *Yaṃ kiñcīti anavasesapariyādānavacanāṃ*, yaṃ kiñcī is an expression including all without exception (Dh. 288). *Asuṃ vacane patimantetuṃ*, to argue on this matter, about this saying (Alw. I. lxix).

VACANĪYO, VĀCĀPETI, see *Vatti*.

VACASĀ, see *Vaco*.

VĀCASIKO (*adj.*), Connected with speech, verbal [वचस् + इक]. Sen. K. 391.

VACASO (*adj.*), At the end of a compound a substitute for वचस् [वचस्]. *Saddheyyavacaso* (*adj.*), of credible speech, trustworthy, truthful (Pāt. 75).

VACCAṂ, see *Vacco*.

VACCHAKO, A calf [वत्सक]. Mah. 128; Jāt. 68.

VACCHALO (*adj.*), Affectionate [वत्सल]. Ab. 726. Fem. *vacchalā*, a cow fond of her calf (Ab. 498).

VACCHATARO, A bullock, steer [वत्सतर]. Ab. 496.

VACCHATI, see *Vasuti*.

VACCHĀYANO, and VACCHĀNO, A proper name [वात्स्यायन]. Sen. K. 387.

VACCHO, A calf [वत्स]. Dh. 50.

VACCO, and VACCAM, Lustre; form; excrement [वर्चस्]. Ab. 1086. *Vaccam karoti*, to ease oneself (Jāt. 3). *Vaccakāpo*, a cesspool (Alw. I. 101). *Vaccakuṭi* (f.), a privy (Ab. 212). *Vaccasodhako*, a nightman (Mah. 66). Pāt. 69. Loc. *vaccasmiṃ* (Ab. 995). Pl. *vaccāni* (Ab. 274).

VĀCCO, VĀCETI, see *Vatti*.

VACI (*f.*), Speech, words [वच् + ई]. Ab. 105. The four vaciduccaritas or sins of speech are *mu-sāvādo*, *pisunavādo*, *pharusavādo*, *sumphappalāpo* (Dh. 41; B. Lot. 866; Dh. 91; Man. B. 460). *Vaeṭparamo*, "a man of much profession," insincere (Gog.). *Vacivīññatti*, indication of meaning by speech (Man. B. 399). *Vacimukhaṃ*, exordium (Ab. 118, the corresponding word in Sansk. is *vānmukha*). *Vacimoneyyam*, asceticism in speech.

VĀCIKAM, News [वाचिक]. Ab. 124.

VĀCITO, see *Vatti*.

VACO, Speech, words, saying; advice, injunction, order [वचस्]. Ab. 105. Acc. *vaco*. *Tesaṃ vaco arahataṃ saddhāno*, believing what these worthies said (Ten J. 116, comp. Mah. 16, 25, 176, 202). Instr. *Sumanassa vacasi*, under the directions of S. (Mah. 118).

VĀDAKO (*adj.*), Playing (music) [वादक]. *Turi-yavādakadevatā*, devas playing musical instruments (Mah. 132). Also a substitute for *vāda* at the end of a compound, see *Vaggo*.

VADANAM, The mouth; the face; speech, utterance [वदन]. Ab. 260; Mah. 47.

VĀDANAM, Playing on a musical instrument, music [वादन]. Ab. 867.

VADĀNĪYO (*adj.*), Bountiful [comp. वदाज]. Ab. 723.

VADAÑÑŪ (*adj.*), Bountiful; affable [वदन्]. Ab. 723, 891. The final *ū* is on the false analogy of *sabbāññū*, *raitaññū*, etc.

VADATI, and VADETI, To speak, say; to declare, proclaim [वद्]. Of this verb I have only met with the pres., opt., imperat., aor., and p. pres. With the exception of the aorist, these tenses of वच् are lost in Pali, and thus in Pali वद् supple-

ments वच्. The pass. is supplied by *vuccati* from वच्, but the p.p.p. *udito* occurs (see sep.). For the caus. see below. Pres. 1st pers. *vadāmi* (Kh. 8; Dh. 435), *vademi* (Alw. I. 40); 2nd, *vadesi* (Alw. N. 35; Dh. 96); 3rd, *vadati* (Ten J. 120; Dh. 96), *vadcti* (Dh. 314). Opt. *vadeyya* (Alw. N. 34; Ten J. 119). Imperat. *vada* (Att. 208; Mah. 105), *vadehi* (Ras. 21; Alw. I. 93); 2nd pl. *vadatha* (Dh. 123) Aor. *vadi* (Mah. 170); 2nd pl. *vadittha* (Dh. 83); 3rd, *vadiṃsu* (Mah. 17, 198; Dh. 217). P.pr. *vadamāno* (Alw. N. 34), *vadanto* (F. Jāt. 10). The forms *vademi*, *vadesi*, etc., have nothing to do with the caus., but are dialectic varieties. *Kasmā eṇaṃ vadesi*, what makes you say that? (Dh. 156). *Nibbānaṃ paramaṃ vadanti Buddhā*, the Buddhas declare N. to be the highest bliss (Dh. 34). *Ye na vadanti kammaṃ*, who deny the existence of Moral Merit, lit. do not assert it (Ten J. 117). *Tam eṇaṃ . . pārājikena vadeyya*, should charge him with a pārājika crime (Pāt. 7). *Evaṃ no vacanaṃ vada*, thus speak our message, thus deliver our injunction (Mah. 105). *Gāthaṃ v.*, to recite a stanza (F. Jāt. 10). *Saccaṃ v.*, to speak the truth (Dh. 96). P.p.p. *udito* (see sep.). According to Kaccāyana *vajj-* is sometimes substituted for *vad-* throughout all the tenses, the examples given are pres. *vajjāmi*, *vajjemi* and opt. *vajjeyya*. The origin of these forms (which I have not yet met with in texts) must be due to such Sansk. forms as *udyāt*, *udyate*, for *dajjām*, *dajjeyya* are certainly due to *dajjā* = *dadyāt*. Caus. *vādeti*, to play (a musical instrument). *Bheriṃ v.*, to beat a drum (F. Jāt. 15). *Vīṇaṃ v.*, to play the lute (Dh. 158). P.p.p. neut. *vāditaṃ*, music (Ab. 142; Kh. 3; Mah. 213). Pass. of the caus. *vajjati* = वाजते. *Vajjanti bheriyo*, drums are beaten (Jāt. 18). Also caus. *vāḍḍheti*, to cause to be played (Mah. 155).

**VADDALIKĀ** (f.), Rainy weather [वार्दिक + रक्षा]. Jāt. 80.

**VADDHAKI** (m.), An artisan, carpenter, mason [वर्धक]. Ab. 506. *Itthakav.*, a stonemason (Mah. 222). *Taṇhāv.*, the Artificer Lust (Dh. 320). *Usuv.*, a fletcher (Dh. 188; Mah. 236).

**VADDHAKO** (adj.), Augmenting, enlarging [वर्धक]. *Rasivaddhako*, one who increases a man's property, a steward of an estate (Jāt. 2).

**VADDHAMĀNAKO** (adj.), Growing [वर्धमानक]. *Vaddhamānakacchāyā*, with the growing shades,

as evening drew on (Mah. 118; Dh. 125, 251). See under *Vaddhati*.

**VADDHAMAYO** (adj.), Leathern [वर्ध + मय]. Fausböll.

**VADDHANAM**, Increase, enlargement [वर्धन]. *Āyussa v.*, prolongation of life (Mah. 220).

**VADDHANO** (adj.), Augmenting [वर्धन]. Cl. Gr. 115. We appear to have the adj. in the form *vaddhana* at Dh. v. 167, see Mah. 139 (8), but I have not the slightest notion of the meaning of *lokavaddhano*.

**VADDHATARO**, see next.

**VADDHATI**, To grow, increase, multiply; to prosper [वृद्ध]. Dh. 13, 28, 45, 52, 59, 265, 288 (*vaddhati* is a misprint). *Anupubbena nimbā vaddhimsu*, in due course the nimba trees grew up (F. Jāt. 6). *Mahatā parivarena ubho vaddhimsu dārakā*, both the children were brought up, lit. grew up, with great state (Mah. 135, comp. Dh. 217, Jāt. 57). *Te ekato vaddhimsu*, the two children grew up together (Das. 24). *Yañ kulam saddhāya* (instr.) *vaddhati*, a family which grows in faith (Pāt. 93). *Vaddhamānaṃ kumārīkū*, "a royal virgin of great personal charms" (Turnour, at Mah. 70). *Putta-dhātāhi* (instr.) *vaddhivā*, having numerous sons and daughters, lit. having progressed or multiplied with sons and daughters (Mah. 52). *Vaddhamānacchāyāyaṃ* (loc.), as the shadows were lengthening (Mah. 139, see *Vaddhamānako*). P.p.p. *vuddho*, *vaddho*, *buddho*, *vuddho*. *Vuddho*, old (Ab. 254), also wise, learned (Ab. 1071). *Daharā ca vuddhā ca*, the young and the old (Das. 5). *Jeṭṭho so vuddho*, the eldest when grown up (Mah. 52, comp. 137. 245 "attained its full growth"). *Vuadho Maṇasiro rājā*, king M. is an old man (Mah. 72). *Guṇavuddho*, old or advanced in virtue (Dh. 288). *Vaddhapaṇāy* (adj.), reverencing the aged, respectful to one's elders (Dh. 20). *Vaddhajanapacca*, the advice of older people (Att. 199). *Guruvaddhopasera*, associating with teachers and elders (Att. 193). For *buddho* see sep. art. *Yathābuddham*, according to seniority. *Vuddho* is given at Sen. K. 493. We have the comparatives *buddhataro*, *vaddhataro*, older, senior (Dh. 238; Att. 212). Caus. *vaddheti*, to cause to grow, augment; to bring up; to cause to prosper, exalt; to raise, lift; to grow up. *Kalahaṃ vaddhagimsu*, increased the tumult (Dh. 103). *Mā upari dhammadesanāṃ vaddhagitttha*, do not extend your

teaching of the law any further (Dh. 123). *Vi-passanam v.*, to amplify or perfect supernatural insight (Dh. 80, 142, 151, comp. 180, 183, 306). *Vaḍḍheti attano ghare*, brought (the child) up in his own house (Mah. 222). *Ārakkham vaḍḍhetvā*, having strengthened the guard, increased the number of the sentries (Jāt. 59). To exalt, glorify (Mah. 207). *Maṅgalaṃ vaḍḍhento*, "raising the Jayamaṅgala chant" (Mah. 173). *Kuntaṃ vaḍḍhetha*, take up the spear (Mah. 160). *Ukkhalito bhattaṃ vaḍḍhiyamānaṃ disvā*, having seen boiled rice being taken out of the boiler (Dh. 141). *Vaḍḍhetvā pana purato ṭhapitaṃ eva passati*, but did see it served after being taken out of the boiler (Ditto). *Bhatte vaḍḍhetvā dinne*, the boiled rice having been taken from the pot and served (Dh. 165). *Vaḍḍhento kiṃ karissati*, when he grows up what will he do? (said of a young bird, F. Jāt. 49, comp. Ras. 15). P.p.p. *vaḍḍhito*, brought up, increased, etc. (Ab. 1076; Dh. 278, 330). *Parassa vaḍḍhitaṃ bhattaṃ bhuñjanto viya*, like one who eats rice taken out of the pot for another man (Dh. 125). With affix ल्, *vaḍḍhi-tattaṃ*, state of having been brought up (Dh. 328). Also caus. *vaḍḍhāpeti*, to cause to be enlarged, etc. (Mah. 223).

**VADPHI**, see *Vuddhi*.

**VADPHITO, VADDHO**, see *Vaḍḍhati*.

**VADETI, VĀDETI**, see *Vadati*.

**VADHAKO** (adj.), Murderous [वधक]. *Vadhakacetaṇā*, murderous intent (Pāt. 66). *Vadhako*, a murderer (Dh. 144).

**VADHATI**, To strike : to kill [वध]. Pres. 1st pers. *vadhāmi* (Pāt. 66). Aor. *avadhi* (Dh. 1), *vadhi* (F. Jāt. 18; Ten J. 115). Fut. *vadhissāmi* (Dh. 279; Mah. 154). Ger. *vadhito* (F. Jāt. 12; Ten J. 36). See *Vajjho*.

**VADHO**, Killing, slaughter, murder, assassination; striking [वध]. Ab. 403; Dh. 143, 331; Ten J. 115. *Vadhaṭṭhānaṃ*, place of execution, slaughter-house (Ab. 521). *Pāṇavādho*, life-slaughter (Alw. I. cxxiv; Att. 206). *Vadhudayo*, a murderer (Ab. 736). *Vadhabandho* at Dh. v. 399 seems to mean "stripes and imprisonment." The meaning of *vadhabandhanam* at Ab. 738 is perhaps "killing and putting in prison."

**VADHŪ** (f.), A bride, a young wife; a girl; a daughter-in-law [वधू]. Ab. 230, 877.

**VADHUKĀ** (f.), A daughter-in-law [वधुका].

**VĀDĪ** (adj.), Saying, speaking, asserting, holding doctrine; disputing, arguing [वादिन]. *Vāḍino maññamānā*, "considering themselves skilled in controversy." *Saccavāḍi*, speaking the truth. *Dhammavāḍi*, holding true doctrine, orthodox. *Kiṃvāḍi*, holding what doctrine? *Evamvāḍi*, holding this doctrine. *Vagguvāḍi*, of pleasant speech (Ab. 891). *Catusaccavāḍi*, proclaiming or holding the four Truths (Att. 203). *Caṇḍalavāḍi*, the man who said, "Pariah!" (Mah. 25). *Sabbatthavāḍi*, holding the Sabbattha heresy (Mah. 20). *Cetiya vāḍi*, the Chetiya heretics (Alw. I. 64). **VĀDIKO** (adj.), At the end of a compound a substitute for *vādī*. *Pāravāḍiko*, the man who said "Across the sea" (Mah. 25).

**VĀDITAM**, see *Vadati* (end of art.).

**VĀDITTAM**, A musical instrument; instrumental music [वादित्र]. Ab. 142, 867.

**VĀDITTAM**, = वादित्र, see *Saṅghāpeti*.

**VADO** (adj.), Speaking sensibly [वद]. Ab. 735.

**VĀDO**, Speaking, speech, talk; assertion; controversy, dispute; doctrine, creed, belief; school of doctrine, heresy [वाद]. *Kumārakavāḍena ovadati*, admonishes him calling him a child (Br. J. S. A.). *Āvusovāḍena samuḍācaranti*, address him by the appellation of *āvuso*. *Jātivādo*, what is said about a person's lineage (Jāt. 2). *Sako vādo*, one's own creed (Mah. 251). *Sutvā ubhinnaṃ vādaṃ*, having heard the arguments on both sides (Mah. 18). *Pañca vāḍā*, five heresies, or schisms (Alw. I. 64). *Pañca vādasatthi uggehetvā*, having learnt 500 different forms of belief (Pāt. 5). *Ujjuvipaccanikavāḍā* (m. pl.), using directly hostile arguments, engaged in hostile controversy (Br. J. S.). *Bhinnavādo*, schism, heresy (Alw. I. 65). *Theravādo* is a term applied to the orthodox doctrines or word of Buddha as settled at the first Saṅgīti. This is made quite clear by a passage of *Dīpavansa* printed by D'Alwis at p. 134 of his Catalogue (vol. i.). After a brief account of the first Saṅgīti, enumerating some of the leading theras who took part in it, *Dīpavansa* says, *therchi kata-saṅgaho theravādo ti vuccati*, the recension made by the theras is called Doctrine of the Elders. This agrees with a passage from *Dīpavansa* at Alw. I. 65, where, after an enumeration of the various schisms from the original doctrine of Buddha, we are told that, *nigrodho va mahārukko thero* (adj.) *vādānaṃ uttano amānānādhī-*



*kañ c' evu kevalam Jinasāsanam*, like the great banyan tree the Thera doctrine is the best of doctrines, it is the pure commandment of Buddha without diminution or addition. Turnour has for the most part sadly misunderstood the term. At Mah. 20 we have, *eko 'va theravādo so ādivassasate ahu aññācariyavādd tu tato oram ajūyisum*, which Turnour renders, "During the first century after the death of Buddha there was but one schism among the theras: it was subsequent to that period that the other schisms among the preceptors took place." The real meaning is, "In the first century this (orthodox) Thera doctrine alone existed, the other (schismatic) Ācariya doctrines arose at a later date." At page 21, *theravādena saha te honti dvādasā* should be rendered, including the Thera doctrine these are twelve in number. At Mah. 207, *evam te theravādehi pabbinnā bhikkhavo dvidhā*, thus these priests seceded in two directions from the orthodox doctrines (viz. made two schisms, the Abhayagiri schism and the Dakkhināvihāra schism). In the same page, *niggatā theravādato*, departed from the orthodox faith. At page 252 *theravāda* occurs twice. In line 2 it is opposed to *aṭṭhakathā*, and clearly means the text of the Buddhist scriptures. Line 10 runs thus, *theravādehi pālhi padēhi vyaññanehi ca aññāthattam ahu n' eva potthakesu pi tisu pi*, in the three manuscripts there was no variation whatever from the orthodox version, in passages (*pālhi*), in words or in syllables. The adj. *theravādā* (*theravāda* + हुन्) means holding the orthodox doctrine, orthodox, not schismatic. It occurs at Mah. 250, where Turnour renders it "schismatic," and at Mah. 259, where he has "opponents of the schismatics." In his Glossary Turnour defines it, "Discourses of the theros, on the schisms in the Buddhistical church."

VAGGATI, To jump [वल्]. Dh. 274.

VAGGIYO (adj.), Belonging to a class [वर्ग्य]. *Sattarasavaggiyā dārakā*, a company of seventeen children (Alw. I. 100). Comp. *Chabbaggiyo*.

VAGGO, A class, troop, multitude, company, tribe, party [वर्ग]. Ab. 631. *Vihāṅgavaggo*, a flock of birds (Att. 213). *Pañcavaggo*, an assembly of five, five people (Pāt. xl). *Dasavaggo* (adj.) *bhikkhusaṅgho*, a chapter of ten monks (Alw. I. 93). *Vaggarato* (adj.), delighting in society (as opposed to delighting in solitude). *Tassa bhikkhussa*

*vaggavāddakā* is rendered by Gogerly, "aiding and abetting" that priest, viz. belonging to his class and party (Pāt. 5). *Vaggabandhanam*, being banded together (of robbers, Dh. 187). *Gaṇasajjhāyam akarum vaggabandhena bhikkhavo*, the monks "in their separate fraternities hymned forth their prayers" (Mah. 194). In gram. the first twenty-five consonants are divided into five *vaggas* or classes (Sen. K. 202).

VAGGU (adj.), Beautiful, pleasant [वल्गु]. Ab. 693, 891.

VĀGURIKO, A sportsman using nets [वागुरिक]. Ab. 514.

VAHĀ (f.), A river [वाहा].

VĀHANAM, Carrying; a vehicle; an animal used in riding, "monture" [वाहन]. Ab. 375; Dh. 161; Mah. 150; Att. 90. *Māro savāhano*, Māra together with his elephant (Dh. 32).

VĀHASO, A boa constrictor or python [वाहस]. Ab. 651.

VAHATI, To carry, transport, draw; to bear along, carry off; to experience, possess [वह]. Dh. 60. *Dhurañ v.*, to bear the yoke (of an ox drawing a cart, Dh. 89). *Gulayantañ v.*, to work a sugar-mill (Mah. 208). Of carrying a child in one's arms (Dh. 199). *Titikkhañ v.*, to have long-suffering, be enduring (Att. 200). *Parito vahanto*, wafting around (Att. 192). *Phalakañ vahaṃāno*, holding the slate (Das. 24). Aor. *vahi* (Att. 200). At Dh. 319 we have inf. *vahetum* (copyist's error for *vahitum*?). P.pr. *vahañ*, *vahanto*, *vahaṃāno* (Dh. 1; Das. 24). Pass. *vuyhati*, *vuḷhati* (Alw. I. 36; Sen. K. 454). P.f.p. *vahitabbo*. *Rājunañ rājakkiccam vahitabbañ*, royal duties must be performed (lit. borne) for kings (Dh. 392). *Dasahi purisehi vahitabbo*, that ought to take ten men to carry it (Mah. 144). Caus. *vāheti*. *Rathañ v.*, to drive a chariot, or perhaps cause it to be driven (Dh. 219).

VĀHĪ (adj.), Carrying [वाहिन]. Att. 202. M. *vāhī*, a horse (Mah. 134). Fem. *vāhinī*, a river (Ab. 1056), an army (Ab. 381).

VĀHO (adj.), Carrying [वह]. *Saddhāvaho* (adj.), sustaining faith (Kh. 31). Masc. *vaho*, shoulder of an ox (Ab. 497).

VĀHO, A bearer, leader; a horse; a vehicle, cart; a measure of capacity = 20 *khāris* (in this sense it means a cartload) [वाह]. Ab. 368, 483, 1081; Dh. 60). *Satthavāho*, a caravan leader, merchant.



*Sālivāhasahassāni*, a thousand loads of hill paddy (Mah. 22; Alw. N. 36).

VAJATI, To go, to walk [वज्]. Dh. 15, 62. *Devavokam v.*, to go to heaven (Dh. 32; Ras. 40). *Buddham saranam v.*, to take refuge in B. (Dh. 97). Imper. *vaja* (Mah. 70).

VAJIRO, and -RAM, The thunderbolt of Indra; diamond, adamant; a stone which bores gems [वज्र]. Ab. 24, 490. 866; Dh. 29; Mah. 182. *Vajirapāṇi*, *Vajirahattho*, *Vajirāvudho*, names of Indra (Ab. 18, 19).

VAJJAM, A musical instrument [वाद्य]. Ab. 142, 827, 932, 1100; Sen. K. 477.

VAJJAM, That which should be avoided, fault, sin [वज्ज] Ab. 1100; Dh. 14, 45, 56; Pāt. 102. Of a personal defect (see *Yathāvajjam*). Of an error in a book or MS.

VAJJANAM, Avoiding, forsaking, escaping [वर्ज्ज] Ab. 1137.

VAJJANIYO (p.f.p.), That should be shunned, improper [वर्जनीय]. Pāt. 2.

VAJJATI, see *Vadati* (twice).

VAJJETI (caus.), To avoid, abstain from, renounce, escape, leave out, pass over, except; to remove dispel [वर्जयति]. Dh. 181, 209, 274; Alw. I. 112. P.p.p. *vajjito*. *Vajjitam tehi dosehi*, free from these faults (Mah. 1). *Tambūlam cuppa-vajjitam*, betel without chunam (Mah. 219), Dh. 240. See also under *Vadati*.

VAJJHĀ (f.), Execution [वध्या]. *Coro vajjham upāṇito*, a criminal led to execution (Mah. 249). *Vajjhappatto* (adj.), condemned to death, about to be executed (Dh. 109; Ras. 34, a condemned criminal).

VAJJHO (p.f.p. *vadhati*), To be killed or destroyed, meriting death [वध्]. Ab. 737; Att. 208. *Go vajjho*, an ox intended for slaughter (Das. 35). *Vajjhamāla*, a wreath placed on a criminal's head before execution.

VAJJĪ (m.pl.), Name of a people, the Licchavi princes [वज्जि]. Ab. 184, 336; Man. B. 235; B. Int. 74; Par. 1. *Vajjieu*, among the Vajjians, in the Vajjian country (Mah. 15). *Vajjirājano*, Vajjian kings (Alw. I. 99). *Vajjiputtā*, Vajjian or Licchavi princes (Dh. 145). *Vajjiputtako bhikkhu*, a monk who was a V. prince (Dh. 391; Alw. I. 63). *Vajjirattham* (Ditto).

VAJO, A cow-pen [वज्ज]. Ab. 190; Mah. 22; Dh. 238.

VĀJO, The feather of an arrow [वाज]. Ab. 390.

VĀKAM, Bark of a tree [वल्क]. *Vākacram*, a bark garment worn by an ascetic (Jāt. 9, 13). *Vākamayo*, made of bark (Pāt. 86).

VĀKARĀ (f.), A net or snare [वागुरा]. Ab. 520.

VAKKALAM, and -LO, Bark of a tree; bark garment worn by ascetics [वल्कल]. Ab. 442, 1109. *V. nivaseti*, to wear the barked garment (Ten J. 19).

VAKKAM, The kidney [वृक्क]. Kh. 19; Ab. 1034 (the Sinhalese *vakugaḍu* in the margin means "kidney").

VAKKANGO, The ruddy goose [वक्काङ्ग]. Ab. 625.

VĀKKARANAM, Talk, assertion [वाच् + करण]. Dh. 47.

VAKKHATI, see *Vatti*.

VAKKO (adj.), Crooked [वक्क]. Ab. 1034. Comp. *Vakkaṅgo*. The usual form is *vaṅko*, which see.

VAKO, A wolf [वृक्]. Ab. 615.

VAKULO, The tree *Mimusops Elengi* [वकुल]. Ab. 572.

VĀKYAM, A speech, a sentence [वाक्य]. Ab. 106.

VALABĀNALO, A submarine fire at the South Pole [वडवा + अनल, the corresponding S. word is *वडवामि*]. Att. 26, 193; Alw. I. xxxv.

VALABHĀMUKHAM, Hardy says, "When a storm arises (in the oceans that surround Meru) the waves are thrown to an immense height, after which they roll with a fearful noise towards Mount Meru on the one side, or the Sakwalagala (*cakkavālapabbata*) on the other, leaving a pool or hollow in the trough of the sea called *Walahāmukha*" (Man. B. 13; Alw. I. xxxv; Ab. 889). In S. *वडवामुख*.

VALABHI (f.), A roof [वडभि]. Ab. 221.

VĀLADHI (m.), A horse's or cow's tail [वालधि]. Ab. 371; Mah. 63; Das. 33; Jāt. 20.

VĀLAGĀHĪ (m.), A snake charmer [वालयहिन्]. Ab. 656.

VĀLAGGAM, The tip of a hair [वालाग]. Dh. 295.

VALĀHAKO, A cloud [वलाहक]. Ab. 47; Mah. 114; Dh. 155.

VĀLAHATTHO, A horse's tail [वालहत्त]. Ab. 371.

VALAJO, A sort of fish. Ab. 672.

VĀLAM, Water [वार]. Ab. 661

VĀLAMIGO, A tiger, leopard, or other beast of prey [वालमिग]. Ab. 613; Dh. 106; Jāt. 8.

VALAÑJAKO (adj.), Using, frequenting (from *va-*

*lañjēti*). *Antovalañjakā bahivalañjakā*, in-door people, out-of-door-people, lit. "resorting inside, resorting outside" (Ten J. 2, 89).

**VALAÑJANAM**, Use, resorting to (from next). *Dasabalassa valañjanakuṭṭi*, the privy used by the Buddha (Jāt. 161). Subh. says it means "use," and quotes from *Anguttara Aṭṭh.*, *attano suta-kam parassa addtukāmena n'atthiṭi ayaṃ valañjanamusāvādo*, when a man who is unwilling to give away something belonging to him, says he has not got it, that is called a "use-falsehood."

**VALAÑJETI**, To use, to resort to, to spend [खज्ज with खव]. I have met with the phrase *na sevītabbā na valañjetabbā*. Subh. quotes from *Rasavālini*, *imaṃ muttāhāraṃ valañjehi*, which he says means, "use this pearl necklace." He also quotes from *Sumaṅgalavilāsini*, *yathā na paññāyati tathā suttakena veṭhetvā valañjetabbā*, which appears to mean, "it should be used after being tied up with a string so as not to be seen." At Mah. 120 we have, *dvādasūpi te Hatthāḍḍhakabhikkhūṇiṃ valañjiyimsu* (aor. pass.) *sabbadā*, these three rooms were constantly used by the H. nuns.

**VALAÑJO**, Use, expenditure; a mark; resorting to, frequenting [खव + खज्ज]. *Divasavalāṇjo*, daily expenditure (Ab. 337, 338). *Sarīravalaṇjo*, evacuation (*uccārapassāvakammaṃ*), lit. "bodily use" (Jāt. 70, 80, where it is neuter). *Sarīravalaṇjaṃ karoti*, to ease oneself (Dh. 103). *Paḍavalāṇjo*, a footprint (Dh. 163; Jāt. 8).

**VALAVĀ** (f.), A mare [बहवा]. Ab. 371; Dh. 240, 399; Mah. 63.

**VĀLAVEDHĪ** (m.), An archer who can hit a hair [बाल + वेधिन]. Mah. 143; Jāt. 58. Also metaphorically of an acute arguer, a hair-splitter.

**VĀLAVĪJANĪ** (f.), A fan made of a yak's tail, a chowrie [बाल + वीजान]. Ab. 357; Mah. 60.

**VALAYITO** (adj.), Encircled [बलयित]. Ab. 745.

**VALAYO**, and **-YAM**, A bracelet, ring, circle [बलय]. Ab. 285; Att. xxii; Mah. 48, 68. *Dantavalayaṃ*, an ivory bangle (Dh. 178).

**VALĪ** (f.), A fold of the skin, wrinkle; a line, streak [बलि]. Ab. 990.

**VĀLIKĀ** (f.), Sand [बालिका]. *Vālikā* (pl.) *okirati*, to sprinkle sand on a piece of ground to make it look neat (Dh. 78, 135). *Nagaram vipakāṇṇavālikam*, a town sprinkled with sand for some festivity. *Vālikāpulinam*, a sand bed (Dh. 224). Mah. 213; F. Jāt. 53.

**VALĪMUKHO**, A monkey [बलीमुख]. Ab. 614.

**VALIRO** (adj.), Squinting [बलिर]. Ab. 320.

**VALITO** (adj.), Wrinkled [बलित]. Ab. 255.

**VALITTACO** (adj.), Wrinkled [बलि + लव]. Ab. 255.

**VALLABHO** (adj.), Beloved [वल्लभ]. Ab. 697. Masc. *vallabho*, a favourite; an overseer (Ab. 1066; Dh. 252; Mah. 229, 235).

**VALLAKĪ** (f.), An Indian lute [बल्लकी]. Ab. 138.

**VALLARĪ** (f.), A compound pedicle [वल्लरी]. Ab. 550.

**VALLĪ** (f.), A creeper, creeping plant [बल्ली]. Ab. 550; Mah. 106, 153, 215; F. Jāt. 6. *Valliyā dvupāti*, to string things together by running a creeper through them, the creeper forming I suppose an improvised string (Mah. 53). *Vallīhi bandhati*, to tie together with creepers used as string (Dh. 316; Ras. 30). At Att. 198 *vallī* appears to be used for water weeds.

**VALLIBHO**, The plant kumbhaṇḍa. Ab. 597.

**VALLŪRO**, and **-RĀ**, and **-RĀM**, Dried flesh [बल्लूर]. Ab. 280.

**VĀLO**, Hair of the head; hair of animals; the hairy tail of an animal [बाल]. Ab. 256, 1080; Jāt. 20. *Vālavijjanayoggo*, able to split a hair, said of a sharp arrow (Dh. 196, comp. *vālavadhī*). Of a squirrel's tail (Att. 202).

**VĀLO**, A snake; a beast of prey [बाल]. Ab. 654. Comp. *Vālagāhī*, *Vālamigo*.

**VĀLUKĀ** (f.), Sand [बालुका]. Ab. 663; Jāt. 7; Mah. 118, 168; Dh. 192. *Vālukāpulinam*, a sand bank (Jāt. 64). Comp. *Vālikā*.

**VĀMADEVO**, **VĀMAKO**, see *Iai*.

**VAMANAM**, Vomiting; an emetic [वमन].

**VĀMANO** (adj.), Dwarfish [वामन]. Ab. 708. *Vāmano*, a dwarf (Ab. 319), name of the elephant at the south point (Ab. 30).

**VAMATHU** (m.), Vomiting [वमथु]. Ab. 327.

**VAMATI**, To vomit; to eject, discharge [वम]. Mah. 244; Jāt. 20. P.p.p. *vanto*, rejected, put away. *Vantakāśvo* (adj.), one who has put away sin (Dh. 2, comp. 46, 47).

**VĀMATO** (adv.), On the left side, to the left [वाम + तस्].

**VAMMAM**, Armour [वर्मन]. Ab. 377. *Vamma-yodhī*, a mailed warrior.

**VAMMĪKO**, and **-KĀM**, An ant-hill [बल्लीक, बलिक]. Dh. 385; Mah. 243; Ras. 31.

VAMMITO (*adj.*), Wearing armour [वर्मित]. Ab. 378.

VAMO, Vomiting [वम].

VĀMO (*adj.*), Left (*gauche*); reverse, opposite; beautiful [वाम]. Ab. 694, 719, 1020. *Vāmapassamhi*, on the left side (Mah. 258). *Vāmahattho*, the left hand (B. Lot. 864). *Vāme* (loc.) *kaniṭṭham katvāna*, putting his younger sister on his left (Mah. 44).

VAMŚĀGATO (*adj.*), Come down from father to son, hereditary [वंशागत]. Mah. 143.

VAMSAJO (*adj.*), Belonging to a race [वंशज]. *Suddhavaṃsajo*, born of high lineage (Mah. 1). *Mahāsammatarūjassa vaṃsajo mahāmuni*, the great Sage sprung from the race of Mahāsammata (Mah. 8, comp. 54).

VAMSAKKAMO, Lineage, pedigree [वंशक्रम]. Mah. lxxxviii.

VAMSAVANŌ, The velūriya gem [वंश + वर्ण]. Ab. 491.

VAMSIKO, A flute-player, piper [वांशिक].

VAMSO, A bamboo; a life; race, family, lineage; dynasty; hereditary custom, tradition [वंश]. Ab. 142, 332, 600, 1090. *Saddhammavaṃsapatiṭṭhāpako*, maintainer of the succession of the holy Law (Br. J. S. A.). *Pitugātakavaṃso 'yaṃ*, this is a parricidal race (Mah. 15). *Attano kulavaṃsaṃ anuvattāmi*, I am keeping up the traditions of my family (Dh. 335). There is a game called *vaṃsa*, which seems to mean poisoning a bamboo on the finger in a perpendicular position (*vaṃsan ti venun ussāpetvā kiṇaṃ*), Dynasty (Mah. 228, 256).

VANACARAKO, A forester [वनचर + क]. Dh. 158. Also *vanacārako* (F. Jāt. 5).

VANACARO (*adj.*), Wandering in the forest. [वनचर]. Mah. 37.

VANAM, A wood, forest; water [वन]. Ab. 536, 661, 1063; Dh. 34. *Ambavanam*, a mango grove. *Vanakāko*, a raven (Ab. 639). At the beginning of a compound word it may often be rendered by "wild;" *vanakusumaṃ*, a wild flower, lit. wood flower; *vanamūlaphalaṃ*, wild roots and fruits (Dh. 133; Ten J. 107); *vanamahiso*, a wild buffalo (F. Jāt. 12); *vanakukkuṭo*, a jungle cock (Ab. 641); *vanamallikā* (f.), wild jasmine (Ab. 575). Used metaphorically for desire, lust (Dh. 50, 61, comp. *Vanatho*, *Vānaṃ*). For *vanā* at Dh. 60 see *Savanam* (2).

VANAM, and VAŌ, A sore, wound, boil, etc.

[व्रण]. Ab. 324; Dh. 23. *Vaṇarogāturo*, ill with boils (Mah. 24). *Vaṇaṃ bandhati*, to bind up a wound (Dh. 279).

VĀNAM, Sewing [वान]. Ab. 1095.

VĀNAM, Desire, lust (Ab. 163, 1095; E. Mon. 295). From the comparison of *vanam* and *vanatho*, which both mean "lust" as well as "forest," it is most probable that this word is the S. वान from वन.

VANANTO, The edge or skirt of a forest [वनान्त]. Dh. 54.

VĀNAPATTHO, A brahmin of the third order, an anchorite [वानप्रस्थ]. Ab. 409.

VANAPPATI, and VANASPATI (*m.*), A tree bearing fruit, but without apparent blossoms; any tree [वनस्यति]. Ab. 540, 903 (both *pp*); Dh. 77 (*sp*). *Tiṇavanaspatayo*, grasses and trees (Gog. Ev. 15).

VANARĀJI (*f*), A tract of forest; an open glade or ride in a forest [वनराजि]. Cl. Gr. 130; Att. 88, 209.

VĀNARO, A monkey [वानर]. Ab. 614; Dh. 59.

VANASANDO, A forest, wood [वन + षण्ड]. Ab. 71; F. Jāt. 54; Dh. 86, 105.

VANASPATI, see *Vanappati*.

VANATHO, The undergrowth in a forest, brushwood, shrubs, saplings; desire, lust [वन + थ]. Ab. 163 (desire). Dh. 386 says, *mahantarukkhā vanam nāma khuddakā tasmim vane thitattā vanathā nāma*. At Dh. v. 283 there is a play upon the double meaning of *vanatha*; in the next verse it is used in the sense of "desire." *Nibbanatho* (*adj.*), free from lust (Dh. 61).

VANAVĀSO, Name of a country, according to Vijesinha it means Thibet [वनवास].

VANCAKO (*adj.*), Deceitful [वञ्चक]. Ab. 737.

VANCANAM, Deception, illusion [वञ्चन]. Dh. 382.

VANCETI (*caus.*), To deceive, delude, elude [वञ्चयति]. Dh. 89, 217, 328; Mah. 176. *Sattim vañcesi*, evaded the spear thrown at him (Dh. 115, comp. Mah. 154). *Vañcimhā*, we have been deluded (Dh. 194), is the aor. pass. from वञ्च.

VANDĀKĀ (*f*), A parasitical plant [वन्दाका]. Ab. 580.

VANDANĀ (*f*), and -NAM, Salutation, paying reverence, veneration, homage [वन्दना, वन्दन]. Ab. 426; Mah. 85, 178; Dh. 288.

VANDANĪYO (*adj.*), Deserving homage [वन्दनीय]. Mah. lxxvi.

VANDĀPANAM, Causing to do homage [fr. caus. वन्द]. Jāt. 67.

VANDATI, To salute, make obeisance, pay homage to, revere, venerate [वन्द]. See *Siro*. Dh. 79. Ger. *vanditvā*, *vandiyā* (Dh. 114; Mah. 82; F. Jāt. 2, 6). Inf. *vanditum* (Dh. 217). P.pr. *vandanto*, *vandamāno* (Dh. 217).

VANDI (f.), A prisoner [वन्दि]. Ab. 407.

VANDI (m.), A bard, panegyrist [वन्दिन्]. Ab. 396, 1081.

VĀNEYAM, The fragrant grass *Cyperus Rotundus* [वानेय]. Ab. 592.

VANĠO, Bengal [वङ्ग]. N. pl. *Vaṅgā*, the inhabitants of Vaṅga, Bengalees (Ab. 185, 1031).

VANGO, Discolouration of the face, a cutaneous complaint [वङ्ग]. Ab. 1031.

VĀNĪ (f.), Voice, speech [वाणी]. Ab. 105.

VANIBBAKO, A beggar, mendicant, pauper [वनीपक]. Ab. 740; Dh. 131; Mah. 240.

VĀNIJAKO, A trader [next + क]. *Assav.*, a horse-dealer (Ras. 38). *Saṅkhav.*, a chank merchant (Alw. I. 97).

VĀNIJĀ (f.), Trade [वणिज्या]. Ab. 446, 849; Alw. I. xlv; Kh. 11. *Dussavaṇijjāṃ karōti*, to trade in cloth (Ten J. 32). At Ras. 38 *vāṇijjā*.

VĀNIJAM, Trade [वणिज्य]. Ab. 446.

VĀNIJO, A trader [वणिज]. Ab. 469; Mah. 24, 167; F. Jāt. 16; Dh. 68.

VANIPPATHO, A trading town, mart; trade [वणिक्पथ]. Ab. 868.

VANITĀ (f.), A woman [वनिता]. Ab. 230.

VANITO (adj.), Wounded, bruised [व्रणित]. Ten J. 42.

VĀNJHO (adj.), Barren, sterile [वन्ध्य]. Of a tree (Ab. 541). *Vāṅjhā* (f.), a barren woman (Dh. 219). *Vāṅjhagdvā*, a barren cow (Ab. 873). Metaphorically, *vāṅjhā sampatti*, barren prosperity.

VĀNJULO, The ratan, Calamus Rotang [वज्जुल]. Ab. 553.

VANĠO (adj.), Crooked, bent; cunning, dishonest [वक्क, comp. वङ्ग]. Ab. 709, 1025; Jāt. 9; Pāt. 86. Masc. *vaṅko*, a fish-hook (Ab. 674), also, according to Ab. 1025, an overhanging rock, crag. *Vaṅko* is given at Ab. 606 as the proper name of a mountain. See *Upanisā*.

VANṆADĀSĪ (f.), A prostitute [वर्ण + दासी]. Ab. 233; Dh. 238.

VANṆAKAM, Paint, rouge [वर्णक]. Ab. 306;

Pāt. 110. *Mukhaṃ vaṇṇakamakkhitaṃ*, a face smeared with rouge (comp. Dh. 232).

VANṆANĀ (f.), Description, narration; explanation; a comment, commentary [वर्णना]. Ab. 118. *Jātakatthavaṇṇanā*, commentary on the Jātaka, lit. explanation of the meaning of the Jātaka. *Kaccāyanavā*, commentary on Kaccāyana, name of a grammatical work (Alw. I. xiv). *Ākāsav.*, description of the sky (Dh. 285). *Asutaṃ bhāvanam iccheyyāti gāthāvaṇṇanāya vuttharitaṃ*, it is explained in the comment on the gāthā beginning "asutaṃ bhāvanam iccheyya" (Dh. 393).

VANṆAVĀ (adj.), Having colour, having beauty [वर्णवत्]. Dh. 10; Gog. Ev. 31.

VANṆAVADĪ (adj.), Eulogizing, a panegyrist [वर्णवादिन्].

VANṆETI, To depict, describe; to praise, applaud, approve; to explain, comment upon [वर्ण]. *Attano ānubhavaṃ vaṇṇesi*, enlarged on his own skill (F. Jāt. 6). *Pubbajjāya guṇe vaṇṇesi*, extolled the merits of the ascetic life (Jāt. 59). P.pr. pass. *vaṇṇiyamāno*, being commented upon or explained (Jāt. 2). Pāt. 100; Dh. 195. P.p.p. *vaṇṇito*, praised (Ab. 752). *Sabbavirapurisehi vaṇṇitā thomitā ayaṃ pabbajjā*, this ascetic life is commended and extolled by all noble men (Jāt. 9).

VANṆĪ (adj.), Having colour; having the appearance of [वर्णिन्]. *Uttamavaṇṇī* (adj.), having a splendid complexion. *Kumārav.*, having the appearance of a boy (Dh. 255). In both instances the term. belongs to the whole compound.

VANṆO, Appearance, form, figure; colour; sort, kind; tribe, caste; complexion; beauty; praise, fame; a letter, vowel, syllable; quality, property [वर्ण]. Ab. 332, 348, 779; Dh. 20, 377; Alw. I. vi; F. Jāt. 1. *Sappavaṇṇena*, under the form of a snake (Ras. 34, comp. Ten J. 66, in the shape of a stone). *Mayhaṃ saḍḍyakassa mukhavaṇṇena*, from the look of my friend's face (Dh. 123). *Kumāravaṇṇaṃ abhinimminivā*, having assumed the form of a young man (Dh. 143, comp. 193, 315). *Maṭṭakundalivaṇṇo* (adj.) *n'āgantvā* not coming in the form of M., i.e. appearing in the character of some one else than himself (Dh. 95). *Aggivaṇṇo* (adj.), coloured like fire, red-hot (Dh. 395). *Ādiccavaṇṇo* (adj.), lustrous as the sun. The six vaṇṇas or colours are *nilo*, *pīto*, *lohito*, *odḍito*, *mañjetṭho*, *pabhassaro*. *Vaṇṇasampanno* (adj.), beautifully coloured (Alw. I. 75;

*Pañcavaṇṇo* (adj.), of five sorts (Dh. 290 ; Jāt. 15), of five colours? (Alw. I. 74). The four vaṇṇas or castes are *khattiyo, brāhmaṇo, vesso, suddo*. *Uttamavaṇṇo* (adj.), a person of the best family, or highest caste (Att. 214). *Vaṇṇo subho*, good complexion (Dh. 111). *Vaṇṇapakkharatā*, personal beauty (B. Lot. 407 ; Dh. 47 ; Ras. 36 ; Jāt. 2). *Malaiṇ vaṇṇassa kosajjaṇṇ*, sloth is the rust of beauty (Dh. 43). *Vaṇṇam katheti, bhaṇati, bhaṇati*, to praise (with gen., B. Lot. 314 ; Ten J. 19). *Marāṇavaṇṇam vā samvaṇṇeyya*, or should reiterate to him the praises of death (Pāt. 3, comp. B. Lot. 314).

*VANÑO* (adj.), Sylvan [वन्]. Att. 213.

*VANNU* (f.), Sand. Ab. 663.

*VANO*, see *Vaṇaṇ*.

*VANTAṆ*, A stalk [वन्त]. Ab. 544. Of a flower (Mah. 211 ; Dh. 423). Of a fruit (Mah. 167 ; Das. 8).

*VANTASIKO*, Name of a sort of Peta, "eating what has been vomited" [वान्ताशिन+क]. Man. B. 458.

*VANTASO*, One who has renounced all desires, an Arhat [वान्त + आशा]. Dh. 18.

*VANTO*, see *Vamati*.

*VAPĀ* (f.), The serous secretion or fat that spreads among the muscles [वपा]. Ab. 282.

*VAPANAM*, Sowing [वपन]. Ab. 796. *Katvā sāli-vapanam*, having sown a crop of hill-paddy (Mah. 208).

*VAPATI*, To sow ; to shave [वप]. *Khettaṇ v.*, to sow a field (Dh. 374). Caus. *vāpāpeti*, to cause to be sown (Dh. 126 ; Mah. 239). P.p.p. *vatto, vutto* (see sep.).

*VĀPI*, see *Vā*.

*VĀPI* (f.), A reservoir, lake, tank [वापी, वापि]. Ab. 678 ; Alw. I. x ; Mah. 57.

*VĀPITO* (p.p.p.), Shorn [वापित].

*VĀPO*, Sowing [वाप]. Ab. 796.

*VAPPO*, Sowing ; the bank of a river [वप्प]. Ab. 1133. *Vappakāle*, at the season for sowing. *Vappamaṅgalam*, a ploughing festival (Jāt. 57 ; Man. B. 150).

*VAPU* (n.), The body [वपुस्]. Ab. 151.

*VĀRABĀṆAM*, and *-NO*, A woman's jacket or bodice [वारवाण]. Ab. 294.

*VARADĪPO*, The Glorious Isle, viz. Ceylon [वर + दीप]. Att. 7.

*VARADO*, An epithet of Buddha as having shown

men the way to Nirvāṇa, lit. giver of the boon [वरद]. Kh. 9.

*VARĀHARO*, Bringing the boon (of Nirvāṇa) [वर + आहर]. Kh. 9.

*VARĀHO*, A boar, wild hog ; an elephant [वराह]. Ab. 617, 1115 ; Dh. 58.

*VARAKO*, The bean *Phaseolus Trilobus* [वरक]. Ab. 450.

*VARĀKO* (adj.), Wretched, miserable [वराक]. Fem. *vardki* (Att. 217).

*VARĀKO*, A pot, jar (Ab. 457 ; F. Jāt. 53).

*VARAṆ*, see *Varo* (2).

*VĀRAṆAM*, Resistance [वारण]. Ab. 1014.

*VARANGAM*, The head ; the female pudenda [वराङ्ग]. Ab. 273, 1093.

*VARANGANĀ* (f.), A noble or beautiful woman [वराङ्गना]. Mah. 206.

*VARAÑÑŪ* (adj.), One who has known or discovered Nirvāṇa, an epithet of Buddha [वर + ञ्]. Kh. 9.

*VARAṆO*, A surrounding wall, rampart ; the tree *Cratæva Roxburghii* [वरण]. Ab. 203, 553.

*VĀRAṆO*, An elephant ; the *Hatthiliṅga* bird [वारण]. Ab. 360, 639, 1014 ; Ten J. 13 ; Mah. 137. *Vāraṇalīḥāya gacchanta*, walking with an elephant's majestic tread (Dh. 231).

*VARAPANÑO* (adj.), Of noble wisdom, epithet of a Buddha [वर + प्रज्ञा]. Ab. 4.

*VARĀROHĀ* (f.), A noble lady [वरारोहा]. Ab. 231.

*VARĀSANAM*, An excellent seat, chair of state [वरासन]. F. Jāt. 52.

*VARATARO* (adj.), Better, more excellent [वरतर]. Dh. 208, 398.

*VARATTĀ* (f.), A strap, thong [वरत्ता]. Ab. 528 ; Dh. 71.

*VĀRATTIKO* (adj.), Bound with a thong [last + हक].

*VARAVANNINĪ* (f.), An excellent woman [वरवर्णिनी]. Ab. 234.

*VĀRETI*, see *Vunāti*.

*VĀRI* (n.), Water [वारि]. Ab. 661 ; Dh. 71.

*VĀRIDO*, A cloud [वारिद]. Att. 190, 210.

*VĀRIJAM*, A lotus [वारिज]. Ab. 864.

*VĀRIJO*, A fish [वारिज]. Dh. 7.

*VĀRIMAGGO*, An issue from a sluice, watercourse [वारि + मार्ग]. Ab. 683 ; Mah. 212.

*VĀRITO*, see *Vunāti*.

*VĀRITTAM*, Avoidance, [formed from वृ on the

analogy of चारिव]. *Cārittasīlam* is the observance of what is commanded, *vārittasīlam* is abstinence from what is forbidden (Man. B. 492).

VĀRIVĀHO, A cloud [वारिवाह]. Ab. 47.

VĀRIYATI, see *Vundati*.

VARO, Choosing, appointing; a boon, blessing, favour [वर]. Ab. 762, 810. *Varaṃ te danuṃ*, I grant thee a boon (Das. 2; Dh. 128, 173, 303; Att. 141). *Varappasāddakūlamhi* is rendered by D'Alwis, "when his desires had been gratified." *Sā Sakkena varaṃ yāci*, she begged a favour of Sakka (Dh. 194).

VARO (*adj.*), Excellent, best, precious, noble [वर]. Ab. 694, 810; Mah. 27. *Varabhojanam*, choice food (Mah. 152). *Varavaraṇo*, a noble elephant (Dh. 158). *Varacetiyaṃ*, a splendid shrine (Att. 138, comp. Mah. 257, Das. 24; Kh. 9). *Mukha-varaṃ*, noble countenance. *Sāsana-varaṃ*, our holy religion. *Asi-varaṃ gahetvā*, taking his good sword (B. Lot. 864, comp. Ten J. 115). *Laṅkā-dīpavaro*, the beautiful island of Ceylon. *Nara-varo*, best of men. Masc. *varo*, a husband (Ab. 240), a son-in-law (Ab. 810). There is an indecl. *varaṃ*, of the use of which the following are examples: *Mayā gamaṇam varaṃ*, it is best I should go, lit. going by me is best (Ras. 20). *Varaṃ assatara dantā*, an excellent thing are trained mules (Dh. 57). With abl. *Attadanto tato varaṃ*, the self-subdued man is better still, lit. better than that (Ditto). With instr. *Sabbalokādhīpaccena sotāpattiphalaṃ varaṃ*, conversion is better than universal sovereignty (Dh. 32).

VĀRO, Time, occasion; turn, time; day of the week [वार]. Ab. 1042; B. Lot. 575. *Tayo vāre parā-jito*, thrice defeated (Dh. 353, comp. *sabbavāre*, all the times, Dh. 126). *Ekavāre* (loc.), on one occasion, once (Dh. 324). *Divasassa dve vāre* (acc. pl.), twice a day (Dh. 78). *Dve vāre pesetvā*, having sent twice (Dh. 104). *Tatiye vāre* (loc.), the third time (Mah. 252). *Dvīsu vāresu*, on two occasions (Mah. 45). *Ekavāren' eva*, all at once, in a single time (Dh. 82). *Utu-vaṇena utu-vaṇena tesu tesu pāsādesu vihurati*, in each alternate season lived first in one palace and then another (Jāt. 58). *Satthāram vihāram pavesetvā vārena vārena paṭijagganti*, having admitted the Teacher into the monastery watch over him in turn (Dh. 167, comp. 188, "ride the elephant in turns"). *Vārena sampattam raj-jam pahāya*, leaving the kingdom which has come

to him in turn, i.e. by hereditary succession (Dh. 391). *Ayaṃ vāro ācāro gocaro*, this is the right time, the proper thing to do, the right place to go to (Dh. 259). The seven days of the week are *ravivāro* (Sunday), *candavāro*, *aṅgaravāro*, *budhavāro*, *gurutvāro*, *sukkavāro*, *sanivāro* (Suhh.).

VĀRUNĪ (*f.*), Spirituous liquor [वावणी]. Ab. 533.

VARC̐THO, A wooden ledge or fender round a chariot [वर्चथ]. Ab. 374.

VASĀ (*f.*), A barren cow; an obedient wife [वसा]. Ab. 498, 873.

VASĀ (*f.*), Serum, marrow of the flesh, fat [वसा]. Ab. 282, 873; Kh. 18; Att. 229. *Vasātelam*, grease (Pāt. 81).

VASABHO, A bull [वृषभ]. Ab. 493.

VĀSACUNNAM, and NNAKAM, Toilet perfume [वास + चूर्ण]. Ab. 306, 1021.

VĀSĀGĀRAM, A bedroom [वास + अगार]. Ab. 214.

VASAGO (*adj.*), Subject, obedient [वशग]. *Nidhanavasago* (*adj.*), subject to death (Mah. 253). With gen. *Pāpānam v.*, influenced by, or having got into the hands of, wicked men (Mah. 238). Fem. *vasagā*, an obedient wife (Ab. 873).

VASALO, A Gūdra; an outcaste, pariah; a low person, reprobate [वृषल]. Ab. 503. Voc. *vasala*, wretch! *Vasalahammo*, vile conduct, habits of a pariah. Fem. *vasali*. *Nassa vasali*, perish, vile woman! (Das. 2, said by an angry king to his queen).

VASAM, see *Vaso*.

VĀSANĀ (*f.*), Impression remaining on the mind from past good or evil actions and producing pleasure or pain [वासना]. Ab. 772.

VASANAM, Dwelling [वसन]. *Attano vasaṅgāram*, the house he lives in (Das. 9, comp. F. Jāt. 54). *Vasanaṭṭhānam*, dwelling-place, residence, lodging (F. Jāt. 17, 54; Das. 3; Dh. 82, 107, 298; Alw. I. 76).

VASANAM, Cloth, clothes, clothing [वसन]. Ab. 290. *Vasanena veṭhetvā*, having wrapped it in a cloth (Jāt. 69). *Vasānā*, clothing (Mah. 132). *Kāsyavasano* (*adj.*), wearing the yellow robe, lit. whose clothing is the yellow robe (Mah. 110).

VĀSANAM, Perfuming and decorating the person [वासन]. *Gandhamālyādīsaṅkhāro* (Ab. 307).

VĀSANTĪ (*f.*), The creeper Gaertnera Racemosa [वासन्ती]. Ab. 577.

VASANTO, One of the seasons, spring [वसन्त].

Ab. 79. See *Utu*.

VASATI, To dwell, stāy, live, abide; spend time [वस]. Also pres. *vasate* (Mah. 199). Aor. *avasi*, *vasi* (Mah. 2, the other *vasi* is *vaṣin*), 3rd pl. *vasimsu* (Mah. 38), 1st pl. *avasimha* (Mah. 104). Imperat. *vasa* (Dh. 153). Fut. *vacchati* (Alw. I. 31), *vasissati* (Dh. 153). P.pr. *vasamāno* (Jāt. 21; Ten J. 55), *vasanto* (Dh. 153; Ten J. 38). Ger. *vasitvā* (Dh. 80). Inf. *vasitum*, *vatthum* (Jāt. 21; Dh. 124; F. Jāt. 3, Mah. 52). *Idha vasati*, lives here (F. Jāt. 4). *Dvhattham vasitvā*, having stayed with him two or three days (F. Jāt. 4). *Vasimsu saha bhikkhuhī*, were living with the monks (Mah. 38). *Vassam v.*, to spend the rainy season. With loc. *Ekasmiṃ sare vasati*, lives in a certain pond (F. Jāt. 16). *Annena vasati* seems to mean "he lives for the sake of food," but Clough renders it "he lives by means of food" (Sen. K. 339; Cl. Gr. 133). Metaphorically: *Yamhi na māyā vasati na māno*, in whom dwells neither deceit nor pride (Das. 26). For further examples of the use of *vasati*, see *Vaso*, *Vasso*. Pass. *vussati* (Alw. I. 36), *vasiyati* (Sen. K. 493). P.f.p. *vatthabbo* (Mah. 12), *vasitabbo* (see *Kamnavācā*). P.p.p. *vasito*, *vusito*, *vuttho* (Sen. K. 493, the correct reading is in the-footnote), *Dasabalaena vasitagandhakutī*, the chamber of perfumes inhabited by Buddha (Br.J.S.A., comp. Mah. 123). *Uruvelāyaṃ vasito*, dwelling at U. (Mah. 2). *Vasitam brahmacariyaṃ*, the religious life has been lived, the duties of religion have been accomplished (this is said of the Arhat, who has fulfilled all the duties of religion, and obtained the perfect sanctification which results therefrom, Sen. K. 493). *Ciram amhehi tumhākaṃ santike vuttham*, we have lived with you a long while, lit. it has been lived by us (Ten J. 38). *Upāsikāhi tāhi . . vuttho bhikkhuni-passayo*, the convent inhabited by these devotees (Mah. 110, comp. 258). *Vutthavasso*, one who spent the rainy season, lit. by whom the rainy season has been spent (see *Vasso*); *Vutthattṭhānaṃ*, dwelling place (Dh. 339). Actively: *Andughare puriso ciravuttho*, a man who has spent a long time in prison (Jāt. 21); *Vassam vuttho*, having spent the rainy season (see *Vasso*); *Kuham vutthā'si*, where have you been living? (Dh. 339). Caus. *vdseti*, to cause to live or dwell, to lodge (Mah. 56, 139, 142), to cause to stay, detain (Mah.

240). *Kicchena vāsitaṃ ratṭham*, the kingdom established (lit. peopled) by me with great pains (Mah. 53). Assigned as a residence, inhabited (Mah. 203). Also caus. *vasāpeti*. *Ekadvīham vasāpetvā*, having detained them a day or two (Dh. 235).

VASATI (f.), Dwelling, residence; a dwelling-place, abode [वसति]. Ab. 207, 1056.

VASAVATTĪ (adj.), Bringing into subjection [वशवर्तिन्]. *Paranimmitavasavattī*, seems to mean "having at one's disposal pleasures created by others" (see *Paranimmito*, *Māro*). Ab. 1024. *Vasavattī*, a name of Māra (Ab. 43, 1024).

VĀSAVO, Sakka or Indra [वासव]. Ab. 19; Dh. 185.

VĀSAYOGO, Toilet powder [वास+योग]. Ab. 306.

VASENA, see *Vaso*.

VĀSETI, see *Vasati*.

VĀSETṬṬHO, Name of a Rishi; a proper name [वासिष्ठ]. Ab. 109; Alw. N. 104; B. Lot. 486. See *Vāsītṭho*.

VASĪ (adj.), Having the senses under control [वशिन्]. Masc. *vasī*, a sage whose senses are subdued, a saint, pious Buddhist monk, Arhat (Ab. 434). *Vasī tattha jino vasī*, the saintly Buddha dwelt there (comp. Mah. 2, where we have the same play on words, the *i* of *vasī*, "dwelt," is lengthened metri causā).

VĀSĪ (f.), A razor [वासि]. A razor is part of the equipment of a Buddhist priest, as he is obliged to keep his head shaven (Ab. 439; Jāt. 65). *Vāsipharasu*, or *-suko*, a razor-adze (Dh. 264; F. Jāt. 2, *vāsipharasuko nāma daṇḍe pavesanavasena vāsī pi hoti pharasu pi*, a "razor-adze" is either a razor or an adze according to the way in which you insert it into the wooden handle).

VĀSĪ (f.), An axe, adze, hatchet [वाशी]. Ab. 393; Mah. 167.

VĀSĪ (adj.), Dwelling [वासिन्]. *Vanavāsī* (adj.), living in the woods. *Kosambiyāṃ* (loc.) *vāsino upāsakā*, the pious laymen who lived at Kosambī (Dh. 105). *Kattha vāsino tumhe*, where do you live? lit. where are you dwelling? (Alw. I. 73). *Dīpavāsī jand*, the inhabitants of the island (Mah. 119). *Saggavāsī*, a denizen of heaven, an angel (Ab. 11).

VASĪBHĀVO, Subjection; self-control, subjugation of the senses [fr. वशीभू]. Kh. 14. *Cetovasi-bhāvo*, subjugation of the mind (B. Lot. 288).



*Balesu vasibhāvappatto*, having attained self-mastery in the ten Balas (B. Lot. 337).

**VASIBHŪTO** (*adj.*), Subjected, self-controlled [वशीभूत]. *Vasibhūto āham jhāne*, I am subject to jhāna.

**VASIKAROTI**, To bring into subjection [वशीकृ]. *Sabbāmitte vasikatodā*, having overcome all enemies (Sela S.).

**VASIKATĀ** (*f.*), Subjection [next + ता]. *Vihimsāvitakkavasikatā*, state of being under the influence of cruel thoughts (Dh. 111).

**VASIKO** (*adj.*), Subject to [वशिक]. *Taṇhāvasiko*, (*adj.*), under the influence of lust (Dh. 410).

**VĀSIKO** (*adj.*), Dwelling, inhabiting [वासिन् + क]. *Bārāpaṭivāsiko manusso*, a man who lived at Benares (Ras. 30). *Gāmaṇṇāsikā*, villagers (Mah. 166). *Gāmaṇṇāsikabhiḥkhuno*, priests living in villages (Mah. 17). *Pabbataṇṇāsiko* (Alw. I. xiii). **VĀSITAKO** (*adj.*), Perfumed [वासित + क]. *Vāsita-kena piṇḍakena nahāyeyya*, should bathe with perfumed soap (Pāt. 110).

**VASITO**, **VĀSITO**, see *Vasati*.

**VĀSITO** (*p.p.p.*), Scented [वासित]. Ab. 307; Jāt. 65.

**VĀSITTHO**, A proper name [वासिष्ठ]. Sen. K. 386, 433; Alw. I. 13; Cl Gr. 88. In the texts I have hitherto always met with *Vāseṭṭha* (see this word separately).

**VASO**, and **VASAM**, Wish, desire; will, authority, power, influence, control, mastership, ownership [वश]. Ab. 762, 898. *Vase* (*loc.*) *vattati*, to be under control, to be in a person's power (Dh. 80). *Vase vatteti*, to get under control, get into one's power, make oneself master of (F. Jāt. 51; Mah. lxxxvi; Dh. 227). *Tadd ehinti me vasaṃ*, then they will fall into my power (Fausböll). (*Taṃ*) *antako kurute vasaṃ*, Death gets him into his power, overpowers him (Dh. 9, comment says *attano vasaṃ pāpeti*). *Sokavasam gantvā*, having become a prey to grief (Das. I, 36). *Sabbe maccuvasaṃ yanti*, all men come under the dominion of death (Das. 35). *Amitāvāsaḡato*, fallen into the hands of the enemy (Dh. 158). *Pāpikānaṃ icchānaṃ vasaḡato*, subject to evil desires (Dh. 145). *Aniccatāvāsaṃ avaso upāḡato*, powerless (to prevent it), fell under the power of death (Mah. 10). *Vasena avasena*, willingly, unwillingly (Pāt. 74). The instr. *vasena* is much used (like the S. abl. वशात्) adverbially, either with a gen. or as the

last part of a compound, with the meanings "according to, for the sake of, on account of, by means of, for, as." *Pubbapattānāvāsena*, in accordance with a former prayer (Alw. I. xxii; comp. Dh. 405, *tassa vasena*, according to that). *Tuṃhākaṃ paṭisanthāravasen' amhehi kārite vihare dema tuṃhākaṃ*, in return for your kindness we give you the monasteries built by us (Mah. 207). *Haṭṭhinaṃ me rasena dukkhaṃ uppajjati*, I am annoyed by the elephants, lit. on account of the elephants trouble arises to me (F. Jāt. 3). *Tejodhātuvāsena*, by the power of fire kammaṭṭhāna (Mah. 38). *Attānā katakammavāsena*, on account of, by virtue of, in consequence of, a deed done by him (in a former existence, Dh. 89). *Nivāsanaḡarūpana-attharānavāsena paribhūṇissati*, he will use it as an outer or inner garment or coverlet (Dh. 115, comp. Alw. I. 75 *alaṅkāraddivāsena paribhogam hoti*). *Aṭṭhānariyavohāravāsena pavattitā vācā*, speech uttered in accordance with the eight ignoble practices (Ab. 122). *Uṭṭāni . . hemanta-gimhāvassānānaṃ vasena tīṇi honti*, the seasons, as being winter, summer, and rains, are three (Pāt. 3). *Kumārīnaḡḡaddivāsena paṇṇojitāṃ palobhanaṃ*, blandishments employed in the way of disguise-as-a-damsel, and so on (Dh. 164). *Itaresaṃ dvinnānaṃ vasena*, for the sake of the other two (Dh. 164). *Raṇṇo upakāravāsena*, for the king's benefit (Dh. 402). *Rogassa vasena*, owing to an illness (Dh. 254). *Sātaccakiriyāvasena*, by (means of) perseverance (Dh. 80). *Pahānavāsena ucchindanto*, rooting it out by forsaking it (Ras. 90). *Imesaṃ vasena*, through the instrumentality of these (Ten J. 56). *Paṇḡākārdhbhikāraṇavāsena abhinandanti*, they welcome them by bringing them presents (Dh. 362). *Taṇhāvasena*, by the power of lust, lastfully (Ras. 89, so *rdgavasena*, Pāt. 111). *Paṭilomavāsena*, contrariwise. *Raṇṇo dvāvasena karissāma*, we will do according to the king's commandment. At the end of a compound it is sometimes practically a mere substitute for the instr. termination. Thus at Dh. 269 *bujjhanavāsena* might just as well be *bujjhanena*, and immediately afterwards we have *svocena* in the same construction. And in Sinhalese *vaḡena* under the form *viṭṭa* has actually become an instrumental inflection or affix, e.g. *poṭa*, "the book," *poṭaviṭṭin*, "by the book."

**VĀSO**, Perfume [वास]. Ab. 1119.

VĀSO, Cloth, clothing [वास]. Ab. 290, 1119; Alw. I. 79.

VĀSO, Dwelling, staying, stopping, living; an abode, habitation, lodging, house [वास]. Ab. 207, 1119. *Satthārd saha vasaṇṇaṃ vassissāma*, we shall take up our abode with the Teacher (Dh. 128). *Vāsaṇṇaṃ pariyessanti*, are seeking a lodging and bed. *Vāso pi ca te n'atthi antarā*, and there is no stopping for you by the way, you cannot stop (Dh. 43). *Samaggavāsaṇṇaṃ vasiṇṇsu*, lived amicably together (Dh. 156, lit. lived a harmonious life). *Uposathavāsaṇṇaṃ v.*, to live an uposatha life, keep the uposatha precepts (Dh. 98). *Na sakkhissāma' ahaṃ antevāsaṇṇaṃ vasiṇṇuṃ*, I shall not be able to live a pupil's life (Dh. 124). *Antāvāsaṇṇaṃ vasiṇṇaṃ*, we have lived a helpless life (Mah. 104). *Vāsaṇṇaṃ kappeti*, to take up one's abode. *Araṇṇavāso*, living in the wood (Dh. 305).

VASSAKAMMAṆ, One of the low arts enumerated in Br. J. S., giving virility, opposed to *vassakammam* [वर्ष + कर्मन्].

VASSAṆ, see *Vasso*.

VASSANAṆ, Rain [वर्षण]. Ab. 48.

VASSĀNO, The rainy season [anomalously formed from the gen. pl. of वर्ष, comp. *addhāna*, *gimhāna*, and perhaps *tiracchāna*]. Ab. 78, 79, 80; Pāt. 1, 77 (*vassānassa pacchimo māso*).

VASSASATAM, A century [वर्षशत]. Dh. 20; Mah. 20; Ten J. 114. *Divassasatam*, two centuries.

VASSATI, To utter a cry (of an animal) [वाञ्छते = वाञ्छ]. Of a peacock (Ten J. 114). Of a jackal (F. Jāt. 47). Caus. *vassāpeti*, to cause to utter a cry (Ten J. 114). P.p. *vassitam*, the cry of an animal (Ab. 130; Mah. 22, read *-tam*).

VASSATĪ, To fall, pour down, rain [वृष्ट]. *Dibba-pupphānaṃ ghanavassam vassissati*, a heavy shower of celestial flowers will fall (Dh. 266, comp. 309). *Vassamāne vasse*, while the rain was pouring down (Mah. 248). *Vassi mahāmegho*, a storm of rain poured down (Mah. 249, comp. 72). The usual Pali idiom for "it rains" is *devo vassati*, "the cloud rains" (Dh. 88; F. Jāt. 47). P.p. *vaṭṭo*, (Kh. 12; for the form comp. *ovaṭṭo*, and *maṭṭo* = *mṛṣhta*). Caus. *vasseti*, *vassāpeti*. *Amatavassam vassento*, pouring down a shower of nectar (Ras. 25, comp. 24).

VASSAVARO, A eunuch [वर्षवर]. Ab. 242.

VASSAVĀSIKO (adj.), Connected with spending

the rainy season [*vassavāsa* + इक]. *Vassavāsikassātakā*, a cloak for use in the rainy season (Dh. 198).

VASSIKĪ (f.), Great-flowered jasmine. Ab. 576; Dh. 10, 377.

VASSIKO (adj.), Belonging to the rainy season; belonging to a year [वर्षिक, वार्षिक]. *Vassikassātikā*, a cloak for the rainy season (Pāt. 11, 19, 82). *Sattavassiko* (adj.), seven years old (Ten J. 29; Ras. 36; Dh. 384).

VASSO, A he-goat [वस्त]. Ab. 502.

VASSO, and VASSAṆ, Rain; a year [वर्ष]. Ab. 48 ("rain," neut.), 80 ("rainy season," masc.), 81 ("year," m. and n.), 1062 ("year" and "rain," neut.). In *vassānaṃ duttiye māse*, "in the second month of the rainy season," we perhaps have a gen. from the fem. pl. वर्षास् (Mah. 13, comp. 12). *Kāle vassam labhe*, he should obtain rain in due season (Mah. 129). *Vassadivaso*, a rainy day (Dh. 155). *Amatavassam*, a shower of nectar (Ras. 26; B. Lot. 332). Metaphorically: *kāḍḍapavassam*, a shower of coins (Dh. 34, comp. Alw. 72). *Pañca vassāni*, five years (Dh. 80, 224; Alw. I. 92; Mah. 24). *Sattavasso* (adj.), seven years old (Mah. 25). *Paripūṇṇavassativasso* (adj.), having completed 21 years. *Vassena so cuto*, he died "within the year," in a year (Mah. 254). The *vassā* (pl.), or *vassāno*, "rainy season," includes four months, beginning with the full moon of Āsāḷha and ending with the full moon of Kattika (from the middle of June to the middle of October, see Ab. 75). It is subdivided into *vassāna* and *sarada* (see *Utu*). These four months are a period of retreat for the Buddhist priests who are forbidden to travel (*cārikaṃ carati*), but live in some place away from their monasteries (Dickson says, in temporary huts),<sup>1</sup> where they receive the ministrations of the faithful. It is usual to render the term *Vassa* by Lent, and for convenience sake I think there is no objection to this, though the analogy between the *Vassa* and our Lent is but slight. The word

<sup>1</sup> But see Pāt. xxix (line 10 from bottom), where it is said that the later *vassa* is to be entered upon by calling out once or twice, *imasmim viḍḍe unam teṇḍam upemi*, I enter on the three months *vassa* residence in this monastery. In a second edition I hope to give full details of the Buddhist Lent; my materials at present are but slender. I may mention that my friend Subhūti every year leaves his monastery at Vaskaduva for the four months of *Vassa*, and gives me a new address.

Retreat is perhaps the correctest English equivalent. Dickson thinks the Vassa was originally intended as a relief to the monks, who were supposed to live at the foot of a tree; this exposed residence became unhealthy during the rainy season, and Buddha allowed them to build themselves huts as a protection against the inclemencies of the weather (comp. E. Mon. 232, B. Int. 285). In a passage from Mahāvagga quoted at Pāt. xxviii the origin of the institution of the Retreat is thus stated. Buddha was living at Rājagaha. At that time the Retreat had not as yet been instituted for the priests, but they went on their travels in winter, summer, and the rainy season. People took offence, 'How is it,' they said, 'that the ascetic disciples of the Sakya prince go on their travels in the rainy season as well as in winter and summer, crushing the tender (springing) plants, and destroying innumerable insects?' To obviate this evil, and silence the gossip of unbelievers, Gotama then instituted the vassavāsa. During their enforced retreat the priests devote themselves to the spiritual welfare and instruction of the people, who flock to them in great numbers, and who supply them with their daily food and with robes sufficient to last during the year. The robes are finally presented during the cīvaramāsa which follows the last month of the Retreat (see E. Mon. 115). From the next article it will be seen that the vassa may be limited to three months, from the middle of July to the middle of October. Keeping Lent is called *vassam vasati* (Dh. 51, 277, 387; Mah. 2, 12, 103; Pāt. 107; Alw. I. 92), or *vassāvāsam vasati* (Dh. 105). Entering on the Vassa residence is called *vassam upagacchati* (Dh. 198, 274; Pāt. xxxi), or *vassam upeti* (Pāt. xxix). *Vutthavasso* (adj.), having kept Lent, having concluded the Vassa residence (Dh. 80, 84, 107, 198, 277; Mah. 104, read -vasso). *Vassam vuttho*, having kept Lent (Alw. I. 92; Pāt. 107). *Vassūpagato* (adj.), having entered on the Vassa residence (Mah. 12; Pāt. xxxi). *Vassavāso*, keeping Lent, Vassa residence (Pāt. xxviii). *Vassuccheto*, breaking Lent (by travelling, etc., Pāt. xxxi). *Antovassam*, during Lent (Pāt. 107). *Antovassekadvassam*, one day during Lent (Mah. 110).

**VASSŪPANĀYIKĀ** (f.), Entrance upon Lent, commencement of the Vassa residence [वर्ष + उपना-

यिका]. *Dve 'mā bhikkhave vassupanāyikā purimikā pacchimikā ca, aparajjugatāya dāḍhiyā purimikā upagantabbā māsaḡatāya dāḍhiyā pacchimikā upagantabbā*, there are two periods at which the vassa residence may be taken up, the earlier and later, the earlier must be taken up the day after the full moon of Āsāḡhī, the later a month after the full moon of Āsāḡhī (Pāt. xxix). *Vassūpanāyikadivaso*, the first day of Lent (Dh. 81, comp. Dh. 164). *Vassupandiyikam khandhakam* is the section of the Vinaya dealing with the entrance upon Lent (Mah. 103).

**VASSOKASĀRĀ** (f.), A name of Sakka's city. Ab. 21.

**VASU** (m.), A class of Hindu gods [वसु]. Ab. 895.

**VASU** (n.), Wealth; a gem [वसु]. Ab. 489, 495, 895.

**VĀSUDEVO**, The Hindu god Kṛishṇa [वासुदेव]. Ab. 16.

**VASUDHĀ** (f.), The earth [वसुधा]. Ab. 181; Jāt. 25.

**VĀSUKI** (m.), The king of snakes [वासुकि]. Ab. 650.

**VASUMATĪ** (f.), The earth [वसुमती]. Ab. 181. *Damaḡavasumatī*, the Tamil country (Alw. I. xv).

**VASUNDHARĀ** (f.), The earth [वसुंधरा]. Ab. 181.

**VATA** (indecl), O! ah! alas! indeed, verily [वत]. Ab. 1192; Dh. 28, 135. *Avadhi vata attānam*, verily he killed himself (F. Jāt. 18). *Susukham vatajīvrāma*, O, let us live happily (Dh. 36). *Mandapīni vata akkharāni*, O what beautiful writing! (Alw. I. 80). *Issaro vata dīpassa therō*, truly the elder is the lord of the island! (Mah. 239). *Uttamo vaḡ ayaṃ satto*, this (youth) is a remarkable person (Mah. 255). *Aciraṃ vaḡ ayaṃ kāyo*, ere long, alas! this body . . (Dh. 8). With foll. *bho*. *Nassati vata bho loko*, alas! the world is perishing (Man. B. 184). See *Acchariyo*.

**VĀTĀBĀDHO**, Rheumatism [वात + आबाध].

**VĀTAGHĀTAKO**, The tree Cassia Fistula [वात + घातक]. Ab. 552.

**VĀṬĀKĀRO**, A cord [comp. वटाकर]. Ab. 668.

**VĀṬAKO**, Enclosure, circle [वाट + क]. Dh. 237.

**VATANĪ**, see *Vato*.

**VĀTAMIGO**, A swift antelope [वातमृग]. Ab. 618.

**VĀTANḡAM**, Elephantiasis of the scrotum [वा-ताण्ड]. Ab. 326.

VĀTAPĀNAM, A window [वात + पान]. Ab. 216; Alw. I. 102; Dh. 206, 324.

VATAVĀ (adj.), Devout, observant of religious duties [वत + वत्]. Dh. 38, 71.

VĀTĀYANAM, A window [वातायन]. Mah. 23.

VATHARO (adj.), Bulky, gross [वठर]. Ab. 701.

VATI (f.), A fence [वृत्ति]. Att. 218.

VĀTI, see *Vāyati*.

VĀTIKO (adj.), Rheumatic [वातिक]. Sen. K. 391.

VĀTINGANO, The egg-plant *Solanum Melongena* [वातिगण]. Ab. 588.

VATO, and VATAM, Observance, practice, habit; religious duty or act, rite [व्रत]. Ab. 430. *Saṅkhi-līṭṭham vatam*, a sinful practice, depraved habit (Dh. 55, comment says "such as frequenting harlots, etc."). *Sīlavatam*, moral practice (Dh. 358, 379, comp. *Sīlabbatam*). *Mūgādhikaṃ vata-vidham*, the various gestures or habits of dumb people and cripples (Att. 203).

VATO, The banyan or Indian fig-tree [वट]. Ab. 55; Mah. 44.

VATRABHŪ (m.), A name of Indra. Ab. 20.

VATTĀ (m.), One who says or tells; one who speaks sensibly [वक्तृ]. Ab. 735; Dh. 142. Pl. *vattāro*.

VĀTTĀ (f.), Rumour, news [वात्ता]. Ab. 1053.

VATTABBO, see *Vatti*.

VATṬAKĀ (f.), A quail [वर्तका]. Ab. 625. *Vatṭa-kajātakaṃ*, the Quail Birth is one of the Jātaka Stories (Dh. 104).

VĀTTĀKĪ (f.), The egg-plant [वार्ताकी]. Ab. 588.

VATTAM, The mouth, face [वक्तृ]. Ab. 260, 1047.

VATTAM, VATṬAM, see *Vattati*.

VATTAMĀNO, p. pr. ātm. fr. *Vattati*, which see.

VATTANAM, Livelihood, subsistence; going on, continuing to exist [वर्तन]. Ab. 447; Mah. 14 (read *vattane*).

VATTANĪ (f.), Abiding, living; a road [वर्तनी]. Ab. 260, 1047.

VATTĀPAKO (adj.), Causing to take place (fr. next). Ab. 1024.

VATTĀPETI, see *Vattati*.

VATTĀRO, see *Vattā*.

VATTATI, and VATṬATI, These two forms offer a remarkable instance of differentiation of meaning. Both are equivalents of the S. वर्तते, but while the first is used in the ordinary Sanskrit sense, the latter has a special meaning, the germ of which may be however discerned in Sanskrit. *Vattati* means, to begin; to proceed, to go on, to

be carried on, to take place; to stay, remain; to exist, be; to occupy oneself with, practise; to conduce, tend; to prevail, be customary; while *vattati* means, to behave, to be right. The foll. are examples of the use of these words. *Kharā vedanā vattanti*, severe pains set in (F. Jāt. 12). *Saṅgāme vattamāne*, when the battle began (Mah. 154). *Yuddham ubbhinnam vattiṭṭha*, a war went on between the two (Mah. 217). *Tad ajjāpi pi ca vattati*, and this is practised even at the present day (Mah. 249). *Kathā ajjāpi vattati*, this story prevails even at the present day. *Kurudhamme* (loc.) *vatti*, he abode or continued in the Kuru precepts (Dh. 416, comp. 305 *tesu ca vattāmi*). *Vattati bodhiyā* (dat.), conduces to the attainment of Buddhahood (Att. 215). *Vase vattati*, to be in a person's power (see *Vaso*). *Na mayam viṇḍ bhikkhusaṅghena vattāma*, we cannot get on without the clergy (Dh. 244). *Ukkuṭṭhisaddā vattanti*, shouts of applause are going on (Jāt. 17). *Nak-khatte vattamāne*, while the fête was going on (Jāt. 63, comp. Ten J. 12, while the sermon was going on, comp. Dh. 391, Pāt. 18). *Nugare sage-rāḍare vattamāne mahāmahe*, while in the city, which looked like an ocean (of human beings), festivities were going on (Mah. 241). In gram. *vattamānā vibhatti*, present tense (Sen. K. 426). *Asīlīko me vayo vattati*, my age is eighty. *Kata-rasmiṃ vaye vattati*, how old is he? lit. at what age is he? (Alw. I. 73). *Ettha te vattati vaso*, therein thy power prevails or extends (Daś. 45). *Sāgaranigghosakālo viya vattati*, it is as when the ocean roars (Jāt. 64). *Vattati* is of very frequent occurrence in prose, and is used in several different constructions. Impersonally, with foll. infinitive: *Tam mārāpetum vattati*, the best plan is to kill him (Att. 213); *Idāni imam palāpetum vattati*, now it is desirable to drive it away (Dh. 155). With instr. of the person who ought to do the act: *Yassa-mayī sineho atthi tena Attadatthena viya bhavitum vattati*, he who has love for me, him it behoves to be like Attadattha (Dh. 333, *Attadatthena* in the instr. by attraction to *tena*); *Pesetum . . vattati pesentena*, the sender ought to send (Alw. I. 75); *Ettha dāni mayā vasitum vattati*, here it now behoves me to dwell (F. Jāt. 3, 4; Ras. 23; Dh. 114; Jāt. 72). With the object placed in the nominative: *Dametum vattati*, (he) ought to be subdued, or is worth conquering

(Mah. 250); *Mokkhaḍḍhammaṃ pana gavesantehi eka pabbajjā laddhuṃ vaṭṭati*, by those who seek final deliverance the ascetic life alone ought to be adopted, or is worthy of adoption (Dh. 121). It will be seen that in the above constructions *vaṭṭati* is used exactly like the indeclinables *sakkā* and *labbhā*. With dat. of the person who ought to do the act: *Ānātra saṅghasammutiya bhikkhussa nippavattahuṃ na vaṭṭati*, without the permission of a chapter it is not right for a priest to leave home (Sen. K. 329); *Buddhānaṃ nāma ekasmiṃ thāne nibbaddhaṃ gantuṃ na vaṭṭati*, it is not proper for Buddhas to go constantly to the same place (Dh. 174). *Vaṭṭati nu kho tumhākaṃ musāvādo*, now is lying permissible to you, or "worthy of you?" (Trenckner. Mil. P.). The idea "it behoves, it is allowable, it is right," springs from the Sansk. sense "to continue, prevail, be customary," since that which is customary is generally so because it is beneficial, what is law is lawful. There are traces of *vaṭṭati* being used like *vattati*, without the special meaning, showing that in the beginning *vattati* and *vaṭṭati* were used indiscriminately, and that the differentiation was gradually established. Thus at Ten J. 55 we have *ekasme pi vaṭṭati yeva*, is also used in the sense of "certain" (the Burmese MS. however has *vattati*, which I am by no means sure is not the right reading); and at Dh. 315, *aparāparaṃ vaṭṭi*, she rolled herself backwards and forwards (but should it be *vaṭṭayi*?, comp. *Pavaṭṭeti*). For the differentiated use of *vattati* and *vaṭṭati* we have an interesting parallel in *pavatteti* and *pavaṭṭeti*.

P.p.p. *vatto*, *vutto*, *vatta*. *Vatto* and *vaṭṭo*, round, circular (Ab. 707, 1018). Subh. writes that *samavattakkhandho* means "having the shoulders equal and rounded" (B. Lot. 567). *Lomāni kuṇḍalavattāni*, hair circular like rings, i.e. in curls (B. Lot. 571). *Vaṭṭadāṭhatā*, having the eye-teeth rounded (B. Lot. 599). *Vaṭṭaṅgulitā*, roundness of the fingers (B. Lot. 584). *Vaṭṭadhātugharāṇi*, circular relic-house? (Att. 138). *Vaṭṭasakkharā*, a round bit of potsherd (Dh. 416). Neut. *vattaṃ* and *vuttaṃ*, verse, metre (Ab. 1047, comp. *mittodaya* = *vṛtta* + *udaya*). Neut. *vattaṃ*, duty (religious or social), service, task, practice, function, conduct (Ab. 758). There are fourteen *vattas*, or sets of priestly duties belonging to the various relations of monastic life, viz. *āgantukavattaṃ* *āvāsikav.*,

*piṇḍacārikav.*, *saṇḍaṇḍav.*, *draṇḍav.*, *anumodanav.*, *bhattaggav.* (or *bhattav.*), *gamikav.*, *jantūgharav.*, *caccakūṭṭav.*, *deariyav.*, *upajjhāyav.*, *antevāsikav.* (or *sissav.*), *saddhivihārikav.* (Dh. 229, 402; Mah. 24). Others also are mentioned, as *bhikkhācariyavattaṃ*, the duties of a monk when on his begging rounds; *cetiyaṅgaṇurattaṃ*, the duties of the Bo-tree yard in a monastery (such as keeping it well swept, Dh. 223); *bhojanasālaṇḍavattaṃ*, the duties of the refectory. *Vattaṃ karoti*, to perform a duty (Dh. 106, 229). *Kattabbayuttakaṃ vattaṃ katvā*, having discharged the duties that were his due (Dh. 84). *Vattasampanno* (adj.), faithful in the discharge of one's duties, dutiful, devout (Dh. 81, 107, 402). *Vattapaṭivattaṃ*, different kinds of duties or services (F. Jāt. 4; Dh. 85, 243, 326, 422). *Vattapaṭivattakārako*, one who performs every duty for another, a faithful attendant (Dh. 108, so *vattapaṭivattakaraṇam*, Dh. 151). Neut. *vattaṃ*, a circle, round, region, realm; going on, continuance, succession; Saṃsāra or continued existence, transmigration, existence; subsistence, maintenance, alms, food. *Vaṭṭarivaṭṭarasena*, according to direct and inverse succession, round and back again (Jāt. 75). *Saṃsāravattaṃ*, circle, revolution or realm of transmigration (Dh. 320, 421, 432). *Anantaṭṭaggaṃ saṃsāravatte*, in the endless round of transmigration (Dh. 72). *Kilesavattaṃ*, the realm of kleśa (Dh. 197). *Khandhavattaṃ*, the realm of the attributes of existence. *Khandhavattaṃ khepatitā*, from Existence having been got rid of (Dh. 278). *Vaṭṭabījā*, germ or seed of existence (Dh. 184). *Vaṭṭasundhi*, the bonds of existence (Dh. 284). *Vaṭṭadukkhaṃ*, the evil of transmigration, the suffering of existence (Dh. 195, 408, 423, 426). *Vaṭṭaddhā*, the road of transmigration (*addhā*, Dh. 281, comp. 392). *Vaṭṭaloko*, the realm of existence, the world of transmigration (Dh. 338). *Vatte vicarati* or *vasati*, to wander through or dwell in trans migratory existence, to exist (Dh. 174, 280). *Pamattassa vaṭṭaṃ nāma aparicchinnaṃ*, to the slothful man existence is unlimited, i.e. he goes on trans migrating for an unlimited time (Dh. 179, comp. 180). *Ye cattaro yogā mahājanā vatte oṣṭhāpentī*, the four yogas which make men to sink in (the slough of) existence (Dh. 180, comp. 195). *Vaṭṭakathaṃ kuthento*, expounding the doctrine of metempsychosis. *Tebhūmakavattaṃ*, the three-

staged realm of existence, according to Subh. consists of *kammavaṭṭaṃ*, *kilesav.*, *vipākaṃ*, and this agrees with what D'Alwis says about *tvaṭṭaṃ*, the triple realm of existence (Alw. I. viii, see *Tebhūmakko*, where I wrote under the impression that it implied the *kāma*, *rūpa*, and *arūpa* worlds, to which the word *bhūma* is especially applicable). *Tebhūmakāni vaṭṭāni*, the threefold realm of existence (Dh. 210, comp. *Saṃsāravatṭesu*, in the circles of transmigration, Ras. 22). *Dānavatṭaṃ*, continued almsgiving, a succession of charities, charitable or gratuitous maintenance (Dh. 128, 129). *Mahātissassa therassa . . dānavatṭaṃ akārayi*, he provided regular almsgiving (a pension) for the *thera* M. (Mah. 226, at Mah. 227 Turnour renders *dānavatṭa* "maintenance by alms"). *Kapaṇavatṭaṃ gilānavatṭaṃ*, maintenance for paupers and sick persons (Mah. 221). *Saṅghassa dinnam vaṭṭaṃ khādītva*, having eaten the supplies of food intended for the clergy (Dh. 129). *Paṭiyāditaṃ yaṃ vaṭṭaṃ mayā . . vattaya*, all the food pensions established by me do thou keep up (Mah. 198). At Mah. 223 we have, *Abhayagirivihārassa pāka-vatṭāya dāsi ca*, which Turnour renders, "bestowed it on the A. vihāra for the maintenance of that establishment." In *vattaṃ*, "duty," and *vaṭṭaṃ*, "circle, succession," we have another instance of differentiation.

Caus. *vatteti*, to cause to go on or proceed, to keep up, to practise. *Tvaṃ kevaṇaṃ devadhamme jānāsi yeva na pana tesu vattesi*, you certainly know the devadhammas well enough, but you do not practise them, or (taking the devadhammas as persons) you do not care about them, do not occupy yourself with them, Dh. 305, but three lines further we have *tesu vattāmi*. *Vase v.*, to get into one's power, subdue (Mah. lxxxvi). *Assūni v.*, to shed tears (Mah. 116). *Paṭiyāditaṃ vaṭṭaṃ v.*, to keep up established pensions (Mah. 198). *Mahādānaṃ v.*, to keep up liberal almsgiving (Mah. 35). *Rājā dhammaṃ hi vattenno*, for when a king practises righteousness or justice (Mah. 129). *Etam gihi vattayaṃ*, a layman practising or doing this. Caus. *vaṭṭeti*, to turn, to make round. *Haṭṭhena vaṭṭetvā*, turning it round in his hand, or perhaps poisoning it with his hand (Alw. I. 75). Also caus. *vattāpeti*, to cause to go on, and *vaṭṭāpeti*, to cause to turn. *Lakkhāya vaṭṭāpetvā*, having caused the boxes to be lacquered all round

(Alw. I. 74, "secured round the lid with lacquer"). In the caus. again we have an instance of differentiation.

VATTHAGUYHAM, The pudendum, lit. "that which should be concealed by clothes" [वस्त्र + गुह्य]. Ab. 273. *Kosohitavatthaguyho* (adj.), having the privy member sheathed (B. Lot. 572; Mah. 137).

VATTHAKAM, A cloth, garment [वस्त्र + क]. Mah. 59.

VATTHAM, Cloth; clothes, raiment [वस्त्र]. Ab. 290; Mah. 139. *Kāsavaṃ v.*, the yellow robe of a Buddhist monk (Dh. 2).

VATTHI (m. and f.), The abdomen, the bladder [वस्ति]. Ab. 276. *Aṇḍakose vatthikose sambhūto*, born from an egg (as birds), or from the womb (as quadrupeds, Sām. S. A.).

VATTHIKO (adj.), Belonging to cloth [वस्त्र + क].

VATTHIYATI, To wish for clothes [fr. वस्त्र]. Alw. I. 15.

VATTHU, and VATTHUM (both neut.), Substance, object, thing, matter; occasion, cause; plot or subject, story, narrative [वस्तु]. Ab. 969, 997. *Kasmiṃ vatthusmiṃ*, on what subject or matter? on what occasion? *Aṭṭha vatthūni*, eight subjects or things (Dh. 431). *Pācittiyavatthu*, a P. matter. *Ekavatthupariggaho* (adj.), embracing or dealing with only one subject (Alw. I. 106). *Idaṃ vatthum sodhessāmi*, I will clear up this matter (Dh. 340). *Dasa vatthūni*, ten matters or ten subjects upon which the schismatic Vajjian monks allowed their followers indulgences denied by Buddha (Mah. 15, where Turnour calls them "the ten indulgences;" Alw. I. 55; Pāt. xxxix; comp. Alw. I. 53, note, where we have *dasa vatthuke* masc. acc. pl. for *vatthukāni*, the affix क being added metri causā). *Dānav.*, a gift, offering (Mah. 87). *Uppanne vatthusmiṃ vadanto*, one who speaks when an occasion arises (Dh. 272). For *vatthukāmo* see *Kāmo*. *Maṭṭakunḍalivatthu*, the Story of Maṭṭakunḍali (Dh. 98, 99). *Vatthum Mahātakkārījātaka ābhavissati*, the story will be found in the M. Jātaka (F. Jāt. 16, comp. 1, 48). *Petavatthu*, stories of Pretas. *Vatthum katheti*, to tell a story (Dh. 89, 99). Nom. *vatthum* (F. Jāt. 1, 16, 48; Ten J. 32, 107; Dh. 99, 202).

VATTHU (m.), A site, building ground, floor [वास्तु]. Ab. 225, 969, 997. *Vatthudesanā*, fixing or con-



secrating a site for a religious building (Pât. 4). *Mahāvattthu, rājāv., narindav.,* a palace (Mah. 66, 82, 210, 218, 231). *Antovattthumhi,* within the precincts of the palace (Mah. 253). Floor of a Cetiya (Mah. 205)

VATTHUKO (*adj.*), Substitute for वस्तु at the end of a compound. *Muraṇḍdivattthukā sokā* (pl.), grief having death, etc., for its cause (Das. 10; comp. Dh. 100). *Dasavattthuko,* having eight components (Dh. 399, comp. 312). *Ekavattthuko,* of one (or of the same) substance.

VATTHUKO (*adj.*), Substitute for वास्तु at the end of a compound. *Cetiyaṃ uccavattthukam,* a dagaba with a lofty foundation (Mah. 206).

VATTHULAM, VATTHULEYYAKAM, A plant which appears to be the वस्तुवृक्ष or Chenopodium Album. Ab. 597.

VATTHUM, see *Vasati*, and *Vatthu*.

VATTHUTTAYAM, The Three Objects, namely Buddha, the Law, and the Church [वस्तु + त्रय]. Mah. 73; Att. 198, 218.

VATTHUVIJJĀ (*f.*), A magic art by which the proper site for a building, etc. is ascertained [वस्तु + विद्या]. *Vatthuvijjā ti saravattthu-ērā-mavattthādnāṃ guṇadosasallakkhaṇavijjā, matti-kādivisesam disvā pi hi vijjāṃ pariṇipitvā heṭṭhā-paṭhaviyaṃ tiṇsaratanamatte ākāse ca astiratanamatte padase guṇadosaṃ passanti,* an art for ascertaining the advantages or defects of a site for a pond, garden, etc.; having observed the peculiarity of the soil, whether clay or otherwise by muttering spells, they learn the advantages or defects (of the site) to a depth of 30 cubits below ground or a height of 80 in the air (Br. J. S. A.).

VATTI, To speak, to say; to speak to, address [वच्]. *Saddanāṭi* gives the present forms *vatti* and *vacati*, neither of which I have yet met with in texts, *vadati* in Pali being generally substituted for the present of वच्. Imperf. *avacā, avaca* (Alw. I. 7), 2nd pers. pl. *avacuttha* (Pât. 5; Alw. I. 72). Aor. *avoca* (Dh. 24, pl. *avocun* Mah. 28), *avocatha* (Mah. 132). Fut. *vakkhati* (Dh. 129; Pât. 5; Alw. I. xvi, 31). Ger. *vatvā* (F. Jât. 9). Inf. *vattum* (F. Jât. 10, 17, 50; Dh. 310; Ten J. 20). *Mā evaṃ avaca,* say not so (Pât. 6, 100). With acc. of the person spoken to: *Rājā theram avoca,* the king said to the thera (Mah. 85, comp. 28, 132). With acc. of the thing spoken: *Imā gāthā avoca,* spoke these stanzas (F. Jât. 18). With two acc.

*Atha naṃ Satthā etad avoca,* and the Teacher said this to him (Ten J. 1, comp. Dh. 24). With *iti*: *Sadhūti vatvā,* saying, It is well (F. Jât. 17).—Pass. *uccati* (Ab. 39; Alw. I. 36; Mah. 56, 214). *vuccati* (Mah. 84), to be spoken, recited; to be spoken of, to be called, to be meant (pl. *ouccare*, Dh. 304). *Sa ve bālo ti vuccati,* he indeed is called Fool (Dh. 12). *Punappuna vuccamānam pi mantapadam vattum asukkantiṃ,* unable to say a word of the mantra though repeated to her over and over again (Dh. 159). *Nānādu-mehi vuccati,* is called by various names (Att. 8). *Kuḥiṃ Ānandathero ti vuccamāne tu kehici,* while it was being said by some, Where is Ā.? (Mah. 13). *Jappā nāma vuccati tanhā,* jappā means lust (Alw. I. 107, comp. Pât. 93). With acc. of the thing spoken about: *Sahadhammikaṃ vuccamāno,* being spoken to about the S. (Pât. 5). *Jīvatha bhante ti vuccamānā,* having "Jīvatha bhante" said to them (Ten J. 20).—P.f.p. *vattabbo,* that ought to be said; that ought to be addressed, or called, or spoken to. *Āññasmim vattabbe,* when one thing has to be said (Dh. 318). *Bhikkhūti pi vattabbo,* ought also to be called a "bhikkhu" (Dh. 310). *Jīrāti vattabbo,* he must be said Jīva to (Ten J. 20). *Santaṃ atthāti vattabham,* of any disease you have you must say. "I have it" (Kamm. 6; here *vattabham* does not, I think, agree with *santaṃ* or *atthāti*, but is impersonal). Also p.f.p. *vacaniyo, vacaniyyo.* *Evaṃ assa vacaniyo,* must be spoken to as follows (Pât. 5, 95, 100). *Attānaṃ avacaniyaṃ karoti,* refuses to be spoken to, lit. makes himself not to be spoken to (Pât. 5). Also p.f.p. *vācca.* in the compound *vāccalingo,* and *-iko,* declinable, adjectival (Ab. 99, 789, 803).—P.p.p. *utto, vutto,* said, spoken to. *Mā voca pharusāṃ kañci vuttā paṭivadeyyu'taṃ,* speak not harshly to any one, if people are spoken (harshly) to they might retort upon you (Dh. 24). *Tāhi kiṃ idaṃ ti vuttā,* she having been said to by them, What is this? (Dh. 327). *Atthakathāya vuttanayena,* as told or said in the commentary (Dh. 418, comp. 3). *Vuttappakāraṃ dukkham,* suffering of the sort (above) spoken of (Dh. 393). *Vuttatthānamhi tehi,* in the places named by them (Mah. 12, comp. 110). *Appam pi vutto samāno,* being little spoken to. *Idaṃ vuttam hoti,* this is what is meant (Dh. 381, 423). *Nidhi rājakule rāja vuttā te pitarā,* O king, have



the treasures in the palace been spoken of to you by your father? (Mah. 260). Loc. absolute: *Evam vutte*, having said thus, lit. it having been thus said (Dh. 332). *Marapaṣṣa bhayendti vutte*, on his replying, "From fear of death" (Mah. 33, 80). *No ti vutte*, on being told, No (Mah. 260). With instr. of the person speaking: *Satthāra kasmā evaṃ karositi vutte*, the Teacher having said, "Why dost thou so?" lit. having been addressed by the Teacher (Dh. 333, Mah. 78; F. Jāt. 6, 8). *Tehi tathā vutte*, the message having been thus delivered by them (Mah. 40). *Vutte uyyānaṃ phāsukaṃ iti sukhaṃ vuttani mahārāja uyyānaṃ yatiphāsukaṃ*, on its being said, "Is the garden convenient?" it was said to be delightful, "Great king, the garden is convenient for monks" (Mah. 85). Sometimes the construction is somewhat different, the locative not being impersonal, but agreeing with the person spoken to; *Evam vuttasu*, on their being thus addressed (Mah. 136); *Kālaṃ vutte*, on his being told the time (Mah. 80, comp. *sahadhammikaṃ vuccamāno*). *Uto* is given at Sen. K. 494. The *v* in *vuccati* and *vutto* is euphonic, comp. *vuṭṭhānaṃ*.—Caus. *vāceti*, to read, read out; to repeat, recite; to cause to read or repeat, teach (Alw. I. 80). *Pettha-kaṃ v.*, to read (aloud) a book (Mah. 195, comp. 252). *Lekhaṃ* or *akkharāṇi v.*, to read an inscription (Mah. 162; Jāt. 8; similarly *paṇṇaṃ*, a letter, Alw. I. 102). *Dhammaṃ v.*, to read aloud the scriptures (Ten J. 32). With dat. *Mantaṃ tuihaṃ vācassati*, will repeat the mantra to you (Dh. 159). With two acc. *Tīpi mānavaśatāni manta vāceti*, teaches 300 young brahmins the mantras (Sela S., comp. Mah. 29). P.p.p. *vācito* (Mah. 162). Also caus. *vācāpeti*, to cause to be read or recited (Alw. I. 99).

**VATṬI**, and **VATṬĪ** (f.), A fringe; a rim, brim; a wick; a lump, ball [वर्ति. वर्ती]. *Muttā samuddā uggantvā tte vaṭṭi viya ṭṭhitā*, pearls rising out of the sea stood like a fringe upon the shore (Mah. 69). Wick of a lamp (Dh. 236; Mah. 196, 212, 220). *Pattamukhavatṭi*, the brim of a bowl or vase. *Maricavatṭi*, a chilly or red-pepper pod (Mah. 160). *Cakkavālamukhavatṭi*, the edge or brim of a cakkavāla (formed by a range of mountains, Jāt. 64, 72). *Cakkassu nemivatṭi*, the felly or outer rim of a wheel (Jāt. 64). *Sūpapnarājassa piṇjavatṭi*, the spreading tail of

the Garuḍa king, said to be sixty yojanas in circumference.

**VATṬIKĀ** (f.), A thong (*varattā*); a wick; a rim; a lump, ball, pill [वर्तिका]. Ab. 526; Mah. 182. *Mukhavatṭikā*, the brim of a vase or jar (Mah. 112). *Maricavatṭikā*, a round chilly pod (Mah. 158, 160). At Dh. 297 the rim of a gong is called *qukkhavatṭiyā*, which is perhaps an error for *-vatṭikā*, but may be वर्ति with an affix *yā* instead of *kā*.

**VATTO** (p.p.p. *vapati*), Shaven [उत्त]. *Vattasiro* (adj.), having the head shaved.

**VATTO**, **VATṬO**, "Round," see *Vattati*.

**VATṬO**, Expenditure [वर्त]. There seem from Ab. 1018 to be some *vaṭṭas* the first of which is *kammā*, but the S. equivalent appears to be *vṛitta* not *varta*. The Sinhalese marginal gloss, says *karmavipākādi*.

**VATṬO**, "Rained," see *Vassuti*.

**VATṬULO** (adj.), Circular [वर्तुल]. Ab. 707.

**VATTUM**, see *Vatti*.

**VATUMAM**, A road [वर्तन]. Ab. 190; Jāt. 12.

**VATVĀ**, see *Vatti*.

**VAVAKAṬṬHO** (p.p.p.), Withdrawn, secluded [p.p.p. अवकृष्ट]. Dh. 270, line 8.

**VAVATTHĀNAM**, Fixing [ववस्थान]. E.Mon.262.

**VAVATTHĀPANAM**, Fixing [ववस्थापन].

**VAVATTHĀPETI** (caus.), To place, fix, settle, establish [ववस्थापयति]. Alw. I. cvii; Dh. 372. P.pr. pass. *vavatthāpiyamāno* (Dh. 89).

**VAVATTHITO** (p.p.p.), Fixed, arranged, appointed [ववस्थित]. Pāt. 29.

**VĀYAMATI**, To struggle, strive, endeavour [व्यायम]. *Anhe samagge kātuṃ vāyani* (aor.), he strove to reconcile us (Dh. 105). With dat. *Arahattatthāya vāyamissāmi*, I will strive for Arhatship (Dh. 333). Imperat. *vāyama* (Dh. 42). Ger. *vāyamitvā* (Mah. 238).

**VĀYĀMO**, Toil, fatigue, exertion, effort, contention [व्यायाम]. Ab. 156, 914; Mah. 151.

**VĀYANAM**, Weaving [from वे]. Ab. 1070. *Vāyanadandako*, a loom (Ab. 522).

**VĀYĀPETI** (caus.), To cause to be woven [caus. वे]. Pat. 11.

**VAYAPPATTO**, **VAYASĀ**, see *Vayo* (2).

**VĀYASĀRI** (m.), An owl [वायसारि]. Ab. 638.

**VĀYASO**, A crow [वायस]. Ab. 638.

**VAYASSO**, A friend [वयस्स]. Ab. 346; Ten J. 43. Fem. *vayassā*, a woman's female friend (Ab. 238).

VĀYATI, and VĀTI, To blow (as the wind); to breathe forth, emit (as an odour); to be emitted [वा]. *Pātā vāyanti*, the winds blow (Mah. 72; Jāt. 18; Gog. Ev. 20). *Vissagandham v.*, to emit a foul odour. *Kāyato candanagandho vāyati*, from my body a perfume of sandal is breathed forth (Dh. 309). Pres. *vāti* (Alw. I. 43; Dh. 11). Aor. *vāyi* (Jāt. 51). P p.p. *vato*, *vāyto*. Masc. *vāto*, wind (Ab. 37). *Puratthinādīvātā*, the east wind and the other winds (Jāt. 72; Mah. 3; Dh. 2; Jāt. 18). The four winds are *puratthimo v.*, *pacchimo v.*, *dakkhiṇo v.*, *uttaro v.* (see Kh. 8). *Vātābudho*, rheumatism. *Vāyito*, blown upon, agitated by the wind (*vātavāyito*).

VAYATTHO (adj.), Young, in the prime of life [वयःस्थ]. Ab. 253.

VAYO, see *Vyayo*.

VAYO, and VAYAM, Youth, prime of life; any period of life, age [वयस]. Ab. 1079. *Sabbavayesu*, at every time of life (Dh. 408). At Dh. 325 three periods of life are mentioned, *paṭhamavayo*, *majjhimavayo*, *pacchimavayo*, youth, middle age, old age. *Paṭhamena vayasa* (instr.), in the first stage of life, in the flower of his youth (B. Lot. 863). *Paripakko vayo*, mature age, old age (Dh. 46). *Vayo* (acc.) *anuppatto*, aged (*vayo anuppatto ti pacchimavayam anuppatto*). *Ekūnatimso* (adj.) *vayasā*, when twenty-nine years of age (Mah. 10). *Katarasmiṃ vaye* (loc.) *vattati*, how old is he? lit. at what age is he? (Alw. I. 73). *Asīti ko me vayo vattati*, my age is eighty (lit. my age is octogenarian). *Upanitavayo* (adj.), advanced in years. *Vayakalyāṇam*, age-charm, viz. youth (Dh. 232). Loc. plur. *vayesu* (Dh. 325, 326). *Vayappatto* (*vayas + prāpta*), come of age (at the 16th year), grown up (Att. 13; Dh. 78; Alw. I. xlv; F. Jāt. 9, 16).

VĀYU (m.), and VĀYO, Air, wind [वायु]. Pl. *vāyū*. *Vāyu*, generally called in this connexion *vāyodhātu*, is one of the four great elements (see *Mahābhūto*). The form *vāyo* perhaps arose from the desire for uniformity in enumerating the four elements, as the 2nd and 3rd are *āpodhātu* and *tejodhātu* (when the *o* is radical), and then comes *vāyodhātu*, which may originally have been *vāyudhātu*. However this be, *vāyo* has a separate existence, whether original or acquired, for Lot. 514 has *tejo vāyo na gādhati*, and Ab. gives both forms (vv. 37, 38). The six *vāyus* (*cha vāyu-*

*bheda*), or vital airs, are *uddhaṅgamo*, *adhogamo*, *kucchiṭṭho*, *koṭṭhāsayo*, *assāso*, *aṅgānūsārī* (Ab. 38, 39; Man. B. 400). *Vāyusakho*, fire (Ab. 34). *Vāyosanvatto*, destruction of the universe by wind (see *Kappo*).

VE (particle), Indeed, truly, verily [वे]. Ab. 1150; Dh. 2, 15, 30, 32, 56, 60.

VEBHĀRO, Name of a mountain. Ab. 606; Dh. 346.

VEBHASSAM, This word, which is a derivative of विभाष, appears to mean bullying or threatening language. The comment says, *balavabhassabhāvena attano bala-ppakasana-samutrāsānena*, "by strong language, by frightening people to show one's strength" (Pāt. 100, 102).

VEBHŪTIYAM, This word occurs in Hemavata S., and is rendered by Coomaraswamy "slander."

VEDAGŪ (adj.), Knowing the Vedas [वेद + गु]. Brahmins are sometimes so called (e.g. Ten J. 43, *vedānam pūraṇi gatā ti pi vedagū*, *vedehi pāraṇatā ti pi vedagū*). But the term is also an epithet of a Buddha. Vij. quotes, *cattaro magge jānūtīti vedagū*, and at Ten J. 48 it is said that those are also called *v.* who have gained a thorough knowledge of all conditions material and immaterial. We learn from Man. B. 436 that there is a noun *vedagū*, meaning the "inward life, or the internal living principle, by means of which figure is seen by the eye, sound is heard by the ear, etc."

VEDALLAM, Name of one of the nine āngas or divisions of the Buddhist scriptures according to matter. Buddhaghosa says of this ānga. *Āla-veda-la-mahāvedalla-sammādiṭṭhi-sakkapañhasaṅkhārābhāṇiya-mahāpapañhamasuttādayo sabbe pi vedam ca tuṭṭhiṃ ca laṅdhā pucchitasuttantā vedallan ti vedittabban* (Alw. I. 61). Burnouf believes it to be विदल + य (vaidalya), see Lot. 754, which is doubtless the true etymology, though Kaccāyana makes it वेद with an affix ल (Sen. K. 396). E. Mon. 172.

VEDANĀ (f.), Feeling, sensation, perception; pain, suffering [वेदना]. Ab. 154, 762, 1095; B. Lot. 499. *Murapantikā v.*, the agonies of death, the agonie (Dh. 214, comp. B. Lot. 339). *Pharasā v.*, severe pain (Dh. 25, comment says, "headache, etc."). *Kharā vedanā* (pl.), sharp pains (comp. Dh. 279). *Vedanā* is one of the links of the Paṭiccasamuppāda. The 3 vedanās or sensations are *sukhā vedanā*, *dukkhā v.* *adukkhamasukhā v.*, pleasant sensa-

tion, painful or disagreeable sensation, and sensation which is neither pleasant nor painful.

**VEDANĀKKHANDHO**, The second Khandha, Sensation [वेदना + खण्ड]. It consists of the six vedanākāyas, *cakkhusamphassaṃ vedanā, sotasa, ghāṇasa, v., jivhāsa, v., kāyasa, v., manasa, v.* (Saṅgīti S.), sensation springing from contact of the six senses with the outer world (comp. Man. B. 403).

**VEDANAM**, Sensation [वेदन]. Ab. 762; Sen. K. 397.

**VEDANATTANAM**, Sensation. It appears to be वेदन with a curious affix लन (Sen. K. 397).

**VEDANATTHO** (adj.), Agonized [वेदना + त्थ]. Mah. 251.

**VEDANGAM**. A Vedāṅga [वेदाङ्ग]. There are six, *sikkhā, chandovicīti, vyākaraṇam, nirutti, jotisaṭṭham, kappo* (Ab. 110).

**VEDANĪYO, VEDAYITAM, VEDETI**, see *Vidati*.

**VEDEHO** (adj.), Belonging to the Videhas [वेदेह]. *Vedehe*, the king of the Videhas (Ten J. 55). Fem. *Vedelī*. *Vedehiputto*, son of Vaidehī. Sām. S. A. says, *Vedehiputto ti ayaṃ Kosalarāṇṇo dhātāya putto na Videharāṇṇo, vedehe ti pana paṇḍitādhivacanam etaṃ, yathā dha "vedehikā gaka-patāni, ayyo Ānando vedehamunīti" tatrūyaṃ vacanattā*. From this it appears that there is a curious adj. *vedeho, vedehako* meaning "wise" (comp. Mah. 13, where Ānanda is called *vedehamuni*, which Turnour renders "accomplished in the Vedo," see his err.).

**VEDHATI**, To tremble, quake [वधत्]. *Na ccham-bhati na kampati na vedhati na paritassati* (Brahmayu S.). Subh. quotes *nindāpasāṇāsu avedhamāno*, unmoved in blame and praise, where we have the p. pres. Comp. *Pavedhati, Sampavedhati*.

**VEDHAVERO**, The son of a widow [वेधवेय]. Sen. K. 389.

**VEDHI** (adj.), Trembling [वधि]. In *avedhi* (adj.), unshaken.

**VEDHĪ** (adj.), Piercing, shooting, hitting [वेधिन]. *Maṇivedhī*, boring gems (Ab. 866). *Akkhaṇavedhī*, and *vijjuvedhī*, an archer who shoots as quick as lightning (Jāt. 58; Mah. 143, see *Vāla-vedhī*).

**VEDHO**, Piercing [वेध]. Ab. 762. *Sirāvedho*, phlebotomy (Mah. 244).

**VEDI**, and **VEDĪ** (f.), An altar; a bench; a ledge, cornice, eaves [वेदि, वेदी]. Ab. 222, 412. *Mud-*

*dhavedi*, a "top-ledge," the cornice of a building (Mah. 193, 215). *Pāsāpavedim kāresi mahābodhi-samantato*, built a stone ledge or altar round the Bo-tree (Mah. 228). *Silāvedī*, "a stone ledge or cornice" (Mah. 232). Comp. *Vedikā*.

**VEDĪ** (adj.), Knowing [वेदिन]. With acc. (Dh. 75 *pubbenivāsaṃ yo vedī*). Last part of compound (Mah. 250, line 9).

**VEDIKĀ** (f.), A bench; a cornice, eaves [वेदि + का]. Ab. 222; Mah. 162, 163, 180, 193, 211.

**VEDISO** (adj.), Belonging to the town of *Vidisa* [वेदिश]. Sen. K. 392.

**VEDITABBO**, see *Vidati*.

**VEDO**, Knowledge; pleasure, emotion, excitement; a (Hindu) Veda [वेद]. Ab. 108, 762, 847. *Vedajūto* (adj.), joyous, excited (Jāt. 11). *Jātavedo*, the excitement that had arisen (Dh. 100, here it has a bad sense, the excitement of anger). The three vedas (*taṃ vedā*) are *irubbedo, yajubbhedo, sūmavedo* (Ab. 108; Alw. I. lxix). The fourth is *athabbanavedo* (Alw. I. cxxiv).

**VEGĪ** (m.). A courier [वेगिन]. Ab. 379.

**VEGO**, Impetus, impulse, shock, attack; speed, velocity; stream; impulse of the mind, emotion, passion [वेग]. Ab. 40, 1115. *Assavegena pak-kamī*, went off at his horse's speed (Mah. 134). *Vegena gantum*, to walk fast (Dh. 98, 154; comp. Ten J. 114; Dh. 158). *Bhayavegena*, under the impulse of fear (Att. 205). *Pitīvego*, joyful excitement (Alw. I. 80; Mah. 117). With affix ता, *vegatā*, speed (F. Jāt. 17). With affix वत्, *pemavegavā*, impelled by affection (Mah. lxxxviii). Mah. 156.

**VEHĀGAMANAM**, Coming through the air [विह + आगमन].

**VEHAPPHALO**, Name of the inhabitants of the tenth Brahmaloка [वृहत्फल]. Man. B. 26; B. Int. 614. See *Satto*.

**VEHĀSATTHO** (adj.), In the air [*vehāsa* + त्थ]. *Hvaṇṇasuvannaṃ bhūmigataṃ ca vehāsaṭṭhaṇ ca*, gold and bullion stored in vaults and attics (B. Lot. 863).

**VEHĀSAYO**, The air, sky [metathesis of विहायस]. Ab. 46; Jāt. 65. *Vehāsayaṃ ṭhito*, poised in the air (Mah. 3).

**VEHĀSO**, The air, sky, heaven [a contraction of विहायस, as in *upaṭṭhāka, pācittiya*]. Ab. 46. For the Sanskritic form see *Vihāyaso*. *Vehāsaṃ abhuggantva*, rising into the air (Att. 135; Mah.

81). *Vehāsakuṭī* is a hut with an attic, I think (Pāt. 13, 87).

VEJAYANTIKĀ (*f.*), Name of a tree [वेजयन्तिका]. Ab. 573.

VEJAYANTO, Name of the palace of Sakka [वेजयन्त]. Ab. 22.

VEJJHAM, A target [वेज्ज]. Ab. 390

VEJJO, A physician [वेज्ज]. Ab. 329; Dh. 81.

*Vejjakammaṃ*, medical treatment (Mah. 242).

*Vejjakammaṃ karonto*, practising as a physician (Dh. 89).

*Vejjasāla*, a hospital (Mah. 245).

VEKALLAM, Deficiency [वेकल्ल]. Dh. 265, 398; Att. 218.

VELĀ (*f.*), Time; shore; boundary; multitude [वेला]. Ab. 66, 660, 848. Loc. *velāyaṇi*, *velāya*, in due time, seasonably (F. Jāt. 53; Dh. 160). *Arunavelāya*, at dawn. *Tāyaṇi velāyaṇi*, at that time, on that occasion (Gog. Ev. 28; Dh. 391). *Andhakāravēlāyaṇi*, when it gets dark (Jāt. 7). *Bhojanavelāyaṇi*, at meal time (Att. 213, comp. Dh. 83, 279; B. Lot. 432). Sen-shore, beach (Mah. 117).

VELLITO (*p.p.*), Shaken, trembling; crooked [वेलित]. Ab. 709, 1072.

VELU, and VENU (*m.*), A bamboo, reed; a flute [वेलु]. *Velu* (Mah. 68; Dh. 211, 332). *Venu* (Ab. 511, 600; Sen. K. 539; Pāt. 84).

VELUMAYO (*adj.*), Made of bamboo [वेलु + मय]. Mah. 193.

VELURIYAM, A precious stone, perhaps lapis lazuli [वेदूर्य, for the short *u* comp. *suriya*]. Ab. 490, 421; Mah. 69; B. Lot. 320; Pat. 79.

VELUVANAM, A bamboo-grove; name of a monastery presented by King Bimbisāra to Gautama Buddha [वेलु + वन]. Man. B. 194; Dh. 120; F. Jāt. 1; Ten J. 53.

HEMAJJHAM, The middle, centre [वि + मज्ज] Ab. 767, 1091; Jāt. 8; Ten J. 112. *Vemajjhe* (loc.) *maṇḍapassa*, in the centre of the hall (Mah. 163).

HEMAṬIKO (*adj.*), Inconsistent, variable [विमत्ति + क]. Sen. K. 418 (pro *vemāniko*). Comp. Mah. 113, *nibbematiko Buddhassa sāsanaṃhi sace ahaṃ*, if I am undeviating in the religion of B. *Vematikasīlaṃ*, keeping the precepts "without any fixed attention."

HEMAṬIKO (*adj.*), Born of a different mother [comp. वैमाच]. Mah. 21.

HEMAṬTAM, Difference [वि-माच]. Ab. 767.

With affix ता. *vemattatā* (B. Lot. 786).

VEMO, A loom [वेम]. Ab. 522.

VENATEYYO, A Garula [वेनतेय]. Ab. 633; Sen. K. 416.

VENAVIKO, A flute-player [वेणविक]. Ab. 511.

VENAYIKO (*adj.*), Versed in the Vinaya [वेनयिक]. Sen. K. 391.

VENEYYO (*p.p.*), Tractable, that can be converted [विनेय with *vṛiddhi*, which we sometimes have in *p.f.p.* comp. *pāṭikaṅkha*, *pātimokkha*]. Used of a person about to be converted (Dh. 94, Vij. renders "convertible brethren").

VENI (*f.*), A woman's hair simply platted without ornament [वेणि]. Ab. 258. *Veṇigāho*, taking hold of a woman's hair (Pāt. 4, 69).

VENIKO, A lute-player [वेणिक]. Ab. 510.

VENO, A worker in bamboo or wicker work [वेण]. Ab. 509. Pāt. 83 says it is one of the low castes, it has nothing to do with वेण. At Pāt. 84 read *veṇajāti*.

VENU, see *Velu*.

VENUDHAMO, A flute-player [वेणुधम]. Ab. 511.

VENUKĀRO, One who works in bamboo or wicker work [वेणु + कार]. Pāt. 84 (= *veṇo*).

VEPACITTI (*m.*), Name of an Asura [विप्रचित्ति]. Ab. 45; Dh. 193.

VEPĀKĪ, see *Samarepāki*.

VEPANAM, VEPATHU (*m.*), VEPO, Trembling, tremor [वेपन, वेपथु, वेपस]. Sen. K. 528.

VEPULLAM, Development [वेपुल्ल]. Pāt. xx. *Sattivepullappatto*, a man of great intellectual development (Vij. this should clearly be the reading at Dh. 281, line 2).

VERAJJAKO (*adj.*), Belonging to various provinces or kingdoms [वि-राज्य + क]. *Verajjakā brāhmaṇā* (Alw. I. lxix). I find the following glosses: *vividhehi rajjehi dātā verajjakā*; and, *Aṅgama-gādhādāhi nānappakārehi verajjehi*...

VERAM, Wrath, anger, hatred; sin [वेर]. Ab. 86, 164, 1109; Dh. 1; Mah. 246.

VERAMAṆI (*f.*), Abstinence [fr. विरम]. Ab. 160. With abl. of the thing abstained from (Kh. 3).

VERAVASIKO (*adj.*), I think this compound is वेर-वस + इक, falling under the influence of hatred or revenge (Ten J. 114).

VERI (*adj.*), Hating, hostile, revengeful [वेरि]. At Dh. 36 we have a curious loc. pl. *verinassu*.

Masc. *verī*, an enemy (Ab. 344; Dh. 8; Mah. 246, 261).

VERIVĀ (*m.*), An enemy [वैरिन् + वत्]. Dh. 8.

VEROCANO, The sun [वैरोचन]. Ab. 62.

VESĀKHO, Name of a month, April-May [विशाख].  
Ab. 75. *Vesākhamaśo* (Mah. 7). *Vesākhapūjā*, a festival held in the month of V. (Mah. 212, 222, comp. 234). Mah. 169.

VESĀLĪ (*f.*), Name of a town in the Licchavi country [विशाली]. Ab. 199; B. Int. 86; Dh. 184, 211, 219, 360

VESĀLIKO, and -YO (*adj.*), Belonging to Vesālī [last + क and य]. Mah. 15.

VESAMAM, Inequality [विषम + म]. Sen. K. 397.

VESĀRAJJAM, Confidence [विशारज]. A Buddha has four *vesārajjas* or subjects of confidence or fearlessness (Dh. 118; B. Lot. 346, 396). They are the consciousness that he has attained omniscience, that he has freed himself from human passion, that he has rightly described the obstacles to a religious life, that he has rightly taught the way to obtain salvation (see E. Mon. 291).

VESĀYĪ (*m.*), A name of Yama Ab. 44

VESAYIKO (*adj.*), Belonging to a sphere of action [वैषयिक].

VESĪ (*f.*), and VESIYĀ (*f.*), A harlot [विश्या] Ab. 233; Dh. 335, 358

VESIYĀNO, A Vaiçya [for the form we may perhaps comp. *addhāna*, *gimhāna*, *vassāna*, *sotthāna*].

VESMAM, A house [वेस्मन्]. Ab. 206.

VESO, Dress, apparel, equipment: disguise [वैश].  
Ab. 282. *Rājavesam pahāya*, laying aside his kingly attire (Ras. 18). *Dema no vesadhārino*, we give it to one who wears our dress (Mah. 29). *Buddhavesudhāro*, assuming the appearance of a Buddha (Mah. 108). *Paribbājakavesena*, in the guise of an ascetic (Mah. 47, comp. F. Jāt. 54). *Aññātakavesena*, in unrecognizable dress, in disguise (Ten J. 107; Jāt. 14).

VESSABRŪ (*m.*), Name of a Buddha [विश्वभू].  
Man. B. 95; Mah. 2; Dh. 117, 344.

VESSĀMITTO, Name of a Rishi [वैश्यामित्र].  
Ab. 109.

VESSĀNARO, Fire [वैश्वानर] Ab. 35.

VESSANTARO, Name of a king who was the Bodhisatta in the last birth but one (the last was in the Tusita heaven) [विश्वानर]. Man. B. 116; Jāt. 2; B. Lot. 411; Dh. 117, 335.

VESSAVANO, A name of Kuvera [वैश्ववण]. Ab. 32; Dh. 304; Man. B. 24.

VESSO, A Vaiçya [विश्य]. Ab. 445; Mah. 11, 123; Man. B. 66.

VETĀLAM, A magic art. *Vetālan ti ghanatālan mantena matasariruttāpanam*, bringing dead bodies to life by spells (Br. J. S. A.).

VETĀLIKO, A bard whose duty it is to awaken a king at dawn with music and song [वैतारिक].  
Ab. 396.

VETANAM, Hire, wages [वैतन]. Ab. 531. Of a doctor's fee (Dh. 93).

VETANIKO, A hired servant, labourer [वैतनिक].  
Ab. 514.

VETARANĪ (*f.*), The river of hell [वैतरणी].  
Ab. 658.

VETASO, The ratan reed, Calamus Rotang [वैतस].  
Ab. 553

VETHAKO (*adj.*), Surrounding, enveloping [वैष्टक].  
Ab. 138; Mah. 68.

VETHANAM, Surrounding, enveloping; a turban, diadem: an envelope, wrap [वैष्टन]. Ab. 1131; Jāt. 60, 65. Metaphorically: *Attabhāvam jhānavethanena vethetvā*, clothing himself with meditation as with a garment (Dh. 299).

VETHETI (*caus.*), To surround, encompass, envelope, wrap, clothe [वैष्टयति]. Dh. 100, 175, 299; Alw. I. 74, 78; Mah. 139, 152. P.p.p. *vethito* (Ab. 745)

VETHO, Surrounding, etc. [वैष्ट]. Ab. 1131

VETTAM, A stick, staff [वैत्त] Att. 198; Jāt. 52.

VEVACANAM, A synonym [fr. विवच्]. Ab. 120, 837.

VEVANŪYAM, Change, diversity [वैवर्त्य].

VEVANŌ (*adj.*), Various, different [वि-वर्ण].  
Alw. I. xlv.

VEYYĀBĀDHIKO, An adj. formed from *vyābādho*.

VEYYAGGHO (*adj.*), Belonging to a tiger [वैयान्न].  
Dh. 52; Alw. N. 92, 94. Masc. *veyyaggho*, a car covered with a tiger's skin (Ab. 372).

VEYYĀKARANAM, Answer; explanation, exposition, exegesis [वैयकरण]. *Tatra veyyākaraṇam bhavati*, the answer to this is (B. Lot. 515, comp. *pañhasu veyyākaraṇāya*, and Pāt. 2). One of the aṅgas of the Buddhist Scriptures is V. or Exposition; it contains the whole Abhidhammapiṭaka, the sūtras which have no gāthās, and all the other words of Buddha not included in the remaining

eight aṅgas (*sakalaṃ abhidhammapiṭakaṃ nig-gāthakasuttaṃ yaṃ c'aññaṃ pi uttāhi aṅgehi asaṅgahitaṃ Buddhavacanāṃ*). Alw. I. 61; E. Mon. 172.

VEYYĀKARAṆO, and -NIKO, A grammarian [विचाकरण, and व्याकरण + इक]. Sen. K. 391; Alw. I. 1xx.

VEYYĀVACCAM, Service or duty performed by an inferior for a superior [व्यावृत्त + च]. Pāt. 107; Sen. K. 417. At Mah. 167 Turnour renders *veyyāvaccam akāsi*, "showed him the usual attentions." *Veyyāvaccakaro*, one who does business or executes a commission for another, an agent (Pāt. 9, 79; Gog. says "a person who attends to your concerns," comp. Dh. 238, 239).

VEYYĀVATIKAM, Same meaning as last [व्यावृत्त + इक]. Sela S. At Dh. 95 we have *-tikaṃ*, which is perhaps also right.

VI, A preposition much used in composition with verbs and their derivatives, frequently with the sense of separation, difference, opposition [वि]. Ab. 1171.

VIBHAMANAM, Roaming (fr. next). Dh. 403.

VIBHAMATI, To roam, wander [विभ्रम]. Dh. 403; Ras. 19. P.p.p. *vibbhanto*, confused (Jāt. 68).

VIBHAMO, Whirling; agitation, hurry, flurry; amorous dalliance [विभ्रम]. Ab. 174, 1087. *Vibbhamaseyyā*, a swoon (Att. 41). *Cittav.*, madness (Ab. 172).

VIBHĀ (f.), Light, lustre [विभा]. Sen. K. 523.

VIBHĀGO, Division [विभाग].

VIBHAJANAM, Division, sharing with others (fr. next).

VIBHAJATI, To divide, apportion; to distinguish, go into details, be minutely accurate [विभज्]. *Khettaṃ vibhajitvā*, having divided the field (between himself and his brother, Dh. 126). *Tidhā v.*, to divide into three (Dh. 188). *Kammaṃ satte vibhajati yadidaṃ hinappapittatāya*, Karma allots beings to poverty or grandeur (Gog. Ev. 32). *Saṅkhittena bhāsitaṃ vitthārena atthaṃ vibhajati*, to distinguish or explain in detail the meaning of what is concisely expressed (Alw. I. xxvii). Ger. *vibhajja*. *Vibhajjavādyakaraṇiyo pañho*, a question that must be answered after distinguishing, i.e. one that must receive a qualified reply (see *Pañho*). Buddha is said to be *vibhajjavādī*, which Turnour renders not inappropriately, "of the religion of investigated

truth" (Mah. 42); perhaps "religion of Logic or Reason" would not be too free a rendering. I understand the expression to mean that Buddhism does not deal merely in generalities, like the heretical religions, but both in doctrine and discipline goes into the minutest details, considering a thing in all its bearings, meeting difficulties and providing for contingencies. Subh. quotes from a Tika, *vibhajja vibhajitvā vadati stīlenāti vibhajjavādī*. At Pāt. ix we have, *amhākaṃ mahārāja satthā khandhaddānaṃ vibhajitattā vibhajjavādī sammāsambuddho*, Great King, our teacher the All-wise Buddha holds a doctrine of distinction, because distinction is made of the Skandhas and so forth. *Sāsanaṃ hi vibhajjavādo*, for Buddhism is the religion of Logic. P.f.p. *vibhattabbo*. *Vibhattabbadhanam*, wealth to be divided (between heirs, Ab. 898). P.p.p. *vibhatto*. *Survibhatto*, well distributed, correctly divided, well proportioned, regular (B. Lot. 575, 593; Dh. 201, of a maṇḍapa, well planned). *Saṅkhittena bhāsitaṃ vibhattam*, concisely expressed, not distinguished or detailed. Caus. *vibhājeti*.

VIBHAṆGO, Division; distinction, determination, explanation [विभङ्ग]. Ab. 1055. *Cīvarav.*, distribution of robes (Pāt. 106). *Dhātuv.*, the distribution of Buddha's relics (Mah. 181). *Mahāvibhaṅgo*, "Great Division," is a name for that portion of the Vinaya which deals with the 227 Pātimokkha precepts (Br. J.S.A.). The sections of the Vinaya dealing with the precepts for monks and for nuns are called respectively *bhikkhuvibhaṅgo* and *bhikkhunivibhaṅgo*. *Vibhaṅgam* or *vibhaṅgappakarasaṃ* is the name of one of the Abhidhamma books (for the neut. comp. *kammavācāṃ*). It contains eighteen vibhaṅgas or disquisitions, the first of which is *khandhavibhaṅgo*. E. Mon. 170; Alw. I. 61.

VIBHĀSĀ (f.), An alternative [विभाषा]. Ab. 1189.

VIBHĀTI, To glitter [विभा]. Att. 190. P.p.p. *Vibhātāya ratiyā*, at dawn, lit. when night had become bright (Dh. 222). Neut. *vibhātam*, day-break (Ab. 68).

VIBHATTI (f.), In gram. inflection of nouns and verbs, declension, conjugation [विभक्ति]. *Paṭhamā vibhatti*, the first inflection of the nominal theme, the nominative case (Sen. K. 226). *Sattamī v.*, the seventh inflection of the verbal root, the optative case (Sen. K. 427).

VIBHATTO, see *Vibhajati*.

VIBHĀVANAM, Making clear, ascertainment [विभावन]. Dh. 303.

VIBHĀVARĪ (f.), Night [विभावरी]. Alw. I. c.

VIBHĀVETI (caus.), To understand clearly [विभावयति]. Kh. 8

VIBHĀVĪ (adj.), Wise [विभाविन]. Ab. 228; Alw. I. 112.

VIBHAVO, Power, prosperity, majesty, splendour; property, wealth [विभव]. Ab. 485; Mah. 215, 262; Dh. 99. *Kim anena rajjavibhavena*, what is the use of this possession of a kingdom? (Att. 212). *Mahāvibhavo* (adj.), having great possessions (Dh. 80). *Kuto vibhavato*, from any thing (Dh. 350). *Sirivibhavo*, majesty and might (Ras. 25) *Mahatā vibhavena*, with great state or pomp (Mah. 159).

VIBHAVO, Absence or cessation of existence, non-existence, Nirvāṇa [विभव]. *Vibhavo* sometimes means Nirvāṇa or annihilation, as at Jāt. 4; and Yātr. quotes from Saddanāṭi, *vibhavo ti nibbānaṃ bhavato vigatattā bhavato vigato vibhavo*. The terms *bhavataṇhā* and *vibhavataṇhā* have a special signification; the former applies to the *sassata-ditṭhi* and means a desire for an eternity of existence, the latter applies to the *ucchedaditṭhi* and means a desire for annihilation in the very first form of existence (Vij.). Both of these doctrines are odious to Buddhists, the first striking at the doctrine of Nirvāṇa, and the second at that of Karma (see Man. B. 496, note, which fully confirms Vjiesinba's explanation). At Ten J. 116 the sportsman says he was told by some non-Buddhist teachers that *idh' eva jīvo vibhavaṃ upeti*, "in this very existence a being undergoes annihilation," and the gloss observes that they were *ucchedavādino*. At Dh. v. 282 *bhavo* and *vibhavo* are used in the sense of "spiritual progress and decline" (comment *vaḍḍhi* and *avaḍḍhi*).

VIBHĀVO, Condition or sentiment of the body or mind [विभाव].

VIBHEDANAM, Division [विभेदन]. Kh. 23.

VIBHEDIKĀ (f.), The Palmyra tree [fr. विभिद्]. Ab. 603.

VIBHINNO (p.p.p.), Scattered; divided, at variance [विभिन्न]. Alw. I. v.

VIBHĪTAKO, and -KĪ (f.), and -KAM, Beleric myrobolan [विभीतक]. Ab. 567 (t is a misprint); Att. 86, 213.

VIBHŪ (m.), A lord, ruler [विभु]. Sen. K. 523.

VIBHŪSANAM, Adornment [विभूषण]. Jāt. 8; Kh. 3.

VIBHŪSITO (p.p.p.), Adorned [विभूषित]. Mah. 157.

VIBHŪTI (m.), Splendour, dignity [विभूति]. Mah. 211; Jāt. 50.

VIBODHANAM, Awakening [विबोधन].

VIBUDDHI (f.), Enlightenment [fr. विबुध].

VIBUDHO, A learned or wise man; a deva [विबुध]. Ab. 11; Alw. I. x.

VICAKKHAṆO (adj.), Knowing, wise, discerning, sensible, skilful [विचक्षण]. Ab. 228; Das. 6; F. Jāt. 50; Mah. 117, 121, 169, 228.

VICĀRAKO, One who investigates, a judge [विचारक]. Mah. 216.

VICĀRANĀ (f.), and -NAM, Investigation, doubt [विचारण]. Ab. 154; Pāt. xv.

VICĀRANAM, Going about [fr. विचर्]. Dh. 104; Das. 39

VICARATI, To walk or go about [विचर्]. *Cārikāṃ v.*, = *cārikāṃ carati* (Mah. 12). Aor. *vicari* (Dh. 124). Dh. 264, 300. P.p.p. neut. *vicaritaṃ*, wandering? (Dh. 410). Caus. *vicāreti*, to cause to go about; to cause to go on, carry on; to investigate. At Dh. 212 *avicaretvā*, not making others go about (waiting on Buddha). *Kammante v.*, to carry on business (Das. 30, comp. Alw. I. 79). *Rajjāṃ v.*, to carry on or administer the government (Mah. 216, 254). To investigate, examine (F. Jāt. 51).

VICĀRO, Investigation, examination [विचार]. Ab. 1114; Man. B. 408, 422; E. Mon. 268, 270.

VICAYO, Research, investigation [विचय]. Ab. 774; B. Lot. 798; Alw. I. 106.

VICCHĀ (f.), Succession [वीप्सा]. Ab. 1174.

VICCHAPPEṬI, To throw away [वि + कृद्].

VICCHIDDAKAM, One of the *Asubha kammaṭṭhānas*, obtained by the contemplation of a corpse fissured from decay [वि + छिद् + क].

VICCHIKO, A scorpion [वृश्चिक]. Ab. 621. The zodiacal sign Scorpio (Ab. p. 11, note).

VICCHINDATI, To break off, interrupt [विच्छिद्]. Pāt. 29. *Avicchinnō*, unimpaired (Att. 216).

VICCUTO (p.p.p.), Fallen down [विच्युत].

VICEYYO (p.f.p.), Accompanied with discrimination [विचेय]. Mah. 23.

VICI (m.f.), A wave; leisure [वीचि]. Ab. 662, 1059.



**VICIKICCHĀ** (*f.*), Doubt, uncertainty [विचिकित्सा]. Ab. 170; Man. B. 418. See *Samyojanam*.

**VICIKICCHATI**, To doubt, hesitate [विचिकित्सति]. Alw. I. 107. P.p.p. neut. *vicikicchitam*, doubt (Kh. 9).

**VICINATI**, To seek, search, investigate, examine; to gather, collect [विचि]. Alw. I. 106 (*vicinati*). *Puppham vicinanto*, gathering flowers (Dh. 209). To look for, seek (Att. 217). *Sakalajambudīpam vicinītvā*, having searched through all India (Ras. 19). Fut. *vicinissati* (Dh. 209). Caus. *Saram vicināpetvā*, having caused the pond to be examined or searched (Dh. 224).

**VICINTAKO** (*adj.*), Devising, finding out (fr. next).

**VICINTETI**, To think, consider, imagine [विचिन्ति]. Dh. 5b; Mah. 17, 107, 153, 207.

**VICITI** (*f.*), Examination [विचिति]. Ab. 110.

**VICITO** (*p.p.p.*), Separated [p.p.p. fr. विचि "to separate"]. *Vicitakālakam bhattam*, rice from which the black grains are picked out (Brahmayu S.).

**VICITRO**, and **VICITTO** (*adj.*), Variegated, painted, ornamented, embroidered, etc. [विचित्र]. Dh. 109; Jāt. 18; Ab. 838. *Vicitravajjanī*, a painted fan (F. Jāt. 46, or perhaps rather, carved). *Vicitradhammadesanā*, a varied exposition of the Truth (Dh. 314).

**VICUNŃO** (*p.p.p.*), Crushed [fr. विचूर्ण]. Jāt. 26.

**VIDADPHATĀ** (*f.*), Gallantry, wit [विदग्धता]. Att. 199.

**VIDAHATI**, To allot, assign, appoint, fix, order, prescribe; to provide, practise [विधा]. *Vadham v.*, to order to execution or punishment (Att. 203). *Ārakkham v.*, to post a guard (Mah. 160). *Buddhasāsane dhanam vidahitum*, to devote my wealth to the religion of B. (Ras. 37). Ger. *vidhāya*. *Vidhāya sājane*, having provided for his relations (Mah. lxxxix). Pass. *vidhīyati* (Att. 212). *Vyāpārā sabbabhūtānam sukhathāya vidhīyare*, occupation is appointed for the welfare of all beings (Att. 195). *Rājadaṇḍo mayi vidhīyatu*, let me be punished, lit. let punishment be allotted in my case (Att. 205). P.f.p. *vidheyyo*, obedient, tractable (Ab. 730; Dh. 95). P.p.p. *vihito*, done, performed; assigned, appointed. *Yathāvihitakammāni akāmsu*, performed their duties as they are assigned to them (Mah. 66). *Vejjehi vihitam bhesajjam*, medicines prescribed by the doctors (Mah. 196). *Aneka-vihitam*, in various ways (Alw. N. 71, it is used

adverbially, I think). *Aññavihito*, and with affix क, *aññavihitako*, engaged upon something else, busy (Dh. 327). With affix ता, *aññavihitatā*, being engaged upon something else (Alw. I. 102).

**VIDĀLĀNO** (*adj.*), Breaking up (fr. next). *Kaṅkhāṭṭhānavidālano* (*adj.*), "solving doubtful points" (Trenckner).

**VIDĀLETI** (*caus.*), To break open, split, rip up [caus. विदल]. Mah. 128. P.p.p. *vidālito* (Dh. 146).

**VIDĀRAṆAM**, Rending [विदारण]. Ab. 931.

**VIDĀRITO** (*p.p.p.*), Rent, split [विदारित]. Ab. 991.

**VIDĀRO**, Tearing [विदार]. Ab. 759.

**VIDATI**, To know, ascertain [विद्]. I have met two or three times with this anomalous present (e.g. *vidanti etenāti vedo*), and it will be convenient to bring under it the various Pali derivatives of विद्. The Sansk. वेत्ति is entirely lost, and for the most part *jānāti* is the substitute for विद् in class 2, but there is a curious form *vediyati*, often contracted to *vedeti* (comp. *paṭisaṃvediyati* and *-eti*), which is used in the sense "to feel, experience." At Dh. 149 *paccayam vedayanti* seems to mean "feel security, experience confidence." Sometimes *vedeti* may possibly be the cans. वेदयति, as at Jāt. 27. From *vediyati* we have p.p.p. neut. *vedayitam*, sensation, feeling (Ab. 154; Alw. N. 72). *Vidum* or *vidū* is the S. p.f. 3rd pl. विदुः. *Tam Labhiyavasubham vidū*, they called him L. (Mah. 143). *Khaṇḍadevo ti tam vidu*, they called him Kh. (Mah. 142). The regular Sansk. future *vedissati* is occasionally met with, e.g. *parisuddhā ti vedissāmi*, I shall know you are innocent (Pāt. 2). The ger. *viditrā*, having learnt, known, perceived, ascertained, considered, occurs pretty frequently (Das. 35; Mah. 79; Dh. 8, 9, 98). P.f.p. *vedaniyo* and *-niyyo*, intelligible (Gog. Ev. 6). Also p.f.p. *veditabbo*, to be known or understood (Alw. I. 77; Dh. 222, 313). *Attho pi 'ssa atthakathāya ruttanayen' eva veditabbo*, and its meaning is to be understood as explained in the commentary (Dh. 418). P.p.p. *vidito*, known, understood, etc. (Ab. 724, 757; Mah. 104; Ten J. 48).—The pres. according to the 6th class, *viṇati* = विन्दति, occurs pretty frequently with the meaning "to find, to get, possess, enjoy" (Dh. 11, 49; Mah. 2). Inf. *vinditum* (Jāt. 8).—According to the 6th class we have *vijjati* = विज्जति, to be, to

exist, to be found, to be obtained (Dh. 34; B. Lot. 576). Pl. *vijjare* (Mah. 251). *Mama vijjati sa-háyako*, I have a friend (Mah. 138, comp. Dh. 17). *Gorakkh' etta na vijjati*, there is no cattle-keeping there (Kh. 11, comp. 7, Dh. 26). *Na vijjati so jagatippadeso*, there does not exist a region in the earth . . (Dh. 23). P.pr. *vijjamāno*, existing. With affix क्, *Gehe vijjamānakaṃ sabbaṃ vikkitvā*, having sold everything that there was in the house (Dh. 324). P.p.p. neut. *vittam*, property, wealth, possession (Kh. 7; Ab. 485). With affix क्, *anavittako* (adj.), deficient in property, poor (Alw. I. 75 the term. belongs to the whole compound).

VIDATTHI (f.), A span of twelve angulas [वि-तस्त्रि]. Ab. 195, 267; Mah. 166; Alw. I. 76. D'Alwis has published an interesting treatise to show that *sugatavidatthi* (Pāt. 10, 106) means, not "Buddha's span," but "an ordinary span." I do not however think that he has proved his case.

VIDDASU (adj.), Skilled, wise [probably विद्वस]. Ab. 229 *Aviddasu* (adj.), ignorant, foolish (Dh. 47).

VIDDESĪ (m.) An enemy [विद्वेषिण]. Ab. 345.

VIDDESO, Enmity, hatred [विद्वेष]. Ab. 164.

VIDDHAMSANAM, Crushing, destruction (from next). Dh. 312; Att. xvii.

VIDDHAMSETI, -SĀPETI (caus.), To crush, destroy, overthrow, scatter, disperse [विध्वंसयति]. Das. 9. Of demolishing a building (Mah. 206, 209). Pass. *viddhamsetiyati* (Alw. I. iv). P.p.p. *viddhamseto* (Dh. 320).

VIDDHAMSO, Demolition, etc. [विध्वंस]. Mah. 234.

VIDDHASTO (p.p.p.), Broken, fallen to pieces [विध्वंस]. Dh. 127.

VIDDHO, see *Vijjati*.

VIDDUMO, Coral [विद्रुम]. Ab. 491.

VIDEHĀ (m.pl.), Name of a people [विदेह]. Ab. 185; Ten J. 56. *Videharatṭham*, the V. country (Ten J. 54).

VIDHĀ (f.), Pride [विधा]. Ab. 168, 846. The three forms of pride are *seyyo 'h' asmīti vidhā*, *sadiso 'h' asmīti vidhā*, *hino 'h' asmīti vidhā*, the pride that says, "I am better than you," the pride that says, "I'm as good as you," the pride that says, "You're a better man than me" (another MS. reads 'ham asmīti). Comp. *Vidho*.

VIDHAMANAM, Dispelling (fr. next). Dh. 312.

VIDHAMATI, To scatter, dispel [विध्मा]. *Māra-*

*balam* (Dh. 118, 319). *Andhakaram* (Ten J. 47). Caus. *vidhameti* (Ras. 38; Jāt. 75).

VIDHĀNAM, Arrangement, disposal, assignment; act, performance; precept, rule, rite, ceremony [विधान]. Ab. 1047. *Vidhānaññū* (adj.), skilled in rules or ceremonies (Mah. lxxxvi, = *vidhāna-jña*). Mah. 170.

VIDHAVĀ (f.), A widow [विधवा]. Ab. 235.

VIDHĀVATI, To run about [विधाव]. *Cittam v.*, the thoughts wander (Jāt. 7). F. Jāt. 4.

VIDHĀYA, VIDHEYYO, see *Vidahati*.

VIDHI (m.), Rule, precept; ceremony; luck, destiny [विधि]. Ab. 90, 1049. *Yathāvidhim*, with due form, duly (Mah. 53, 56). *Sakkārapphāvidhinā* (instr.), with the due forms of hospitality and respect (Mah. 82). *Vidhinā samalaṅkatam*, duly decorated (Mah. 159). Mah. 241.

VIDHĪYATI, see *Vidahati*.

VIDHO, Form. measure, kind, sort; part, fold [विध]. Ab. 846. At the end of compounds. *Cuddasavidhena*, in 14 parts. *Bhavo duvidhena hoti*, B. is of two sorts. The foll. are adjectives. *Naravidho* ninefold (Alw. I. 78). *Dasaddhavidho*, fivefold (Mah. 161). *Evamvidho*, of such kind, such. *Nānāvidho*, various. *Akaṭavidho*, belonging to the uncreate sort, uncreate (Sām. S.). Comp. *Vidhā*.

VIDHU (m.), The moon [विधु].

VIDHUNATI, To shake [विधू]. F. Jāt. 57.

VIDHUPANAM, A fan [fr. धूप with वि]. Pāt. 105, 111.

VIDHUPITO (p.p.p.), Scattered, destroyed [fr. धूप with वि]. Ras. 78.

VIDHURAM, Absence, seclusion [विधुर]. Ab. 765.

VIDISĀ (f.), An intermediate point of the compass [विदिश]. Ab. 29; Att. 143.

VIDITO, VIDITVĀ, see *Vidati*.

VIDOJO, A name of Indra [विडोज]. Ab. 20.

VIDŪ (adj.), Knowing, skilled; wise [विदु, विद, विद]. Ab. 229; Kh. 21. *Lokavidū*, knowing the world, epithet of Buddha (Kh. 21; Alw. I. 77). *Sabbavidū*, omniscient (Dh. 63, comp. Mah. 88, line 8). *Thānāthānavidū*, knowing right and wrong sites (Mah. 88). *Adhippāyavidū vidū*, the wise (king) who was skilled in knowing intentions (Mah. 121). For *vidū* "they knew," see *Vidati*.

VIDURO (adj.), Wise [विदुर]. Ab. 229.

VIDUSITO (p.p.p.), Corrupted [p.p.p. विदूषयति]. Mah. 161.

**VIDVĀ** (*adj.*), Wise [विद्वत्]. Ab. 228. *Avidvā* (*adj.*), ignorant, foolish. Masc. *vidvā*, a wise man, learned man, savant (Alw. I. 112).

**VIGACCHATI**, To depart [विगम]. Dh. 228. P.p. *vigato*, gone, disappeared, dispelled, ceased (Dh. 97; Mah. 215). *Avijjā vigatā*, ignorance was dispelled (Gog. Ev. 10). *Deve rassitvā vigate*, when the weather had got fine after rain, lit. the cloud having rained and then cleared away (F. Jāt. 47, comp. Dh. 88, where for *vigame* I think *vigate* should be read, "the middle watch having passed away"). *Vigaticcho* (*adj.*), free from desire, lit. from whom desire has departed (Dh. 64). *Vigataṣaḍḍhako* (*adj.*) *nabho*, a cloudless sky.

**VIGĀHATI, VIGĀHETI**, To plunge or wade into; to enter [विगाह]. *Salilam vigāhetvā*, having waded into the water (Mah. 117, comp. Ras. 78). *Parisaṇ v.*, to enter an assembly (F. Jāt. 11, comp. Kh. 8). Ger. *vigayha* (Ras. 78; F. Jāt. 11; Kh. 8). Pass. *vigayhati* (Ras. 89). Caus. *vigahāpeti*, to cause to enter or penetrate (Dh. 177).

**VIGAMO**, Departure, dispelling [विगम]. *Valāhakaḥ ahoṣi*, the clouds cleared off (Dh. 155).

**VIGARAHATI**, To reproach, rebuke, censure [विगर्ह]. Dh. 395, 400.

**VIGATO**, see *Vigacchati*.

**VIGAYHA**, see *Vigāhati*.

**VIGĀHAHO** (*adj.*), Quarrelsome [fr. caus. विग्रह].

**VIGGAHAVĀ** (*adj.*), Having the form of; handsome [विग्रहवत्].

**VIGGAHO**, The body; strife; in gram. resolution of a word into its elements, analysis [विग्रह]. Ab. 151, 400, 1046; Dh. 104. *Manussav.*, a human being (Pāt. 3; Pāt. 67 says, *purisav. nāma yam mātū kucchismiṇ paṭhamam cittam uppannam paṭhamam viññānam pātubhūtam yāva maraṇakālaṇ etthantare eso manussav. nāma*). *Añña-tra viññand purisaviggahena*, without the presence of a discreet person (Pāt. 12). *Suviggaho* (*adj.*), handsome (Mah. 117).

**VIGGHO**, An obstacle [विघ्न].

**VIGHĀSĀDO**, One who eats the remains of food [next + चट]. Ab. 467; Dh. 274.

**VIGHĀSO**, Remains of food, broken meat, scraps, orts [fr. विघ्न]. Ab. 467.

**VIGHĀTANĀM**, Overthrow, removal (fr. next).

**VIGHĀTETI** (*caus.*), To overthrow, remove, batter down [caus. विघट]. Mah. 152.

**VIGHĀTO**, Destruction; annoyance, vexation; op-

position [विघात]. Mah. 72; Dh. 258. *Icchāv.*, defeat of one's wishes (Att. 207).

**VIGUNTHITO** (*p.p.*), Arrested, foiled [p.p.p. वि + गुण्ठ]. Att. 194.

**VIHAGO**, A bird [विहग]. Ab. 624. With *adhipo*, *vihagādhipo*, a Garuda (Ab. 633).

**VIHĀHISI**, see *Viharati*.

**VIHANGAMO** (*adj.*), Going through the air, flying [विहंगम]. Masc. *vihangamo*, a bird (Ab. 624).

**VIHANGO**, A bird [विहंग]. Ab. 624.

**VIHĀÑNĀTI**, To be vexed, grieved, afflicted [विह्वते]. Dh. 3, 12. P.p. *vihato*, destroyed, impaired (Dh. 80, 233).

**VIHARATI**, To dwell, sojourn, live [विह]. Dh. 18. *Sukham v.*, to live happily (Dh. 36, 68; Ten J. 47). Opt. 2nd pl. *viharemu*, *vihareyyāma* (Ten J. 47). Aor. *vihāsi* (Mah. 39; Dh. 303, 326; Ten J. 107; Das. 39). Fut. 2nd sing. *vihāhisi* (Dh. 68). Comp. *Vihāro*.

**VIHĀRĪ** (*adj.*), Dwelling, living [विहारिन्]. *Sukkhavihārī*, living happily, enjoying ease or peace of mind. *Sādhuvihārī*, well-conducted, living righteously (Dh. 58, comp. 11). *Ekav.*, living alone (Dh. 107).

**VIHĀRIYO** (*adj.*), Living [विहार + य]. *Mettāv.*, living in the exercise of *mettābhāvanā* (Dh. 66).

**VIHĀRO**, Rambling, roaming, recreation; a Buddhist monastery or convent; state of life, condition; stopping, staying, sojourn, living, abiding, dwelling [विहार]. Ab. 857; B. Lot. 317; E. Mon. 21; B. Int. 286. *Jaṅghāvihāraṇaṇu anuṇaṇkamāno*, wandering about on foot (Sola S.). *Catu-iriyā-paṭharahārena viharati*, to live in the exercise of the four noble postures (Ten J. 47). *Arañṇako v.*, a monastery in a forest (Dh. 85). *Mahāv.*, the Great Monastery. *Jetavanav.*, the monastery of Jetavana. *Divāvihāraṇaṇ karoti* or *kappeti*, to enjoy a noonday rest, take a siesta (Mah. 7, 121). *Vihāraṇasalo*, skilled in recreation (Mah. 121). *Kena nu vihārena aṇṇa mama puttā Kessapo viharati*, I wonder in what state of existence my son K. is living to-day (Dh. 183). *Assaṇṇesṭhāv.* (*adj.*), living apart from the laity (Jāt. 1). *Sukhav.*, comfort, bliss. *Diṭṭhadhammasukhav.*, happiness or comfort in this life. *Diṭṭhadhammasukhavādhāram anuyutto v.*, to live devoted to a life of ease (Dh. 104). *Phāsuv.*, comfort. The three vihāras, or blissful states of existence, are *dibbo vihāro*, *brahman.*, *ariyan.*, state of being a

deva of the kámaloka, state of being a Brahma angel, state of being a saint (one walking in the Paths). The term *brahmavihádro* is used in two or three shades of meaning, and is partly connected with the ecstatic meditation (see *Brahma-viháro*). At Kh. 16 *brahmañ viháram* means "holy state," not "abode."

VIHATO, see *Vihāññati*.

VIHATTHO (adj.), Perplexed [विहत्स]. Ab. 736.

VIHĀYA, see *Vijahati*.

VIHĀYASĀ (adv.). Through the air [विहायसा]. Mah. 72, 195.

VIHĀYASO, The air, sky [विहायस]. Ab. 1112. Comp. *Vehāsayo*.

VIHĀYITAM, A gift [विहायित]. Ab. 420.

VIHESĀ (f.), Annoyance, vexation, worry, weariness, fatigue [fr. विहिंस]. Pát. 17; Gog. Ev. 6.

VIHESAKO (adj.), Annoying, troubling, wearying (comp. last). Pát. 12, 86. Fem. *vihesikā* (Pát. 100, 102).

VIHETHAKO (adj.), Harassing [विहेठक]. Pát. 102.

VIHETHANAM, Harassing, hurting [विहेठन]. In the phrase *yuddho aññamaññaviheṭṭhano*, strife inflicting losses on both sides (Mah. 117), we have perhaps an adj. *viheṭṭhano*, injuring, harassing.

VIHETHETI (caus.), To annoy, harass, hurt [caus. वि + हेठ]. Dh. 34; Mah. 255. P.pr. of pass. *viheṭṭhiyamāno* (Dh. 98, being hard pressed by questions).

VĪHI (m.). Rice, paddy [वीहि]. Ab. 450, 452; Mah. 129.

VIHIMSĀ (f.), Hurting, injury, cruelty (fr. next).

VIHIMSATI, To hurt, injure [विहिंस]. Dh. 24.

VIHĪNO, see *Vijahati*.

VIHITO, see *Vidahati*.

VIJAHATI, To leave, forsake, relinquish, reject [विहा]. *Vijahati* (Dh. 99). P.pr. *vijahanto* (Dh. 95). Ger. *vihāya* (Att. 194; Mah. 75), *vijahitvā* (Dh. 130; Alw. I. 64). *Attabhāvañ vijahitvā*, quitting his present form (Ras. 19, 24, comp. Dh. 130). P.p.p. *vihīno*, abandoned, bereaved (Dh. 146), *vijahito*, forsaken, neglected (Dh. 193).

VIJAMBHATI, To rouse oneself, display activity [विजम्ब]. Jāt. 12 (of a lion).

VIJĀNANAM, Knowing, etc. (fr. next).

VIJĀNAM, Understanding [fr. विज्ञा]. *Suvijāno* (adj.), easy to understand (comp. *Pajñanam*).

VIJĀNĀTI, To discern, distinguish, be wise, perceive, learn, understand, know exactly, find out, ascertain [विज्ञा]. Dh. 12. Pres. 2nd sing. *vijānāsi* (Dh. 340). Imperat. 2nd pers. *vijāna* (Att. 124). Opt. *vijāneyya* (Dh. 70; Gog. Ev. 6). Aor. *vijāni* (Mah. 79). Ger. *viññāya* (Att. 201), *vijāniya* (Mah. 2, 54, 250). Inf. *viññātum*. P.pr. *vijānam*, *vijānanto*, discerning, wise (Dh. 31, 67; Mah. 136). *Avijānam*, not knowing or understanding (Dh. 7, 11; Ras. 35). *V.* generally governs an acc., but at Dh. 34 and Mah. 167 we have the construction with *iti*. Pas°. *viññāyati* (Alw. I. 27). P.f.p. *viññeyyo*, that should be known or understood, intelligible, cognisable (Alw. I. vi; B. Lot. 566; Ab. 129). Also p.f.p. *vijāniyo* (Mah. 22). P.p.p. *viññāto* (Jāt. 2). *Viññātasano*, learned in religion, devout (Mah. 80, Pát. 75, comp. Mah. 250). Caus. *viññāpeti*, to speak to, address, inform, teach; to make a representation or appeal, to solicit, beg. *Parisañ v.*, addresses or teaches an assembly (B. Lot. 566). *Manusse viññāpentā*, appealing to the multitude (Dh. 338). *Paṇṭabhojanāni viññāpeyya bhuñjeyya*, should ask for (or obtain by asking) and eat sweet food (Pát. 14, comment says *viññāpeyyāti yāceyya*, comp. Dh. 145). With a double acc. *Gahapatim cāvaṇam viññāpeyya*, should ask a householder for a robe (Pát. 8). At Pát. 105 we have an interesting double causative *viññāpāpeti*, to cause to be asked for.

VĪJANĪ (f.), A fan [comp. वीजन]. Ab. 316; F. Jāt. 46; Mah. 164; Alw. I. xcvi.

VIJANO (adj.), Lonely, deserted [विजन]. Ab. 353.

VIJĀTĀ, see *Vijāyati*.

VIJĀTANAM, Disentangling (fr. next).

VIJĀTETI, and VIJĀTĀPETI, To comb out, disentangle; metaphorically, to unravel, explain [denom. fr. जट with वि]. Pát. 10, 80.

VIJĀTI, To fan a person [वीज]. Dh. 106. P.pr. *vijāmāno* (Mah. 73; Dh. 198, 241). Caus. *vijeti*. *Nāgena vijayantañ*, having himself fanned by an elephant (Mah. 33).

VIJĀYANAM, Bringing forth, delivery (fr. next). *Vijāyanagharāṇam* = *sūtigharāṇam*.

VIJĀYATI, To bring forth young [विजन]. Aor. *vijāyi* (Dh. 78, 120). Fut. *vijāyissati*. *Puttañ vijāyitvā*, having given birth to a son (Mah. 23). Of an animal (Dh. 199). P.p.p. fem. *vijātd*, a woman who has had a child (Ab. 235). *Dasak-*

*khattum vijátá*, having ten times been a mother, having had ten children (Dh. 233). With acc. *Puttāṃ vijátá*, having brought forth a son.

VIJAYO, Victory, triumph; name of the first Aryan coloniser and sovereign of Ceylon [विजय]. Ab. 402; Mah. 47, 159. *Vijayuttaro*, name of Sakka's conch or trumpet (Mah. 180).

VIJETI, and VIJINATI, To conquer, master, triumph over [विजि]. Fut. *vijessati* (Dh. 9), *vijinissati* (Dh. 209). Aor. *vijayi* (Mah. 51). Ger. *vijitvā* (Att. 192). P.p.p. *vijito*, conquered (Ab. 1028; Dh. 58), won, gained. *Vijitabhāṃpadeso rājā*, a king by whom a district has been conquered (Dh. 406). *Vijitasāṅgāno* (adj.), by whom the battle has been won, victorious (Mah. 155, 217). Neut. *vijitam*, a kingdom, realm (Ah. 189, 1028; Dh. 109, 232; Ten J. 113).

VIJIGUCCHATI, To loathe [वि + जुगुप्स].

VIJINANAM, Conquering (fr. *Vijeti*).

VIJITĀVĪ (adj.), Victorious [विजित + विन्]. Dh. 74; B. Lot. 580.

VIJITO, see *Vijeti*.

VIJIVITO (adj.), Dead [विजीवित]. Att. 215.

VIJĀ (f.), Knowledge, learning, scholarship, science; wisdom [विद्या]. Ab. 153, 1034. *Vijā-carasampanno*, endowed with knowledge and conduct (Alw. I. 77, comp. Dh. 26). *Vijāsippaṃ*, sciences and arts (Mah. 250). *Vijāmayo* (adj.), sprung from knowledge (Man. B. 504). The threefold knowledge (*ti vijjā, tisso vijjā*, Ab. 1034; Man. B. 495; Dh. 182) is the knowledge of the three great truths, *aniccāṃ, dukkhāṃ, anattāṃ* (see *Lakkhaṇaṃ*). There are also three other *vijjās*, *pubbenivāsānussatiññāṃ, sattānaṃ cutūpapāte ñāṇāṃ, āsavānaṃ khaye ñāṇāṃ* (Dasuttara S.). The eight *vijjās*, or branches of knowledge possessed by an Ahat, are, *vipassanāñāṇāṃ, manomayiddhi, idhippabheda, dibbasotāṇ, parassa cetopariyañāṇāṃ, pubbenivāsānussatiññāṇāṃ, dibbacakkhu, āsavakkhayañāṇāṃ* or *āsavaśāṅkhayo* (Alw. I. xxxiv; Man. B. 414).

VIJJATI, see *Vidati*.

VIJJHANAM, Piercing (fr. next). Ab. 366; Dh. 196.

VIJJHATI, To pierce, perforate; to strike, hit, break through; to hurt, wound; to shoot with an arrow [व्यध]. Aor. *vijjhi* (Mah. 152). Ger. *vijjhitvā* (F. Jāt. 6). Inf. *viihituṃ* (Ten J. 115). *Akkhi me vātā vijjhanti*, the wind hurts my eyes

(Dh. 82). *Sālehi v.*, to pierce with stakes (Dh. 127). Pass. *vijjhati* (*ime sattā haññantu vā vijjhantu vā*). P.p.p. *viiddho* (Ab. 748). *Tarunamakulāni pāṇakaviddhāni*, tender flower-buds bored by insects (Dh. 209). *Mukhe viiddho 'smi*, I am hit, or wounded, in the face (Mah. 156). Caus. *vijjhayati* (Jāt. 45), *vijjhāpeti*. P.p.p. caus. *ve-dhiṃ* (Ab. 748).

VIJJHĀYATI, To burn out, go out, be extinguished [वि + ह, comp. *Jhāyati*]. Kh. 28. *Dve akkhiṇi dīpasikkhā viya vijjhāyimsu*, his two eyes were extinguished like the flame of a lamp (Dh. 89).

VIJJOTATI, To shine [विद्युत्]. Caus. *vijjoteti*, to illumine, illustrate (Jāt. 1).

VIJJU (f.), and VIJJUTĀ (f.), Lightning [विद्युत्]. Ab. 48. Loc. *vijjuyam* (Ab. 871). Pl. *vijjū* (Mah. 72). *Vijjuvedhī*, an archer who shoots as quick as lightning (Mah. 143). *Vijjutā* at Ab. 48 and Mah. 182.

VIJJULLATĀ (f.), Forked lightning [विद्युत्तता]. Att. 211; Mah. 200.

VIJJUTĀ, see *Vijju*.

VIKACO (adj.), Blossoming [विकच]. Ab. 542.

VIKALO (adj.), Defective, wanting; deprived of [विकल]. *Cakkhuvikalo*, blind (Dh. 88). *Andho desavavikalo*, a blind man without a guide (Sen. K 468).

VIKĀLO, Afternoon, evening; wrong time [विकाल]. *Vikālacariyā*, going on the begging rounds in the afternoon; this was strictly forbidden to Buddhist monks, who were required to complete their rounds in the early morning (Ten J. 118). *Vikālabhojanam*, taking food at a wrong time, said of a meal taken by a Buddhist priest at any but the appointed time, which was between sunrise and noon (E. Mon. 94; Kh. 3; Pāt. 14, comment says *vikālo nāma majjhantike vītiṇṇe yāva arupuggamanāṇe*). *Vikāle* (loc.) *kulāni upasaṅkamitvā*, having visited a family late in the evening, or at a forbidden time (Pāt. 112, it is explained to mean after sunset, comp. Das 8). In Sig. 8. we have *vikālavisikkhācariyānyogo*, which Gogerly renders "being addicted to wandering about the streets at unseasonable hours."

VIKĀNKATO, Name of a plant (*sādukaṇṭa*) [विकङ्कत]. Ab. 559.

VIKAPPANĀ (f.), Apportioning, assignment (fr. *vikappeti*). Pāt. 48.

VIKAPPANĀM, Option, alternative; indecision [विकल्पन]. Ab. 1189, 1199; Pát. 78.

VIKAPPETI (*caus.*), To apportion, assign [विकल्पयति]. Pát. 16, 48, 103. P.p.p. *vikappito* (Pát. 76, 81).

VIKAPPO, Option, uncertainty; thinking over, considering [विकल्प]. Ab. 112, 954, 1138. At Pát. 8, 11, *civare vikappañ dāpajjeyya* is rendered by Dickson "give directions about the robe," and this I think is borne out by the comment at p. 78; but perhaps the strictly literal interpretation might be "falls into a discussion about the robe."

VIKĀRO, Change, alteration; perturbation; wrong state of mind [विकार]. Ab. 765; F. Ját. 11. *Indriyavikāro*, perturbation of mind (Das. 3). *Caj' etum vikārañ*, dismiss from thee this evil thought (Att. 206). *Ime ucchuvikārá*, these products of the sugar-cane (sugar-cane in altered forms, Ab. 462).

VIKAROTI, To alter [विक्र]. Aor. *vi-akási* (F. Ját. 11). P.f.p. *vikáriyo* (Ul. Gr. 144). P.p.p. *vikato*.

VIKASĀ (*f.*), Bengal madder [विकसा]. Ab. 582.

VIKASATI, To expand, blossom [विकस]. P.pr. *vikasamāno*. P.p.p. *vikasito*, blown, blossoming (Ab. 542).

VIKĀSĪ (*adj.*), Illumining, delighting [विकीर्ण]. Mah. 115.

VIKATĪ (*f.*), Change; emotion, anger, etc.; sort, kind; altered form, product [विकृति]. Ab. 401, 765. *Pītivikatihatacetano* (*adj.*), in whom all thought of joy and anger is destroyed (Att. 203). *Esā p' eka pūvavikatī bhavissati*, this must be some sort of cake (Dh. 139). *Nānappakāra dāharaṇavikatiyo*, various sorts of ornaments (Ját. 59). *Pakkā vā apakkā vā sabba pi ucchuvikati phāṇitaṇ ti vedittabbañ*, every product of the sugar-cane whether cooked or raw is to be looked upon as phāṇita (Pát. 81, comp. *Vikāro*).

VIKATIKĀ (*f.*), A woollen coverlet embroidered with figures of lions, tigers, etc. Ab. 314.

VIKATO (*p.p.p. vikaroti*), Changed [विकृत].

VIKATO (*adj.*), Changed, altered [विकट]. Ab. Ab. 1019. Neut. *vikatam*, filth.

VIKIRANĀM, Dispersing; investment of money [विकिरण]. Dh. 312.

VIKIRANO (*adj.*), Dispersing, spending, squandering [विकिरण]. Fem. *vikiraṇī*. Masc. *vikiraṇo*,

the gigantic swallow-wort, *Calotropis Gigantea* (Ab. 581).

VIKIRATI, To scatter, sprinkle, spread abroad; to overwhelm [विकृ]. Ger. *vikiritvā* (Ját. 55; Dh. 135). Inf. *vikiritum* (Dh. 182). Pass. *vikiriyati* (Alw. I. iv). P.p.p. *vikiripo*. *Vikiripakeso* (*adj.*), with dishevelled hair (Ját. 47). Caus. *vikirāpeti* (Dh. 176).

VIKKAMO, Advancing, walking; strength, heroism, prowess [विक्रम]. Ab. 398, 953; Alw. I. x.

VIKKANTO (*p.p.p.*), Stepping, walking; heroic [विक्रान्त]. Ab. 380. At B. Lot. 576 perhaps we should read *nāgavikkantacāro*.

VIKKAYĪ (*m.*), VIKKAYIKO, A vendor [विक्रयिन्, विक्रयिक]. Ab. 470, 511.

VIKKAYO, Sale [विक्रय].

VIKKETĀ (*m.*), [विक्रेतृ]. A vendor. Ab. 470.

VIKKEYYO (*p.f.p. vikkīpati*), Saleable, for sale [विक्रेय]. Ab. 471.

VIKKHĀLANĀM, Washing (fr. next). Att. 192.

VIKKHĀLETI (*caus.*), To wash [विच्छालयति]. *Mukhañ v.* (Dh. 165; Alw. I. 97).

VIKKHAMBHANĀM, This word, which is the equivalent of *विष्कम्भण*, occurs in the compounds *vikkhambhanappahānañ*, *vikkhambhanavinutti*, and probably means, as in Sansk., "obstructing, stopping." Vij. says, "*vikkhambhanappahāna* is the removal of the *nīvarana*s, etc., by *samādhi*, as by striking a pot on the surface of the water to free it (the water) from moss floating upon it, *ghaṭappahāren' eva udakapiṭṭhe sevāssa tesam nīvaranāddidhamānañ pahānañ*." Ten J. 48; Dh. 151; Ras. 85.

VIKKHAMBHITO (*p.p.p.*), Obstructed, stopped [विष्कम्भित]. *Tattha kāmaccchando vyapādo ti imāni dve samāpattiya vā avikkhambhitāni maggena vā asamucchinnāni* (Par. S. A.).

VIKKHAMBHO, Diameter [विष्कम्भ]. Mah. 112.

VIKKHĀYITAKĀM, One of the *Asubha Kammatthānas*, obtained by the contemplation of a corpse gnawed by animals [fr. खाद् with वि, the *k* being abnormally doubled, as in *abhiikkānta* = *abhiikānta*, *paṭikkūla*, etc.]. I find in Vis. M., *ito vā etto vā vividhākārena soṇasigālādīhi khāyitan ti vikkhāyitaṇ*.

VIKKHEPO, Scattering, confusion; perplexity, puzzle, disorder of mind [विक्षेप]. B. Lot. 413. *Vikkhepañ vyākaroṭi*, to give a perplexed and

unintelligible answer (B. Lot. 410). *Vikkhepo me hoti*, I get puzzled or put out (Dh. 324). *Amarāvikkhepo*, perplexity like the *amarā* fish, which is very slippery and wriggles through your hands (Vij.). This term is applied by the Buddhists to the teaching of Saṅgaya Belaṭṭhiputta (see *Tiṭṭhiyo*). Its applicability will be seen from the foll. passage which I extract from his reply to Ajātasattu, . . . *n'eva hoti na na hoti tathāgato param maraṇā ti iti ce me assa, n'eva hoti na na hoti t. param maraṇā ti iti ce taṃ vyākareyyaṃ, evaṃ ti pi me no, tathā ti pi me no, aññathā ti pi me no, no ti pi me no, no no ti pi me no*, If I thought that the individual neither exists nor does not exist after death, if I should answer thee, 'The individual neither exists nor does not exist after death,' I do not think it is so, I do not think it is thus, I do not think it is otherwise, I do not think it is not, I do not think it is not not (see Lot. 460; Man. B. 473). This reasoning is called *amarāvittakko*, "slippery reasoning."

**VIKKHIPATI**, To scatter [विचिप]. P.p.p. *vikkhitto*, scattered, dispersed, confused. *Cittam vikkhittam*, wandering or perplexed thoughts (Dh 200, comp. 134).

**VIKKHOBHETI** (caus.), To agitate [विचोभयति].

**VIKKINĀTI**, To sell [विक्री]. Mah. 24. Fut. *vikkipissati*. Ger. *vikkipitvā* (Alw. I. 73; Dh. 199, 324). P.pr. *vikkipanto* (Dh. 114). P.f.p. *vikkeyyo, vikkipiyo*, saleable, for sale (Ab. 471; Dh. 231).

**VIKOPANĀM**, Injuring (fr. next). Ab. 852.

**VIKOPETI** (caus.), To cause or suffer to be injured [caus. वि-कुप]. Jāt. 20.

**VIKUBBANAM**, Assuming a different form by supernatural power, magical or miraculous transformation [fr. विह्व]. Mah. 116; Man. B. 500.

**VIKŪJATI**, To chirp, warble [विकूज]. Jāt. 52.

**VILAGGO** (p.p.p.), Fastened [विलग्न]. Masc. *vilaggo*, the waist (Ab. 271, 1039).

**VILAMBANAM**, Disguise, masquerade [विदम्बन]. Att. 199.

**VILAMBATI**, To loiter, tarry [विलम्ब]. Dh. 115. P.p.p. neut. *vilambitam*, delay (comp. Ab. 40 *vilambitam*, speed).

**VILAṆGAM**, The plant *Erycibe Paniculata* [वि-डङ्ग]. Ab. 586.

**VILAPATI**, To lament, wail; to talk idly, to lie [विलप]. Dh. 222; Das. 31; Pāt. 3.

**VILĀPO**, Lamentation [विलाप]. Ab. 123.

**VILĀSO**, Sport, pastime; dalliance; charm, beauty [विलास]. Ab. 174; Att. 191, 192. With affix *वत्*, *vildsavā* (adj.), sportive (Mah. 170).

**VILAYO**, Destruction [विलय]. *Vilayaṃ neti*, to kill (Mah. 50, 52).

**VILEKHITO**, (p.p.p.), Rendered by Gog. "smooth" (of a robe when well woven) [p.p.p. caus. विलिख]. Pāt. 11.

**VILEKHO**, Perplexity [विलेख]. Pāt. 17.

**VILEPANAM**, Toilet perfume [विलेपन]. Ab. 306.

**VILIMPATI**, To smear, to anoint [विलिप]. Jāt. 55; Das. 30; Dh. 316. P.p.p. *vilitto* (Dh. 233; Mah. 244). Caus. *vilimpeti, vilimpāpeti*, to smear (Mah. 261; Jāt. 50; Das. 41).

**VILĪNO** (p.p.p.), Clinging, adhering [विलीन]. *Vilīnaneho, vilīnatelaṃ*, the fat that adheres to the muscles (Ab. 282, 873).

**VILĪVAKĀRO**, A basket-maker (Ab. 509).

**VILOCANAM**, The eye [विलोचन].

**VILOKANAM**, Looking, a look [विलोकन]. Dh. 117; Jāt. 49.

**VILOKETI**, To look at, look over, examine [विलोक्]. Mah. 131; Das. 24; Dh. 117. P.p.p. neut. *vilokitam*, a look.

**VILOLETI** (caus.), To stir, move about [विलोडयति]. Jāt. 26.

**VILOMETI**, To disarrange, invert (denom. fr. next). Kh. 21.

**ILOMO** (adj.), Against the grain, reversed, different, wrong [विलोम]. Alw. I. 54, 63. *Vilomāni* at Dh. v. 50 is explained by the comment to mean "harsh words," but perhaps "faults, sins," is rather what is intended.

**VILOPAKO** (adj.), Pillaging, larcenous [fr. caus. विलुप]. Jāt. 5.

**VILOPO**, Plunder, pillage [विलोप]. Jāt. 7; Att. 211; Dh. 300.

**VILUMPATI**, To plunder [विलुप]. Dh. 201; Das. 21. P.p.p. *vilutto* (Mah. 205).

**VILŪNO** (p.p.p.), Cut off [विलून].

**VIMADDUTTHO**, Scent arising from the trituration of perfumes [विमदोत्थ]. Ab. 145.

**VIMALO** (adj.), Pure, clear, spotless [विमल]. Ab. 670; Jāt. 18; Dh. 73.

**VIMANISĀ** (f.), Investigation, examination, trial [विमंसा with consonant dissimilation]. Ab. 154; B. Lot. 311.



VIMĀMSANĀM, Trying, testing [मीमांसन]. Mah. 136; F. Jāt. 57.

VIMĀMSATI, To think over, consider, reflect upon; to examine, investigate, try, test [मीमांस see *vīmaṃsā*]. Ten J. 109; Mah. 23; F. Jāt. 12, 37, 54; Mah. 23, 79, 252. *Samatthabhāvaṃ therassa vīmaṃsanto*, trying the power of the therā, testing his capabilities (Mah. 41). *Vijitanagara-gāthattāṃ vīmaṃsanto*, revolving in his mind the way to take the city of V. (Mah. 151).

VIMĀNĀM, and -NO, A pagoda or palace of seven stories; the abode of a deva, a celestial mansion; a residence, abode [विमान]. Ab. 25, 917; Dh. 363). *Nāgav.*, Nāgā abode or palace (Mah. 22, comp. Dh. 190 *asurav.*). The vimānas of the devas are splendid pagoda-shaped palaces, movable from place to place by an effort of the will. A deva may even descend to the earth in this mansion, using it as a car or chariot (Dh. 99). The size and splendour of a vimāna depends on the heaven to which the deva belongs, and on the degree of his merit. Maṭṭakuppālin had a golden palace 120 leagues in breadth (Dh. 95).

VIMANO (adj.), Perplexed, distressed [विमनस्]. Ab. 723.

VIMATI (f.), Perplexity, doubt [विमति]. Ab. 170; Mah. 44.

VIMATṬHO (p.p.), Soft [विमृष्ट]. *Ubbatobhāga-vimattāṃ vattham*, cloth with a nap on both sides (Par. S.).

VIMHĀPETI (caus.), To astonish [विस्त्रापयति]. Mah. 107.

VIMHAYO, Astonishment [विस्मय]. Mah. 27; Ab. 1149.

VIMHITO (p.p.), Astonished, amazed [विस्मित]. Mah. 44, 82.

VIMOCANĀM, Release [विमोचन]. Mah. 220.

VIMOHAKO (adj.), Bewitching, deluding [fr. विमोहयति].

VIMOKHO, Release, escape, deliverance, salvation; release from human passion, Arhatship; release from existence, Nirvāṇa or annihilation [विमोक्ष]. At Dh. 282 Vimokha is said to be threefold, *suññatavimokho*, *animitav.*, *appanīhitav.*, or void, unconditioned, and passionless (see Nibbāna, p. 270, b). At B. Lot. 831 Arhatship and Annihilation are distinguished as *sāṅkhatārammaṇavimokho* and *asāṅkhatārammaṇavimokho*. The eight Vimokhas belong to the ecstatic meditation. The

first three are as follows, *rūpī rūpāni passati ayaṃ paṭhamo vimokho*, *ajjhataṃ arūpasāññī bahiddhā rūpāni passati ayaṃ duttiyo v.*, *subhan t' eva adhimutto hoti ayaṃ tatiyo v.* The next four are the four Arūpa meditations (*ākāsānañcāyatanaṃ*, etc.), and the eighth is *saññāvedayitanirodho* (see *Nirodho*). Rarely, as at Kh. 14, we have the spelling *vimokkha*. B. Lot. 824.

VIMUKHO (adj.), Averted, neglectful [विमुख]. Mah. 136.

VIMUṆCATI, To release; to give up, to spend [विमुच]. Ger. *vimuñciya* (Mah. 161). Pass. *vimuccati*, to be released (Dh. 118). Aor. pass. *vimucci*. P.p. *vimutto*.

VIMUTTĀYATANĀM, Point of emancipation [विमुक्ति + आयतन]. There are five of these enumerated in Saṅgīti and Dasuttara SS. They are the complete understanding of the Dhamma and consequent serenity of mind (*cittaṃ samādhīyati*); 1st, by hearing the Dhamma preached by Buddha or some pious spiritual teacher, 2nd, by preaching the Dhamma to others, 3rd, by reciting the scriptures (*sajjhāyaṃ karoti*), 4th, by pondering them in the mind, 5th, by grasping and retaining a *samādhinimittam* (see *Nimittam*).

VIMUTTI (f.), Release, emancipation, Arhatship, Nirvāṇa or Annihilation [विमुक्ति]. Ab. 9; B. Lot. 824. The five vimuttis are *tadaṅgav.*, *vik-khambhanav.*, *samucchedav.*, *paṭippassaddhiv.*, *nissaraṇav.* (Ten J. 48, see *Samucchedo*).

VIMUTTO (p.p. *vimuñcati*), Released, emancipated [विमुक्त]. *Vimuttamānaso* (adj.), having the mind emancipated (Dh. 62). *Taṇhakkhaye vimutto*, emancipated by the destruction of human passion, an Arhat (Dh. 63, comment says *arahatte asekhāya vimuttiyā*).

VIMUYHATI, To be confused, bewildered [विमुह]. Kh. 13.

VINĀ (adv.), Without, except [विना]. Ab. 1137. With acc. *Vinā puppham*, without flowers (Ab. 540); *Tam v.*, without him (Mah. 11, comp. 41); *Satiṃ v.*, without recollection, thoughtlessly; *Geharakkhanake v.*, except people to watch the house, i.e. leaving them behind (Mah. 239). With instr. *Vinā dosena*, without any fault of hers (Mah. 259, comp. 235). With abl. *Vinā dhammā*, without the Law (Ras. 17); *Nātisāṅghā v. hoti*, he is deprived of his relatives (Das. 38). *Vinābhāvo*, difference (Das. 9, 36).

VINĀ (*f.*), 'The Indian lute [वीणा]. Ab. 138. *Vināhattho* (adj.), holding a lute (Mah. 180). *Vināvuddi* (m.), a flute-player (Ab. 510). *Vinā-guṇo*, a string of a lute (Ab. 882).

VINĀMETI (*caus.*), To bend about, twist [विनामयति].

VINANDHATI, To encircle, cover [वि-गृह्]. Ger. *vinandhitvā* (Mah. 119). P.p.p. *vinaddho*, bound, covered, interlaced (F. Jāt. 6; Ab. 141; Dh. 316).

VINĀSETI, see *Vinassati*.

VINĀSĪ (*adj.*), Destructive [विनाशिन्]. Fem. *vināsini* (Mah. 186).

VINĀSO, Loss; destruction, ruin [विनाश]. Ab. 770. *Mahārajjavināsena*, through the loss of his kingdom (Mah. 260). *Akkhivināsaṃ patto*, has lost his sight, lit. has come to loss of eyes (Dh. 211). *Vināsaṃ patto*, ruined, perished (Dh. 418; Ras. 29). *Mahāvināsaṃ pēpuṇi*, came to great grief, was utterly ruined (Ten J. 53). *Silavināso*, loss of morality, breach of the vow of chastity (Dh. 156).

VINASSATI, To be lost; to perish, be destroyed [विनश्य]. Kh. 13; Gog. Ev. 8, 15. P.p.p. *vinattho*. Caus. *vināseti*, to destroy, ruin, spoil. lose (Alw. I. 63). P.p.p. *vināsito* (Mah. 238).

VINATĀ (*f.*), The mother of the Garuḷas [विनता]. Ab. 628.

VINATAKO, Name of one of the Kulācalas [वि-नत + क]. Ab. 27.

VINĀYAKO, A spiritual leader or teacher, a Buddha [विनायक]. Ab. 2.

VINAYANĀM, Instruction, conversion [विनयन]. B. Lot. 335.

VINAYO, Putting away, avoidance; subduing, conversion; training, discipline; name of a portion of the Buddhist scriptures [विनय]. *Macchervinayo*, putting away selfishness (Dh. 186, 190, comp. Ras. 84). *Sattavinayaṃ kātum*, to effect the conversion of the people (Mah. 88). *Gihīvinayo*, discipline or duties of a layman (Sigālovāda Sutta is sometimes so called). At Ras. 85 we are told that there are two sorts of *vinaya* or discipline, *samvaram* and *paṇāso*, discipline of restraint, and discipline of getting rid of (evil states). *Vinayo* is the ecclesiastical code, or common law, by which the Buddhist monks are governed, and is contained in the Vinaya Piṭaka (see *Tipiṭakam*). The Vinayapitaka

consists of five books, entitled respectively, *Pārājikam*, *Pācittiyaṃ*, *Mahāvagga*, *Cūlavagga*, and *Parivāro*. Buddhaghosa's commentary on the Vinaya is called *Samantapāsādikā*. E. Mon. 167; B. Int. 35, 232; Mah. lxxv. *Vinayadhara*, one who is versed in the Vinayapitaka (Alw. I. 94; Pāt. 17). *Vinayaññā*, = विनय + ञ्, knowing the V. (Mah. 13, *vinayaññānaṃ maggena* is the reading of my MS.). There is a division of the Vinaya called *khandhakam*, and from Buddhaghosa's account of the 1st council it would appear that it is a collective name for the Mahāvagga and Cūlavagga (comp. E. Mon. 115). It is divided into minor khandhakas, one of which is mentioned at Mah. 103, the *vassupandiyikam khandhakam*, or section dealing with the mode of commencing the Vassa residence. At Pāt. 28 the *uposathakhandhakam* is mentioned. At Pāt. 69 we are told that "the parivāsādana, etc. are described in detail in the Samuccayakkhandhaka. Subh. writes to me that the *dvāśīti khandhakavattāni* are 82 precepts contained in the Kammakkhaka and Parivāsika khandhakas. In the terms *sativinayo*, *amūlavinayo*, I am inclined to think that vinaya means "removal (of blame), acquittal." If so *amūlha* means acquittal on the ground of restored sanity." Vij. has sent me the Pali text of the incident that led to the enactment of this *adhikaraṇasa-matha*. A monk named Gagga in a fit of madness did many foolish and unworthy things, and, when called to task on his recovery by his brother monks, he said he had no recollection of what had occurred, as it was done under aberration of mind. Some of the monks continuing to chide, the more sober-minded (*appiccha*) were indignant, and brought the matter before Buddha, who gave the foll. judgment. *tena hi bhikkhave saṅgho Gaggassa bhikkhuno amūlhasa amūlha-vinayaṃ detu, evaṃ ca pana bhikkhave dātabbo, tena bhikkhave Gaggena bhikkhuna saṅghaṃ upasaṅkamitvā . . saṅgho evaṃ assa vuccanti, ahaṃ bhante ummattako ahesim . . so 'haṃ bhante amūlho saṅghaṃ amūlha-vinayaṃ yācāmi*, if this be the case, priests, let the clergy grant to the monk Gagga, who is in his right mind, an acquittal on the ground of his present sanity: and thus let it be granted: let the clergy be approached by Gagga and thus addressed by him, "Lords, I

have been insane, but now am in my right mind, and on that ground crave for an acquittal" (see Pát. 63, from which we learn that the amúḥa-vinaya is given by a ṇatticatutthakammavácá).

VINDANO (*adj.*), Finding, getting (fr. *vindati*). F. Ját. 51.

VINDATI, see *Vidati*.

VINETI, To remove, put away; to subdue, conquer, restrain; to instruct, educate, train [विनी]. F. Ját. 49. Imperat. *vinayatu* (Mah. 253). Opt. *vineyya* (Kh. 16; Das. 37). Ger. *vinayitvá*. P.pr. *vinento* (Ras. 88). Of converting the heathen (Mah. 2). P.p.p. *viníto* (Alw. I. xiii). Of a trained horse (Ab. 369). *Ariyadhamme aviníto*, untrained in the doctrine of the saints (Alw. N. 72). *Suviníto*, well-bred.

VINIBANDHO, Bondage [fr. वि-नि-बन्ध].

VINICCHAYO, Investigation, trial; ascertainment, decision [विनिश्चय]. *Dhammav.* at Dh. v. 144 is explained by the comment as *kāraṇákāraṇajñānam*, knowing right and wrong causes or things. *Iechantehi vinicchayaṃ*, "by those who sought redress," lit. trial (Mah. 128, comp. Das. 2). *Vinicchayaṭṭhānam*, a court of justice (Ten J. 2). *Vinicchayamahāmacco*, or *-mahāmatto*, the lord chief justice (Mah. 237; Alw. I. 99). *Vinicchayaṃ anusāsati* or *deti*, to give judgment (said of the judge, Ten J. 2; Das. 25). *Aṭṭav.*, deciding a case (Ten J. 1). *Vinicchayakathāya vattamānāya*, when an inquiry is going on, "when a case is under consideration" (Pát. 18). *Vinicchayadhammo*, righteous judgment (Dh. 378).

VINICCHINATI, To investigate, try; to judge, decide, determine [विनिश्चि]. Opt. *vinicchineyya* (Dh. 377; Ten J. 1). Aor. *vinicchini* (Ten J. 2). Ger. *vinicchinitvá* (Dh. 378; Ten J. 1; Alw. I. 99). P.pr. *vinicchinanto* (Ten J. 1). *Aṭṭam v.*, to judge, decide a case (Das. 11; Ten J. 1). *Taṃ pañham avinicchinitvá utṭhahimsu*, broke up without settling the question (Pát. xvi).

VINIDHĀYA (*ger.*), Having deposited [विनिधाय]. Att. 141.

VINIGGAMO, Departure [विनिर्गम]. Mah. 131.

VINIGGATO (*p.p.p.*), Departing; free from [विनिर्गत]. Att. 202.

VINILAKO (*adj.*), Purple, black and blue [विनील + क]. Ten J. 54. *Vinīlakam* is one of the *Asubha Kammaṭṭhānas*, obtained by the contemplation of a corpse black with decay.

VINIMMUTTO, and VINIMUTTO (*p.p.p.*), Released; discharged (as an arrow) [विनिमुक्त, and वि-नि-मुक्त]. Dh. 322; Pát. xviii.

VINIPĀTIKO (*adj.*), This term is applied to beings belonging to the four Apāyas [विनिपात + क]. By *ekacce vinipātiká*, "some of the V.s" (see *Sattā-vāso*), are meant beings who by good actions have obtained release from the worst condition of their pāya existence (*ekacce vinipātiká ti catu-apāya-inimuttaká*, Mahānidāna S. Aṭṭh.). Instances are given, as that of the yakkhini Uttaramátá, who having listened to a discourse of Buddha became a Sotāpanná.

VINIPĀTETI (*caus.*), To do away with, destroy [विनिपातयति]. Ten J. 34.

VINIPATITO (*p.p.p.*), Fallen down [विनिपतित].

VINIPĀTO, State of punishment or suffering [विनिपात]. This term is a synonym for the four Apāyas (B. Lot. 866).

VINĪTO, see *Vineti*.

VINĪVARAÑO (*adj.*), Unbiased [वि + nīvarana].

VINIVATṬATI, To roll back [विनिवृत्त]. Ját. 69. Caus. *vinivatteti*, and *-tteti*, to turn over and over, to mingle (Dh. 245, 280; Ját. 25).

VINIVETHANĀM, Unwrapping, explaining, refuting [वि-नि-वेष्ट + ञ].

VINIVIJJHATI, To pierce through and through [वि-नि-व्यध]. Dh. 220.

VINĪJHO, The Viñdhya mountain-range [विन्ध्य]. Ab. 606. *Viñjhātavi*, the great Viñdhya forest (Mah. 171).

VINĪÑĀNĀM, Intelligence, knowledge; consciousness; thought, mind [विज्ञान]. Ab. 152. *Patto buddhiṃ ca viññānam*, having attained wisdom and intelligence (Ras. 28, comp. 26, and see *Viññutā*; should *buddhiṃ* be *vuddhiṃ*?). *Matá dārukkan-dhasadiā apagataviññānā*, dead, deprived of consciousness, like logs of wood (Dh. 179, comp. 8). *Calakkhuv.*, eye-consciousness sight (B. Lot. 511). *Manov.*, mind-consciousness, thought (Ditto). *Ayaṃ kho me kāyo . . idaṃ ca pana me viññānam ettha sitaṃ ettha paṭibaddham*, this is my body, and this again is my Mind, residing in my body, imprisoned within it (Sām. S.).

Viññāna is one of the Khandhas (Dh. 420; B. Int. 502), and in this sense is generally rendered "consciousness," a term, however, which is inadequate to express all that is meant by viññāna. It may I think sometimes with advantage be ren-

dered by Thought or Mind, the more so as both *cittam* and *mano* are more or less accurate synonyms for it. It will be seen further that it consists mainly of thoughts or mental impressions of various sorts. *Viññāṇa* as the thinking part of the individual is the most important of the five khandhas, and if any one khandha can be said to constitute the individual it is this. In Buddha's words, *viññāṇassa nirodhena etth' etaṃ uparujjhati*, by the destruction of Mind the whole being perishes. Of the four mental khandhas the superiority of V. is strongly asserted in the first verse of Dhammapada: *Manopubbāṅgamā dhammā manoseṭṭhā manomayā*, the mental faculties (*vedanā*, *saññā* and *sankhārā*) are dominated by Mind, they are governed by Mind, they are made up of Mind (that this is the true meaning of the passage I am now convinced, see Alw. N. 70-75).

As one of the Khandhas and a metaphysical term, *Viññāṇa* has no less than eighty-nine subdivisions, which I will now briefly elucidate from Visuddhi Magga and Abhidhammatthasaṅgaha. First we have the broad division into *kusalaviññāṇam*, *akusala-*, and *avyākata-*, meritorious thought, demeritorious thought and indifferent thought. *Kusalaviññāṇa* consists of 8 *kāmāvacarakusalacittas*, 5 *rūpāvacarakusalacittas*, 4 *arūpāvacarakusalacittas*, and 4 *lokuttarakusalacittas*. *Akusalaviññāṇa* consists of 8 *lobhasahagatacittas*, 2 *paṭighasampayuttacittas*, and 2 *momūhacittas*. *Avyākataviññāṇa* has two broad subdivisions into *vipāka* and *kiriya*. To the former belong 7 *akusalavipākacittas*, 8 *kusalavipākahetukacittas*, 8 *sahetukakāmāvacaravipākacittas*, 5 *rūpāvacaravipākacittas*, 4 *arūpāvacaravipākacittas* and 4 *lokuttaravipākacittas*: to the latter belong, 3 *ahetukakriyācittas*, 8 *sahetukakāmāvacarakriyācittas*, 5 *rūpāvacarakriyācittas*, 4 *arūpāvacarakriyācittas* (these numbers added together will be found to amount to 89, which is the number given by Hardy at Man. B. 419). It is impossible in a work of this extent to enumerate the whole of the 89 cittas, but I will give a few as specimens, and add a quotation from Vis. M. which will give a fair idea of the nature of the Buddhist metaphysics.<sup>1</sup>

The foll. is the text of the seven *akusalavipākacittas*, or thoughts having an evil result: *Upekkhāsahagatā cakkhuvīññāṇā, upekkhāsahagatā sotavīññāṇā, upekkhāsahagatā ghānavīññāṇā, upekkhāsahagatā jīhāvīññāṇā, dukkhasahagatā kṛtyavīññāṇā, upekkhāsahagatā sampajjicchanacittā, upekkhāsahagatā santtranacittā*, eye-consciousness attended with indifference (viz. attended by neither pain nor pleasure), ear-consciousness attended with indifference, nose-consciousness attended with indifference, tongue-consciousness attended with indifference, touch-consciousness based on suffering, acquiescing thought attended with indifference, deciding thought attended with indifference. The five *Rūpāvacarakusalacittas* are the good thoughts or states of mind leading to the five Jhānas, *vitakka-vicārapṭisukhekaggatāsahitā paṭhamajjhānakusalacittā, vicārapṭisukhekaggatāsahitā dutiyajjhānakusalacittā, pṭisukhekaggatāsahitā tatiyajjhānakusalacittā, sukkhekaggatāsahitā catutthajjhānakusalacittā, upekkhekaggatāsahitā pañcamajjhānakusalacittā*. The five *Rūpāvacaravipākacittas* are five states of mind in which the five Jhānas result, *vitakkavīcārapṭisukhekaggatāsahitā paṭhamajjhānavipākacittā*, and so on as in the last category. The four *Arūpāvacarakriyācittas* are four thoughts combined with action (?) causing birth in the four *Arūpa brahmalokas*, *ākāśānāñcāyatana-kriyācittā, viññāṇānāñcāyatana-kriyācittā*, etc. The four *Lokuttarakusalacittas* are four states of mind leading to the four Paths, *sotāpattimagga-cittā, sakadāgā-mimagga-cittā, anāgā-mimagga-cittā, arahattamagga-cittā*. The four *Lokuttaravipākacittas* are four states of mind leading to the four Fruitions, *sotāpattiphala-cittā*, and so on.<sup>1</sup>

I will conclude by quoting Buddhaghosa's brief account in Vis. M. of the eight *Kāmāvacarakusalacittas*, as it affords a good specimen of the practical bearing of Buddhist metaphysics, and of the life that animates compositions which at first sight might be mistaken for lists of barren technicalities. *Tattha kāmāvacarāṃ somanasupekkhāṇāsaṃsikkhadrāhedaṭṭa aṭṭhaviḷḷhaṃ acyeyathidāṇa, somanasasahagatāṇāṃ sampayuttāṃ asāṃsikkhāṇāṃ asāṃsikkhāraṇa ca tathā ṇānavippayuttāṃ, upekkhāsahagatāṃ*

<sup>1</sup> I hope to take an early opportunity of printing the text of Abhidhammatthasaṅgaha (a modern Burmese work), which is an able and lucid compendium of the Abhidhamma.

<sup>1</sup> The enumerations in the above paragraph are taken from Abhidhammatthasaṅgaha.

*nāpasampayuttam asaṅkhāram sasaṅkhāraṇ ca tathā nāparippayuttam.*<sup>1</sup> *Yadā hi deyyudhammapaṭiggāhakaddisampattiṃ aññaṃ vā somanassahetum āgama haṭṭhapahattho atthi dinnan ti ddinayappavattam sammāditṭhiṃ purakkhatvā asaṅsinto anussāhito parehi dānādāni puññāni karoṭi tadā 'ssa cittaṃ somanassasahagataññāpasampayuttam asaṅkhāram hoti. Yadā pana vuttanayena haṭṭhatuṭṭho sammāditṭhiṃ purakkhatvā pi amutaṭṭagatādivasena saṁsīdamāno vā parehi vā ussāhito karoṭi tadā 'ssa tad eva cittaṃ sasaṅkhāram hoti; imasmīṃ hi atthe saṅkhāro ti etaṃ attano vā paresaṃ vā vasena pavattassa pubbaṇṇayogassādhivacanāṃ. Yadā pan' assa nātījanassa paṭipattidassanena jātaparicayaṃ bālaka bhikkhū disvā somanassajātā sahasā kiñcid eva haṭṭhagataṃ dādanti vā vandanti vā tadā tatiyaṃ cittaṃ uppajjati. Yadā pana dettha vandathūti nātīhi ussāhita evaṃ paṭipajjanti tadā catutthaṃ cittaṃ uppajjati. Yadā pana deyyadhammapaṭiggāhakādānaṃ asampattiṃ aññesaṃ vā somanassahetūnaṃ abhāvā āgama catusu pi vikappesu somanassarahitā honti tadā sesāni cattāri upekkhāsahagatāni uppajjantīti, evaṃ somanassupekkhāññāpasāṅkhārābhedaṭṭa aṭṭha-vidhaṃ kāmāvacarakusalaṃ vedittabbaṃ. I translate this passage thus: "Now the Kāmāvacara Viññāṇa is eightfold from its division under the heads of joy, indifference, knowledge and spontaneity,<sup>2</sup> as follows: Viññāṇa accompanied with joy and connected with knowledge, and either spontaneous or unspontaneous, and in the same way unconnected with knowledge; and viññāṇa accompanied with indifference and connected with knowledge, and either spontaneous or unspontaneous, and in the same way unconnected with knowledge. For when a man gives alms and does other meritorious actions not listlessly, not incited by others, but gladly and cheerfully, for the sake of benefitting the recipient of the gift, etc., or for some other pleasurable motive, while he is influenced by right views expressed in such phrases as 'there is almsgiving' (compare the*

opposite view *n'atthi dinnam*, p. 511 b, line 1), then he has spontaneous thoughts attended with joy and connected with knowledge. On the other hand, when a man, with a glad and cheerful heart as aforesaid, while acting according to the dictates of steady liberality, or other virtue, nay while still influenced by right views, yet acts mechanically or by the suggestion of others, then these same thoughts of his are called unspontaneous. For in this connexion the word Saṅkhāra designates an inducement proceeding either from oneself or from others. Again, when youthful monks, emulous from witnessing the good conduct of relatives, filled with pleasure, impulsively (*sahasā*) give away whatever they happen to have in their hands, or perform an act of religious worship, then the third mental state is acquired. And when they act in the same way because they are incited by their relatives saying 'Give,' or 'Worship,' then the fourth state is acquired. But when owing to the recipients of gifts, etc., being unbenefitted, or from the absence of other pleasurable motives, they are deprived of satisfaction in each of the four alternatives, then the remaining four (states of mind), which are accompanied with indifference, are called into existence. And thus the kāmāvacarakusala Viññāṇa may be considered as eightfold from its division under the heads of joy, indifference, knowledge, and spontaneity."

The word *paṭisandhiviññāṇaṃ* occurs in a remarkable passage at Dh. 255. When the Arhat Godhika died and consequently ceased to exist, Māra the Buddhist Satan, who had as he thought prevented his attaining Arhatship, is represented as exclaiming, *kattha nu kho imassa paṭisandhiviññāṇaṃ paṭiṭṭhitam*, which may be freely rendered "where has this man's soul fixed itself?" i.e. in what form has he been reborn? Buddha addressing his disciples says, "Priests, Māra the Evil One seeks for the soul of the noble-born Godhika, and asks where his soul has fixed itself: but I tell you, priests, that Godhika has entered Nirvāṇa without his soul fixing itself anywhere." And he says to Māra, "What, O wicked one, have you to do with the place of rebirth of Godhika? a hundred or a thousand such as you can never find his place of rebirth (as it does not exist)." *Paṭisandhiviññāṇa* means then the viññāṇa (fifth khandha) which passes into a new state of exist-

<sup>1</sup> The foll. is the full text, *Somāna-sasahagataññāpasampayuttam asaṅkhārikaṃ ekaṃ sasaṅkhārikaṃ ekaṃ, somanassasahagataññāpasampayuttam asaṅkhārikaṃ ekaṃ sasaṅkhārikaṃ ekaṃ, upekkhāsahagataññāpasampayuttam asaṅkhārikaṃ ekaṃ sasaṅkhārikaṃ ekaṃ, upekkhāsahagataññāpasampayuttam asaṅkhārikaṃ ekaṃ sasaṅkhārikaṃ ekaṃ, upekkhāsahagataññāpasampayuttam asaṅkhārikaṃ ekaṃ sasaṅkhārikaṃ ekaṃ ti imāni aṭṭha kāmāvacarakusalacittāni nāma (Abh. Saṅgaha).*

<sup>2</sup> See art. *Sanṅkhāro*, p. 455 (b), line 14.

ence when a man dies, lit. "rebirth-consciousness or rebirth-mind." I have said for convenience sake "passes into a new state," but it must be remembered that in reality it is not the same *viññāna*, but a new one (corresponding to it and as it were carrying it on) which starts into existence instantaneously on the destruction of the old *viññāna* (see *Khandho*, p. 198, b, lines 29 and foll.).

**VIÑÑĀNAÑCĀYATANAM**, Realm of infinity of intelligence, name of the second *Arūpabrahmaloka*; it is so called because the beings who inhabit it are filled with the idea that *viññāna* is infinite (*anantaṃ viññānaṃ ti*). Properly speaking the word is the equivalent of **विज्ञान + आनन्द + आयतन**, but it will be easily seen that in reality a syllable is omitted: *viññāpānañcāyatanam* would be the full form, but that word being unmanageably and inelegantly long, the second of the two successive *ān*'s is omitted, to the great improvement of the sound. *Man. B. 26*; *B. Lot. 812*.

**VIÑÑĀNATTHITI** (f.), Station or abode of Intelligence [**विज्ञान + स्थिति**]. The text of the four V.s is as follows: *Rūpūpāyaṃ vā dvuso viññānaṃ tiṭṭhamānaṃ tiṭṭhati rūpārammaṇaṃ rūpappatitṭhaṃ nandūpavesanaṃ vuddhiṃ virūhiṃ vepullaṃ āpajjati, vedanūpāyaṃ vā dvuso viññānaṃ . . etc. . . sañnūpāyaṃ vā . . saṅkharūpāyaṃ vā . .*, "when Intell. ence takes its stand it does so with Form for its mode of action, with Form for its object, with Form for its basis, and so acquires increase, growth, extension, . . etc." In other words *Viññāna* dominates and feeds upon the other four *Khandhas* (*Saṅg. S.*). The seven V.s are enumerated in *Mahānidāna S.* (the *Atth.* says *viññānaṃ tiṭṭhati etthāti viññānapatṭhiti viññānapatitṭhānatṭhānass' etaṃ adbhivacanaṃ*). They are seven modes of intelligence possessed by different beings, and are identical with the *Sattāvāsas* omitting the fifth (the *asaññasatta* angels), and the last.

**VIÑÑĀPANO** (adj.), Informing, instructing [**विज्ञापन**]. *Fem. -nī* (*Dh. 72*).

**VIÑÑĀPETĀ** (m.), One who informs (fr. next).

**VIÑÑĀPETI**, see *Vijānti*.

**VIÑÑATTI** (f.), Information, intimation; intimation of a want, asking [**विज्ञप्ति**]. *Ab. 1058*. *Vīññattipatilābho*, obtaining by begging (*Pāt. 104*). A monk's begging for alms is called *viññatti*, but it should consist merely in presenting himself with

his almsbowl before the house, and standing silent and motionless; *vatto*, or speaking a request for alms, is strictly forbidden, and so is any gesture (*kāyav.*) by which the attention of the householders may be drawn to him (*E. Mon. 72*, see *Rūpaṃ*).

**VIÑÑĀYA**, and **VIÑÑEYYO**, see *Vijānti*.

**VIÑÑŪ** (adj.), Intelligent, wise, learned, discreet [**विज्ञ**]. *Ab. 220*; *Kh. 11*; *B. Lot. 566*; *Dh. 12, 41*; *Pāt. 12*.

**VIÑÑŪTĀ** (f.), Intelligence [last + **ता**]. *Vīññūtaṃ pattakūlato paṭṭhāya*, from the time she had attained intelligence, i.e. I think, from the time she had reached years of discretion (*Dh. 327*).

**VINODAKO** (adj.), Dispelling (from *vinodeti*).

**VINODANAM**, Dispelling, removal [**विनोदन**]. *Mah. 198*.

**VINODETI** (caus.), To dispel, put away, get rid of [**विनोदयति**]. *Dh. 61, 125, 293*; *Mah. 40, 111*.

**VIPACCANĪKO** (adj.), Hostile [**वि-प्रवर्तनीक**]. *B. Lot. 324*.

**VIPACCATI** (pass.), To be cooked, scorched, etc. [**विपच्यते**]. *Att. 209*.

**VIPĀCĒTI** (caus.), To work oneself up into indignation, to be indignant, angry, annoyed [**विपाचयति**]. *Pāt. x, xxviii*; *Alw. I. 72* (where it is rendered "speak disparagingly," but I think wrongly).

**VIPAJJATI**, To fail (opposed to *sampajjati*); to perish [**विपद्**]. *Kammaṭṭhānaṃ v.*, the endeavour to attain *Jhāna* fails (*Jāt. 7*). *Te there caṅkamaṇe yebbhuyyena vipajjibhūsu*, these (insects) as the thera walked up and down perished in great numbers (*Dh. 88*). *P.p.p. vipanno. Sīlavipanno*, one who has failed to keep the moral Law. With affix **ता**, *diṭṭhivipannatāya*, through a failure of doctrine or true belief (*Dh. 410*).

**VIPĀKĪ** (adj.), Having a result [**विपाकि**]. *Sama-vipāki*, having the same consequences (*Dh. 90*, the term. belongs to the whole compound).

**VIPAKKHAHO** (adj.), Opposite [next + **ख**]. *Ab. 668*.

**VIPAKKHO** (adj.), Opposite; hostile [**विपक्ष**]. *Masc. vipakkho*, an enemy (*Ab. 345*). *Vipakkhaso*, one who serves the enemy, a traitor (*F. Jāt. 1*).

**VIPĀKO**, Result, product, consequence; good result, fruit, profit, reward; evil result, retribution [**विपाक**]. *Ayaṃ me paṇcamaṃ rūpaṃ imasme k*



*vipāka*, this is my fifth dream, what will come of it P (Das. 25). *Vipāko hoti acintīyo*, infinite advantage is derived (Mah. 108). The good or evil result of good or bad works is called *vipāko* (see *Kammam*; Dh. 12, 13). *Akusala*., reward of demerit, retribution (Att. 204). *Sukhavipāko* (adj.), having a happy result. *Kammavipāko*, result of actions, moral retribution. *Sandīṭṭhiko* v., immediate reward or punishment, retribution in this world as opposed to retribution in a later existence (Mah. 260). *Diṭṭhadhamme vā sampādye vā vipākaṃ na deti*, brings no retribution either in the present life or in a future state of existence (Dh. 293).

**VIPALLĀSO**, and **VIPARIYĀSO**, Reversal, change [विपर्ययस]. Ab. 776, 1188. *Liṅgav.*, change of gender (Dh. 286).

**VIPANNO**, see *Vipajjati*.

**VIPARĀMOSO**, Highway robbery [fr. वि-परा-मुष].

**VIPARĀVATTO** (p.p.p.), Reversed, changed [वि-परा-वृत्त].

**VIPARIṆĀMETI** (caus.), To transform oneself [caus. वि-परि-नम्]. *Na vipariṇāmetitī pakatiṃ na jahanti* (Sām. A.).

**VIPARIṆĀMO**, Change, reverse [fr. वि-परि-नम्]. *Jīvitāṃ vipariṇāmadhammaṃ*, life is subject to changes and chances. *Vipariṇāmadukkhāṃ*, the evil or suffering caused by change or reverses (Alw. I. 108).

**VIPARIṆATO** (p.p.p.), Changed [वि-परि-नत्]. Altered for the worse, depraved (Pāt. 4, 69).

**VIPARĪTO** (p.p.p.), Reversed, opposite, contrary, different, changed; wrong, false [विपरीत]. B. Lot. 787; Dh. 358. With affix ता, *viparītatā*, change, transformation (Kh. 21).

**VIPARIYĀSO**, see *Vipallāso*.

**VIPARIYAYO**, Reversal, change [विपर्यय]. Ab. 776.

**VIPASSAKO** (adj.), Contemplating; endowed with *vipassanā* (fr. *vipassati*). Dh. 334, 336.

**VIPASSANĀ** (f.), Seeing clearly, spiritual insight (fr. next, in Sansk. it would be *vidarṣana*). Ab. 153, 331. V. is produced by the successful exercise of ecstatic meditation, and is an attribute of Arhatship (E. Mon. 253, 288; Man. B. 232, 414, 422, 494, 499; Dh. 109; Mah. 32). See *Samatho*.

**VIPASSATI**, To see clearly, to obtain spiritual insight [विदृश]. Dh. 32, 67, 337.

**VIPASSĪ** (adj.), Seeing clearly, wise [वि + पश्य + इन्, it answers to विदर्शिन]. Ab. 229. Name of a Buddha (Mah. 2; Man. B. 95).

**VIPĀTETI** (caus.), To crush [विपातयति]. Dh. 13.

**VIPĀTIKĀ** (f.), An abscess on the foot [विपादिका]. Ab. 325.

**VIPATTI** (f.), Misfortune; failure [विपत्ति]. Ab. 385. *Sīlav.*, failure or breach of morality (Dh. 86; Pāt. 63). *Akkharavipattiyaṃ hi atthassa dunnayatā hoti*, for there is miscarriage of meaning involved in a failure of the letters; viz. if the spelling is wrong the sense is lost (Sen. K. 200).

**VIPEKKHATI**, To stare about [विप्रेक्ष].

**VIPINAM**, A grove, wood [विपिन]. Ab. 536.

**VIPITṬHIKAROTI**, To throw behind one [वि + पृष्ठ + कृ with a changed to i and shortened].

**VIPOTHETI** (caus.), To bruise [वि-पोथयति].

**VIPPAJAHATI**, To abandon, give up [वि-प्र-हा]. Opt. *vippajaheyya* (Dh. 40). Ger. *vippahāya* (Dh. 16). P.p.p. *vippahīno*, deprived of (at the end of a compound).

**VIPPAKĀRO**, Change of state; impropriety [वि-प्रकार]. Jat. 61; Dh. 94, 95, 118, 207, 341; Mah. 246.

**VIPPAKATO** (p.p.p.), Imperfectly executed, left unfinished [विप्रकृत]. Mah. 239.

**VIPPAKATṬHAKO** (adj.), Distant [विप्रकट्टक]. Ab. 706.

**VIPPAKIRATI**, To scatter [विप्रकृ]. Dh. 99. P.p.p. *vippakirāno* (Jāt. 7).

**VIPPAKKHITTO** (p.p.p.), Scattered about [वि-प्र-क्षिप्त].

**VIPPALADDHO** (p.p.p.), Disappointed, deceived [विप्रलब्ध]. Att. 41.

**VIPPALAMBHETI** (caus.), To mock, delude [वि-प्रलभयति].

**VIPPALAPATI**, To chatter, talk nonsense; to lament [विप्रलप]. Jāt. 61; Das. 7, 32.

**VIPPALĀPO**, Wrangling [विप्रलाप]. Ab. 124.

**VIPPAMUṆCATI**, To cast off, free oneself from [विप्रमुञ्च]. Dh. 67. P.p.p. *vippamutto*, released (Dh. 17, 38; Kh. 9).

**VIPPANATṬHO** (p.p.p.), Ruined, sunk, lost [वि-प्रणष्ट].

**VIPPASĪDATI**, To become calm or serene [विप्र-सद्]. Dh. 15, 273. P.p.p. *vippasanno*, clear, limpid, serene (Dh. 15, 73, 102; Mah. 170).

**VIPPAṬṬISĀRĪ** (adj.), Remorseful [next + इन्]. Ten J. 13.



VIPPATISĀRO, Remorse, regret, repentance [विप्रतिसार]. Ab. 169; Dh. 222.

VIPPAVASATI, To go abroad, leave home, be away from home, be absent [विप्रवस्]. *Ekam rattim v.*, to spend a night away from home. Inf. *vippavattum*. *Aññatra saṅghasammutiya bhikkhussa vippavattum na vaṭṭati*, without the permission of a chapter a monk may not leave home (Sen. K. 329). P.p.p. *vippavuttho*, living abroad or away from home, absent. *Avippavutthasati* (adj.), whose thoughts are not all abroad, not absent-minded (Dh. 181). With instr. *civarena v.*, to be without a robe, be parted from it (Pāt. 11).

VIPPAVĀSO, Absence [विप्रवास]. *Satiya v.*, absence of mind, inattention, thoughtlessness (Dh. 179, 389). *Ticivarena avippavāso*, not parting with the three robes (Ras. 70; Pāt. 11).

VIPPAVIDDHO (p.p.p.), Pierced through and through [विप्रविद्ध]. Jāt. 61.

VIPPAVUTTHO, see *Vippavasati*.

VIPPAYOGO, Separation [विप्रयोग].

VIPPHANDATI, To struggle, writhe [विष्णद्]. Dh. 403. P.p.p. *diṭṭhivipphanditam*, sceptical agitation (Vij.).

VIPPHANDATTAM, State of writhing [विष्णद् + त्व]. *Avipphandattam upanetabbo*, he must be reduced to a state of quiescence (Att. 194).

VIPPHARAṆAM, Thrilling, pervading (of joy) [fr. विस्फूर्, विस्फूर्]. Att. 213.

VIPPHĀRIKO (adj.), Pervading, spreading, diffusing (fr. next). Dh. 254. Comparat. *vipphārikataro* (Mahānidāna S. Aṭṭh.).

VIPPHĀRO, = स्फार.

VIPPHULINGAM, A spark of fire [विस्फुलिङ्ग]. Ab. 35.

VIPPHURANAM, Another form of *vippharaṇam*. D'Alwis renders *mahatā gimhavipphuranena*, "by the dissemination of great heat" (Att. 82, 210).

VIPPHURATI, To vibrate, wave, flash [विस्फूर्]. *Vipphurantavālavāṇo* (adj.), having waving fans (Jāt. 51).

VIPPO, A Brahmin [विप्र]. Ab. 408.

VIPUBBAKAM, One of the Asubhakammaṭṭhānas, obtained by the contemplation of a festering corpse [वि + पूय + क].

VIPULO (adj.), Large, great, broad, extensive [विपुल]. Ab. 700; Dh. 6, 51; Alw. I. xiii.

VIRACITO (p.p.p.), Made, composed [विरचित]. Kh. 24 (of a book).

VIRĀDHETI, see *Virajjhati*.

VIRĀGO, Absence of desire or human passion, Arhatship, Nirvāṇa [विराग]. Ab. 8; Kh. 7; Dh. 48, 61, 411; Gog. Ev. 6.

VIRAHITO (p.p.p.), Bereft of, exempt from [विरहित]. Kh. 31; B. Lot. 297. With instr. *Dhutavatena v.*, destitute of all practice of the dhutaṅga precepts (Dh. 379).

VIRĀJATI, To shine, be conspicuous or eminent [विराज्]. Mah. 245. P.p.p. *virājito*, irradiated (Ten J. 46, it can hardly I think be the p.p.p. from *virājeti*).

VIRĀJETI, see next.

VIRAJJATI, To be displeased, disgusted, to loathe [विरज्यति]. Aor. *virajji* (Dh. 315). Inf. *virajjitum*. P.p.p. *viratto*, detached, turning from; free from attachment. *Kilesesu virattacitto*, with a mind estranged from worldly pleasure (Jāt. 61; Dh. 315; Kh. 9). *Viratto pajāvaggo*, "the disaffected populace" (Att. 213). Caus. *virājeti*, to put away, divest oneself of. *Kāmarāgam v.* (Alw. N. 121). *Bhave chandam v.*, to put away desire for existence (Dh. 316, also read -*rāj*- at Dh. 205). *Tatiyajjhānena pītiṃ virājeti*, divests himself of pīti by attaining the 3rd Jhāna.

VIRAJJHATI, To fail, go wrong, miss, lose [विराज्यति]. Fut. *virajjhissati* (Jāt. 17). Ger. *virajjhito* (Ten J. 40; F. Jāt. 10). Caus. *virādheti*, to miss, fail (Att. 193, 195). P.p.p. *virādhito*. *Avirādhitam*, without missing (used adverbially).

VIRAJO (adj.), Free from corruption or human passion [विरजस्]. Dh. 69. Epithet of an Arhat (Dh. 69, 72; Kh. 6; Ras. 28).

VIRALANJANO (adj.), Thinly peopled [विरल + जन]. Att. 204.

VIRALO (adj.), Delicate, fine [विरल]. Ab. 707; Att. 213.

VIRAMAṆAM, Abstaining (fr. next). Mah. 82.

VIRAMATI, To abstain, refrain, desist [विरम]. F. Jāt. 19. Imperat. 2nd pers. *viramassu* (Dh. 97). With abl. *Pāpadhammato v.*, to refrain from sin. With dat. *Viramath' āyasmanto nama vacandya*, do not speak to me, or, stop speaking to me (Pāt. 5). P.p.p. *virato*, abstaining. With abl. *Pānditipātā v.*, abstaining from life-slaughter (Ten J. 116, 118).

VIRATI (f.), Abstinence [विरति]. Ab. 160; Mah.

126; Man. B. 492. *Akattabbav.*, abstinence from what is wrong. With abl. (Kh. 5).

**VIRATO**, see *Viramati*.

**VIRATTO**, see *Virajjati*.

**VIRAVATI**, To cry aloud, shout, cry out; to rattle, jingle [विह्व]. Ját. 51. *Mahārdvaṃ viraviṃsu*, they uttered a great shout (Mah. 75, comp. Dh. 315 *mahāviraṃ viravamāna*, and Ját. 25). *Putta puttāti viravanti*, crying out, My son, my son (Dh. 329). *Gadrahārdvaṃ viravanto*, braying like an ass (Mah. 250). Of a swan's cry (Dh. 416, comp. F. Ját. 49). Fut. *viravissati* (Dh. 155). Caus. *virāveti*, to sound. *Ghaṇṭaṃ v.*, to ring a bell (Mah. 128).

**VIRAVO**, and **VIRĀVO**, Crying, shouting, clamour [विरव, विराव]. Ab. 128 (d); Ját. 25 (a), 74 (d); Dh. 315 (a).

**VIRECANAM**, Purging; a purgative [विरिचन].

**VIREKO**, Purging, diarrhoea [विरिक्].

**VIRIYAM**, Strength, vigour, energy, fortitude, effort, exertion; dignity, influence [वीर्य]. Ab. 156, 1094 (where, strangely enough, we have *virīyo*); Man. B. 409; Dh. 26. *V. ārabhati*, or *karoti*, to make an effort (Mah. 13). *Viriyakaraṇaṃ*, *viriyārambho*, making an effort, energy (Das. 38; Dh. 111). *Āradhaviṛīyo* (adj.), energetic, strenuous (Dh. 2). *Hinaviṛīyo* (adj.), lazy, listless (Dh. 21). *Viriyapāramitā*, the perfection of Fortitude. The *cattāri viriyāṅgaṇi*, or four branches of fortitude, are when through excessive exertion the flesh and blood dries up, and only skin, bone and sinew remain (*tacassa ca nahārūno avassisaṇaṃ aṭṭhissa maṃsalohitasussanaṃ*, Ab. 157).

**VIRIYAVĀ** (adj.), Energetic [वीर्यवत्]. Dh. 433.

**VIRO** (adj.), Strong, mighty, heroic [वीर]. Ab. 102, 380. Sometimes an epithet of a Buddhist saint (Dh. 74, comp. Ját. 9, *Buddhapacceka-buddhā virapurisa*). At the end of a compound: *Buddhavīro*, mighty Buddha; *sūravīro*, a mighty hero.

**VIROCANO** (adj.), Shining [विरोचन]. Das. 45.

**VIROCATI**, To shine, be brilliant or splendid; to be eminent, conspicuous [विह्व]. Ját. 18; Att. 200. P.pr. *virocamaṇo* (Ras. 17, 28).

**VIRODHANAM**, Opposition, contradiction [विरोधन].

**VIRODHI** (adj.), Opposing, obstructing, adverse [विरोधि]. Ab. 125. Masc. *virodhi*, an enemy, opponent (Ab. 345).

**VIRODHITO** (p.p.), Rendered hostile [विरोधित].

**VIRODHO**, Opposition; contradiction, inconsistency; enmity [विरोध]. Ab. 164; Dh. 283. *Virodhaṃ dassayi*, pointed out the fallacy of his arguments (Mah. 251). *Āññathā aṭṭhakathāvacanaṃ añña-maññavirodhaṃ āpajjati*, in any other interpretation the statements of the commentaries fall into discrepancy.

**VIRODHOTTI** (f.), Contradiction, quarrel [विरोधोक्ति]. Ab. 124.

**VIRŪ** (f.), A spreading creeper [वीरुध]. Ab. 550 (Clough has *vī-*).

**VIRUDDHO**, see *Virujjhati*.

**VIRŪDHANAKO** (adj.), Growing [from विरुध]. Pāt. 72.

**VIRUJJATI** (pass.), To fall to pieces, to decay [pass. विरुज्]. Dh. 315.

**VIRUJJHANAM**, Being obstructed (fr. next).

**VIRUJJHATI** (pass.), To be obstructed, annoyed, disturbed, troubled [विरुज्जते]. Dh. 18, 283. P.p.p. *viruddho*, annoyed; hostile; opposite, different (Dh. 72; Pāt. 66). *Viruddhattho* (adj.), opposite, reversed (artha, Att. 203). *Buddhāvacanena saddhiṃ viruddhe akāṃsu*, made (the vedas) at variance with the word of B. (Alw. I. cxxiv).

**VIRŪLHI** (f.), Growth, increase [fr. विरुह]. Mah. 87; Pāt. xx; Kh. 10.

**VIRŪLHO** (p.p.), Grown, blossoming [विरुह]. F. Ját. 49; Ras. 89. *Virūlho* or *Virūlhako* is the name of the Regent of the South, and chief of the Kumbhaṇḍas (Ab. 31; Man. B. 24).

**VIRŪPAKKHO**, Name of the Regent of the West, and chief of the Nāgas [विरुपाक्]. Ab. 31; Man. B. 24.

**VIRŪPO** (adj.), Deformed, monstrous, ugly [विरूप]. *Virūparūpt*, assuming horrible shapes (Mah. 72). *Virūpavesadhāri* (adj.), wearing disordered dress (Ját. 47). With affix ल्, *virūpattāṇ*, deformity (Ab. 1169).

**VISA**, see *Visaṃ*.

**VISABHĀGO** (adj.), Not common to all, different, dissimilar [वि + sabhāga]. Ten J. 51, 105; Pāt. 27.

**VISADATTAM**, Purity [विशद + त्व]. Ab. 793.

**VISADHARO**, A snake [विशधर]. Ab. 654.

**VISADO** (adj.), Pure, white; clear, manifest [विशद]. Ab. 1073.

VISĀDO, Dejection [विषाद]. Ab. 1193.

VISAHATI, To be able, to dare, to venture [विषह].

F. Jāt. 12; Dh. 105, 161. Aor. *visahi*, fut. *visahissati* (Dh. 187).

VISAJJA, VISAJJETI, see *Vissajjati*.

VISAKANTHAKAM, A sort of sugar. Ab. 462.

VISĀKHĀ (f.), Name of a Nakkhata; name of a celebrated female saint, a contemporary and disciple of Buddha [विशाखा]. - Ab. 59; 437; Dh. 78; Jāt. 18; Mah. 1, 169, 196.

VISALLO (adj.), Free from pain or grief [विशल]. Ras. 80.

VISĀLO (adj.), Wide, extensive, great [विशाल]. Ab. 700; Mah. 115. Fem. *vislā*, the bitter apple, Cucumis Colocynthis (Ab. 597). *Vislakkho* (adj.), large-eyed. With affix ता, *vislatā*, breadth, greatness (Ab. 295).

VISAM, Poison, venom [विष]. Ab. 655; Dh. 22. *Visavejjo*, a physician who cures snake-bite (Ras. 34). *Visapīto saro*, a poisoned arrow (Ab. 390). *Vissasadam*, a remedy against snake-bite, an antidote (Ras. 34). *Visena hanti*, to poison a person (Mah. 209, and *visam deti*, to administer poison).

VISAM (fem. num.), Twenty [विंशत्]. *Visam khettni*, 20 fields (Mah. 245). *Visamhatthasatam uccam*, 120 cubits high (Mah. 161). *Visamvassasatiko*, 120 years old (Brahmayu S.). *Visamyojanasatam gantvā*, having gone 120 yojanas (Dh. 384). *Atthavisam*, 28 (Alw. I. 104). *Visayattī* (f.), a measure of 20 rods (Ab. 996). *Atthavisamahāyuddham*, 28 great battles (Mah. 194). *Sattādhikavisanakkhattā*, 27 lunar mansions (Ab. 60). Gen. *visāya* (Alw. N. 36). *Pañcavisa*, 25 (Mah. 8). Comp. *Visati*.

VISAMO (adj.), Uneven, unequal; unjust, lawless, wicked [विषम]. *Visamācāro* (adj.), lawless, vicious (Mah. 46). *Visamacariyā*, misconduct, vice (comp. Mah. 53). Neut. *visamaṃ*, an inaccessible place (Ten J. 56, *giri-visamaṃ*).

VISAMVĀDAKO (adj.), Deceiving, lying (fr. *visamvādo*).

VISAMVĀDETI (caus.), To break one's word to a person, deceive, disappoint [विस्वादयति].

VISAMVĀDO, Deceiving, disappointing, etc. [विस्वाद].

VISAMYOGO, and VISANĀNĀGO, Separation, disjunction [विस्योग]. The four v.s are *kāmayogavismayogo*, *bhāvayogav.*, *ditthiyogav.*, *avijjāyogav.*, or abandonment of the four yogas.

VISAMYUTTO, and VISANĀNĀNUTTO (p.p.p.), Separated, detached [विस्संयुक्त]. Dh. 74 (*sabbayoga-visamyutto*). Detached from the world, free from the ties of human passion (Dh. 69, 71, 72, 73).

VISĀNANĀ, A horn, an elephant's tusk [विषाण]. Ab. 497, 867.

VISANĀKHĀRO, Destruction, annihilation [वि-सं-स्कार]. Dh. 28, 270, 320.

VISANĀKHITO (p.p.p.), Destroyed, annihilated [वि-सं-सूत]. Dh. 28, 320.

VISANĀNIBHUTO (adj.), Unconscious. swooned away [वि-सञ्ज्ञा-भूत with *ā* changed to *i*]. Jāt. 67.

VISANĀNITĀ (f.), Unconsciousness, syncope [वि-सञ्ज्ञित + ता]. Ab. 173. *Visanānitam patto*, having swooned away (Das. 4).

VISANĀNO (adj.), Unconscious [वि + सञ्ज्ञा]. (Das. 4).

VISANĀNĀGO, VISANĀNĀNUTTO, see *Vismay*.

VISAPHALATĀ (f.), Unprofitableness [वि-सफल + ता]. Dh. 409.

VISAPPANAM, Spreading [विसर्पण]. Ab. 769.

VISĀRADO (adj.), Bold, confident, ready, self-possessed; wise, skilled [विशारद]. Ab. 228, 958; Mah. 32, 241, 251. *Vinaye v.*, learned in the Vinaya (Pāt. xiii).

VISĀRĪ (adj.), Spreading [विसारिन्]. *Avisāri* (adj.), not spreading or losing itself (of the sound of a voice, Ab. 129, B. Lot. 566).

VISARO, A multitude [विसर]. Ab. 629.

VISATI (fem. num.), Twenty [विंशति]. *Tisso visatiyo*, three twenties, 60. *Dadvisatiṃ* (acc.) *vassāni*, for 22 years (Mah. 21). *Yuddhesu atthavisatiyā* (loc.), in 28 battles (Mah. 156, comp. 182). *Catuvīsatiyā* (gen.), *Buddhānam santike*, in the presence of the 24 Buddhas (B. Lot. 345). It will be seen from the last three examples that this numeral is generally used in the singular in apposition with a plural noun in the same case. Comp. *Visam*.

VISATIMO (adj.), Twentieth [विंशतिम]. Mah. 126. *Atthavisatimo*, 28th (Mah. 242).

VISATO, and VISĀTO (p.p.p.), Spread, diffused [विसृत]. Ab. 746; Sen. K. 498; Ras. 87, 88; B. Lot. 378.

VISATTHI (f.), Emission [विसृष्टि]. Pat. 4.

VISATTIKĀ (f.), Desire, lust [विषय + इका]. Ab. 162; Dh. 60.

**VISAYI** (n.). An organ of sense [विषयि]. Ab. 149.

**VISAYO**, District, region, country; realm, domain, range, sphere, scope; an object of sense [विषय]. Ab. 94, 186, 806. *Yonav.*, the Yona country (Mah. 74). *Mama visayugatā manussā*, the inhabitants of my kingdom (Att. 205). *Asabbavisayaṭṭhānam*, a place which is not accessible to all, a private room (Ab. 215). *Pañcavisayarasā*, the five indulgences of the senses (Att. 193, comp. 192). *Visayasukham*, sensual pleasure (Att. 212). The six objects of sense are *rūpam*, *saddo*, *gandho*, *raso*, *phasso*, *dhammo* (Ab. 94, comp. *Ārammapam*; the five are the first five of these, comp. Man. B. 402). *Te jñitum tava ca avisayo . . Buddhānam eva visayo*, to know them is beyond your range, it is the peculiar province of the Buddhas (Dh. 183, comp. *Khetam*). Like the Kantian philosophy, Buddhism has four great Problems or unthinkable ideas, one of which is *lokovisayo*, the Origin of Matter (Man. B. 9).

**VISESAKO**, A sectarian mark on the forehead [विशेषक]. Ab. 300.

**VISESANAM**, Distinguishing [विशेषण]. Ab. 1177.

**VISESĀÑÑŪ** (*adj.*), Knowing distinctions, discerning, critical [विशेषज्ञ].

**VISESETI** (*caus.*), To distinguish, define, specify [विशेषयति]. Dh. 308. P.p.p. *visesito* (Mah. 70). See latter part of next art.

**VISESO**, Distinction, discrimination, speciality, specification; sort, kind; peculiar merit or advantage, excellence, superiority [विशेष]. Inst. *visesena*, especially, in particular, even more; *avisesena*, generally (Dh. 99; Ras. 88; Pāt. xl). *Ayam imesam visesena pāpo*, this man is more a sinner than they (Sen. K. 398). *Sakabuddhivisesena*, according to their respective attainments. Abl. *visesato*, specially, distinctively, emphatically (Mah. 252). *Visesato jānāti*, to know a thing with its distinctions, to know it thoroughly (Dh. 5). *Visesasāram dānam*, charity which has a special or peculiar worth (Mah. 165). *Mattikādivisesam disvā*, having observed the peculiarities of the soil, whether clay or otherwise (see *Vatthuvijjā*). *Pañdvisesasachito*, endowed with the various sorts of wisdom (Mah. 161). *Mahantam visesanipāpuni*, obtained great advantage (Dh. 402). *Apārindape Buddhavisese ṭhatvā*, resting in the infinite superiority (or special qualities) of a Buddha (Dh.

134). *Sabbe lokiyalokuttarā visesā*, all temporal and spiritual blessings (Dh. 195). According to Vij. *visesabhāgiyo samādhi* means "distinctive Samādhi, leading to the attainment of various supernatural powers" (B. Lot. 792). When in the ecstatic meditation a special thought has been successfully grasped, and *jhāna* induced, this is called *visesaddhigamo*, specific attainment (Dh. 127). Similarly, *visesam nibbattetuṃ*, to produce the specific idea, to enter on *Jhāna* (Dh. 328). *Adhigatavisesā hāyanti*, they fall away from the degree of *Jhāna* already attained. In this connexion we have the verb *viseseti* meaning to obtain a specific object of meditation (*ārammaṇa*), one specialized and localized, so to speak. At Dh. 195 we are told of a monk who practising *kammaṭṭhāna* failed to reach arhatship. Exclaiming *visesatvā kammaṭṭhānam kathāpeṇāmi*, "I will get myself taught a special *kammaṭṭhāna*," he set off to visit Buddha, but on his way came across a forest conflagration, which supplied him with the special idea he required. At Dh. 210 a similar story is told, the distinctive *kammaṭṭhāna* in this case being the sight of a mirage (comp. Dh. 328).

**VISESSO** (*p.f.p.*), Principal, chief [विशेष]. Ab. 691.

**VISIBBATI**, To unsew, unpick [वि-सिक्]. Pāt. 106.

**VISĪDATI**, To be afflicted [विषद्]. Dh. 31.

**VISIKHĀ** (*f.*), A street, road; an arrow [विशिखा]. Ab. 202; Att. 194.

**VISĪLO** (*adj.*), Immoral [विशील].

**VISITTHO** (*p.p.p.*), Superior, excellent [विशिष्ट]. Ab. 696.

**VISĪVANAM**, Warming oneself (fr. next). Pāt. 15 (Dickson has *vistvanāpekho*, which is the true reading):

**VISĪVETI**, To warm oneself (Dh. 175). I think this word represents *वि-श्नापयति*, to un-congeal, to thaw, to warm. For the *v* comp. *posāvana*, *ubbillāvita*.

**VISODHANAM**, Cleansing; emending [विशोधन].

**VISODHETI**, see *Visujjati*.

**VISOKO** (*adj.*), Free from sorrow [विशोक]. Dh. 17.

**VISOSETI**, see *Vissussati*.

**VISSAGGO**, In the phrase *bhattavissaggaṃ karoti*, which seems to mean to make a meal (despatch the rice?). Mah. 16.

**VISSAJJANĀ** (*f.*), An answer, reply (fr. *vissajjeti*). Alw. I. 106, 107; Mah. 19.

**VISSAJJANAM**, A gift [विस्ज्जन]. Ab. 420.

**VISSAJJATI**, To send forth, emit, throw, shoot, etc.; to let go, dismiss; to answer; to leave, forsake; to spend [विस्ज्ज, for the double *s* comp. *okkassa* = *avakṛishya*, *sassirika*, *soppana*, *ossajjati*, etc.]. A form with a single *s* may perhaps occur as an archaism, but I have only met with it once, in Par. S., *visajja* (ger.) *pallāṇi*, leaving the marshes, where however the metre necessitates a short syllable. The caus. *visajjeti* with a single *s* occurs several times in Turnour's Mahāvansa, but each time metri causā. *Ettakam vissajjitvāna*, having set aside or omitted thus much (Alw. I. 63, this is the only place where I have met with the single *j*, which is probably metri causā). *Tesam pañham vissajjanti*, they answer their questions (Dh. 121). *Sattim vissajji*, hurled his spear (Dh. 115). *Tam vissajjitvā*, having given it away (Dh. 248). P.p.p. *vissajjho*, loosed, released, etc. (F. Jāt. 18 let go; Mah. 64 dismissed; F. Jāt. 51; Dh. 232, 341). *Vissajjho* as applied to the human voice probably means distinct, well enunciated (B. Lot. 566; Ab. 129). Caus. *vissajjeti*, with same meanings as *vissajjati*. *Suñkam vissajjentu*, let them (the tax-gatherers) remit their taxes (Alw. I. 74, comp. 73). *Itthārammāpe mānasam vissajjetvā*, allowing his mind to dwell upon a pleasant object of contemplation (lit. casting or letting loose his mind, Dh. 111). *Sāliyavakhettesu vissajjeti*, turns the ass into the rice and barley fields (F. Jāt. 15). *Catupapāṇḍa-koṭṭhānam vissajjetvā*, having expended 54 koṭṭis of treasure (Dh. 78). *Dandakam vissajjetvā*, letting go the stick (from his mouth, F. Jāt. 17, comp. Dh. 86). *Dadhighatam vissajjesi*, poured out the bowl of curds (F. Jāt. 5). *Te . . vissajjetvāna bhikkhavo*, having sent forth those priests (Mah. 2). *Lekham v.*, to send a letter (Mah. 53, 203). To send a person away, dismiss, take leave of him (Mah. 23). *Vissajjessāmi nam*, I'll release him, let him go (Ten J. 115; Dh. 192). *Acoro os vissajjenti*, if he is innocent, they release him (Alw. I. 99). *Pañham v.*, to answer a question (Ten J. 12; Mah. 13; Pāt. 1, see correct reading *viss-* in the footnote). *Pakkhe vissajjetvā otari*, dropping its wings, swooped down (Dh. 154). To give away (Dh. 113, 408; Pāt. 10). *Satim v.*, to lose one's

memory (Dh. 397). To drop or shed (of a plant shedding its leaves, Dh. 423). *Ure saram vissajjesi*, discharged an arrow at her breast (Dh. 173). *Samuddasmiṃ vi(s)sajjayi*, committed her to the deep, "launched her forth into the ocean" (Mah. 131). P.p.p. *vissajjito*. *Imāni cattāri padāni imehi cattūhi padehi vissajjitāni*, those four lines are answered by these four (Alw. I. 106, comp. Mah. 13). *Kaṇḍo tena v.*, the arrow shot by him (Mah. 143). *Vissajjayi*, with one *s* metri causā, occurs at Mah. 23, 53, 131, and *vissajjito* at 143. Also caus. *vissajjāpeti*, to cause to be let loose, released, etc. (Dh. 144, 158, 395; Mah. 151). *Vissajjāpesi sāgare*, sent them adrift upon the ocean (Mah. 46).

**VISSAKAMMO**, Name of the celestial architect, a deva of the *cātummahārājika* heaven, who acts as architect and artist to the devas [विश्वकर्म्मन्]. Dh. 117, 190; Mah. 111, 165.

**VISSAM**, A smell like raw meat [विस्स]. Ab. 146.

**VISSAMANAM**, Resting (fr. next). Dh. 188.

**VISSAMATI**, To cease from toil, rest, repose [विश्रम्]. Dh. 163, 202, 355, 401; Ten J. 36.

**VISSAMBHO**, Trust, confidence, intimacy [विश्वम्]. Ab. 353.

**VISSĀṆANAM**, Gift, donation [विश्राणन्]. Ab. 420.

**VISSANDATI**, To flow, well up, overflow [विश्वद्]. Jāt. 51. Caus. *vissandeti*. *Vissandayanto mukhato*, causing it to flow over the brim (Mah. 24).

**VISSARATI**, To forget [विस्म]. With acc. (Mah. 160).

**VISSARO**, Outery (?) [विस्तर].

**VISSASATI**, To confide in, trust to [विश्वस].

With loc. *idam vissase*, should put confidence in them (Att. 194). At Dh. 145 we have aor. *vissasi*, which is probably an error for *vissasi*. P.p.p. *vissattho*, confident, bold, unsuspecting; intimate, friendly. *Vissatthā hoṭha mā bhāṭṭha*, be reassured, fear not (Jāt. 26). With affix ता: *Tassa vissatthatam natvā*, perceiving that he was without suspicion (Mah. 134). Mah. 222, 236.

**VISSĀSIKO** (*adj.*), Intimate, confidential, trusty [विश्वसिक्]. F. Jāt. 17; Dh. 214, 418.

**VISSĀSIYO** (*adj.*), Confidential, trustworthy [विश्वस्य]. Dh. 214.

**VISSĀSO**, Intimacy, confidence, trust [विश्वस]. Ab. 353. Sincerity, faith (Man. B. 283). *Vissāsaparandā nāti*, the best kinsman is a man you

can trust (Dh. 37, *ñāṭṭ* pl. should probably be read). *Bhikkhu viśāsa' m' āpādi*, priest, do not be confident, lit. enter not into confidence (*viśāsaṃ m' āpādi*, Dh. 48). *Jātavissāso* (adj.), restored to confidence, "in a tractable frame of mind" (Mah. 247). *Tena saddhiṃ viśāsaṃ akaṃsu*, made friends with him, got intimate with him (F. Jāt. 17).

VISSATTHO, see *Vissasati*.

VISSATṬHO, see *Vissajjati*.

VISSAVATI, To ooze [विश्व].

VISSO (adj.), Whole, entire [विश्व]. Dh. 47.

VISSUSSATI, To be dried up [विश्व]. I have only met with this word at Gog. Ev. 15, where possibly the *ss* may be due to attraction to *ussusanti* immediately preceding. Caus. *visoseti*, to dry up (Ras. 77, read *-sos-*).

VISSUTO (p.p.), Renowned [विश्व]. Ab. 724; Mah. 21, 121; Alw. I. xiii.

VISŪCIKĀ (f.), Cholera [विश्वचिका]. Ab. 328.

VISUDDHAYATI, To become bright or clear [demoninative fr. विश्व]. Alw. I. 17.

VISUDDHI (f.), Purity, holiness, rectitude, correctness; Nirvāṇa [विश्ववि]. Ab. 9; Dh. 49. *Vi-suddhimaggo*, the Way of Holiness, name of a famous work of Buddhaghosa, which forms a sort of cyclopædia of Buddhist theology (Mah. 252, see a specimen under *Viññāṇaṃ*). *Visuddhibrahmaṇo*, one who is a brahmin (not by birth but) by a holy life, an Arhat (Ten J. 48). *Visuddhidevo*, one who is an angel by a holy life, an Arhat (Daś. 45). *Dassanassa v.*, purity of vision, correctness of belief (Dh. 48). *Kammav.*, purity of action, good karma (Dh. 3). Hardy alludes to five visuddhis, of which he mentions three, *śīlav.*, *diṭṭhi.*, *cittav.*, purity of life, of belief, of mind (Man. B. 414). At E. Mon. 193 he mentions in addition, *kaṅkhāvitaraṇav.*, *maggāmaggañāṇadassanav.*, *paṭipadāñāṇadassanav.*, and *ñāṇadassanav.* (these are the titles of the last four chapters of Visuddhi Magga). According to Hardy *visuddhi-śīlav* means keeping the precepts perfectly, and *avisuddhi-śīlav* keeping them imperfectly (Man. B. 193).

VISUJJHATI, To be cleansed, to be pure [विश्व]. Dh. 30. P.p.p. *visuddho*, clear, bright, pure, holy, sanctified; correct, orthodox (Alw. I. 64; B. Lot. 866). Caus. *visodheti*, to cleanse, clear, purify. *Laṅkāddīpaṃ visodhetum*, to purge the

island of Ceylon, convert it to Buddhism (Mah. 2). *Dibbucakkhum v.*, to make clear the divine eye, viz. to obtain supernatural insight (Dh. 87, 319). *Nāṇho aññaṃ visodhaye*, one man cannot sanctify (or justify) another, viz. cannot bear his sins. work out his Karma (Dh. 30). *Nibbānagamanam maggaṃ khippam eva visodhaye*, he will clear the road that leads to N., i.e. make it easy, and so enter upon it (Dh. 51, comp. 50).

VISŪKĀM, A show, spectacle, worldly amusement [Burnouf refers it to विश्व]. B. Lot. 444, 465; Kh. 18. In Sutta Nipāta I find *diṭṭhivisūkāni*, the puppet-shows of heresy.

VISUM (adv.), Separately, individually [विश्व with added *m*, as in *kuvaṃ*, *kuddācanam*, *sudam*, *ciraṣam*]. *V. vasissāma*, we will live apart (Dh. 153). *Anukampāya mayi pi te visum hotu*, let thy mercy be extended to me also individually (Mah. 6, lit. let it be for mercy to thee individually in my case also). *Ānāpāyitvā nānapā-saṇḍike visum*, having caused the various non-Buddhist religionists to be brought to him one by one (Mah. 23). *Visum bhikkhusaṃhassa catuhi* (error for *caturō*?) *parivārite there pesesi*, sent four theras each attended by a thousand monks (Mah. 40, comp. 74). *Visum karoti*, to separate, sever (Att. 215, *sisam sandhito v. karitvā*). *Pājā 'kaṃsu visum visum*, each made their separate offerings (Mah. 109). *Visum visum pure rajjaṃ kamato anusāsyaṃ*, "separately, in distinct successions, reigned each in their respective capital" (Mah. 9).

VITABHĪ (f.), The fork of a tree (comp. *vitāpo*). Ab. 547; Pāt. xxxi.

VITACCHIKĀ (f.), Scabies [विचर्चिका]. Ab. 327. This is an interesting case of consonant dissimilation.

VITACCHITO (p.p.p.), Placed, smoothed [from वित्त]. *Suvitacchito*, well carded (of a woollen robe, Pāt. 11).

VITADDARO (adj.), Fearless [वीत + हर, the *d* is possibly doubled metri causa]. Dh. 69.

VITAKKANAM, Reasoning [वितर्कण]. Ab. 1191.

VITAKKETI, To reason, argue, consider, reflect [वितर्के]. Ras. 89.

VITAKKO, Reflection, thought, argument, reasoning [वितर्के]. Ab. 155; Att. 212; Man. B. 408, 423; E. Mon. 255, 270. See *Jhānam*, *Kusalavittakko*. *Micchāvitakkā*, wrong, unlawful thoughts



(Dh. 413). For the three sorts of evil thought see *Akusala vitakko*: they are sometimes called simply *tayo vitakkā*, e.g. Dh. 63, 289; and sometimes *tayo micchāvitakkā*, e.g. Dh. 383, 413.

**VITAMALO** (*adj.*), Pure, clear, spotless [वीतमल]. Jāt. 29.

**VITANDĀ** (*f.*), Frivolous or captious discussion [वितण्डा]. Ab. 112. See *Lokdyatāṇ*.

**VITĀŊKO**, and **-KAM**, A dove-cot, aviary [विटङ्कु]. Ab. 221.

**VITĀŊNATI** (*pass.*), To be spread, diffused [पस्यति]. Att. 211.

**VITĀNO**, and **NAM**, Spreading, expansion; multitude; a canopy, awning [वितान]. Ab. 299, 631, 974; Dh. 291; Mah. 88, 179 (line 4 from bottom).

**VITĀPI** (*m.*), A tree [विटपिण]. Ab. 539.

**VITĀPO**, The fork of a tree; a clump, thicket [विटप]. Ab. 547, 1122; Dh. 155.

**VITĀRĀGO** (*adj.*), Free from human passion, an Arhat [वीतराग]. Ab. 10; Dh. 18, 64.

**VITARANAM**, Donation, gift; abandoning, escaping from [वितरण]. Ab. 420; E. Mon. 193.

**VITARATI**, To continue, go through; to perform [ति]. Ten J. 19. Aor. pl. *vitariṃsu* (Mah. 249). P.p.p. *vitāṇṇo*, escaped from, abandoned, rejected. *Vitāṇṇakāṅkho* (*adj.*), free from doubt (Dh. 25, 97). *Vitāṇṇaparaloko* (*adj.*), who does not trouble himself about future life (Dh. 32, by whom the next world is rejected or neglected).

**VITATHO** (*adj.*), False, unreal [वितथ]. Ab. 126; Jāt. 19. *Vitathabhāvo*, falsehood (Dh. 340).

**VITATO** (*p.p.p.*), Extended, diffused, overspread [वितत]. Neut. *vitatāṇ*, drums covered with leather on both sides (Ab. 141). *Vallīhi v.*, overspread with creepers (Mah. 106).

**VĪTHI** (*f.*), A row, line; a road; a bazaar, street [वीथि]. Ab. 202, 539, 939; Dh. 85. *Vīthigato* (*adj.*), walking in the street (Mah. 153). *Rājāvīthi*, high road, king's highway (Mah. 125). Of the path or course of a star or planet (Jāt. 25).

**VĪTHIKO** (*adj.*), Substitute for *vīthi* at the end of a compound, *cāravīthiko*, having a delightful street (Mah. 212, but it may possibly be वीथिकार).

**VĪTHĀRO**, In *paḍav.*, a long footstep, stride [वितहार]. Jāt. 53.

**VĪTIKKAMATI**, To exceed, transgress [वितिक्रम]. Dh. 405.

**VĪTIKKAMO**, Going beyond bounds, transgression, sin [वितिक्रम]. Ab. 430.

**VĪTINĀMANAKO** (*adj.*), Spending one's time, living [*vītināmanam*, from next, + वृ]. Dh. 289.

**VĪTINĀMETI** (*caus.*), To spend or pass the time, to live; to wait [caus. वि-अति-यन्]. *Jhāna-sukhena vītināmeti*, lives in the bliss of Jhāna (Alw. I. 80). *Mahuttam vītināmayam*, waiting awhile (Mah. 244). With acc. *Imam temāsam katihi iriyāpathehi vītināmessatha*, in how many attitudes will you spend this quarter? (Dh. 81). *Antovassam v.*, to spend Lent (Dh. 105). *Kālam v.*, to pass the time (Dh. 182). *Kevalam vītināmesi rattim*, passed the whole night (Mah. 248).

**VITINNO**, see *Vitarati*.

**VITIPATATI**, To fall away, transgress [वि-अति-पत्]. Dh. 229.

**VĪTISĀRETI** (*caus.*), To remind mutually [वि-अति-सारयति]. See *Sāraṇiyā*.

**VĪTIVATTO** (*p.p.p.*), Having passed, exceeded; past [p.p.p. व्यतिवृत्]. *Sabbasamyojanīye ca vītivatto*, and having escaped from all bonds. *Gacchato paṇ' assa parivāra bhikkhū gaṇanapaṭham vītivattā*, and as he advanced the monks that followed him exceeded computation (Br. J. S. A.). *Gaṇadvītivattā* (pl.), innumerable (Mah. 29). *Idha me māso vītivatto*, here I have spent a month (Dh. 266). *Majjhantike vītivatte* (loc. abs.), when midday is past (Pāt. 89). *Sattasā siddha-kāṇadīnasesu vītivattesu*, when the seven days of jubilee had elapsed (Br. J. S. A.). *Bhagarati parinibbute lokanāthamhi catussatādhike dvīsahassee vītivatte terasame samvaccare*, in the 2413th year that has elapsed since the death of Buddha (Subh.).

**VĪTO**, see *Vīyati*.

**VĪTO** (*p.p.p.*), Devoid of, free from [वीत]. As the first part of compounds. *Vītabhāyo*, free from fear (Mah. 78). *Vītatāṇho*, free from desire (Dh. 63). *Vītamoho* (Dh. 64).

**VITTAM**, see end of art. *Vidati*.

**VITTHAMBHANAM**, Instability [fr. विटम्ब].

**VITTHĀRETI** (*caus.*), To expand, detail [विस्तारयति]. *Vitthāretvā katheti*, to relate in detail (Dh. 341, comp. 139). P.f.p. *vitthāretabbo*, that ought to be given in full (B. Lot. 388). P.p.p. *vitthārito*. *Vatthum Takkāriyajāṭako vitthāritam*, the story is given in full in the T. Jātaka (F. Jāt. 48, comp. Dh. 393). *Ativittārito*, diffuse, prolix (Mah. 1).

**VITTHĀRIKO** (*adj.*), Extended, diffused [विस्तार + इक]. Jāt. 28, 29.



**VITTHĀRO**, Width, breadth; extension, amplification, detail [विस्तर]. Ab. 768. *Caturāsīti yojanasahassāni vitthārena*, 84,000 yojanas in breadth (Gog. Ev. 14, comp. Kh. 20). *Vitthārena katheti*, to relate in detail (Dh. 329, comp. Alw. I. xxxvii, 78, B. Lot. 305). Abl. *vitthārato*, in breadth (Pāt. 111; Jāt. 49), in detail (Ten J. 107).

**VITTHĀSI**, This is an aor. from विवस् (Kaum. 5). Dickson renders it "do not hesitate."

**VITTHATO** (p.p.), Extended, wide [विस्तृत]. Ab. 269, 746; Pāt. 11. *Paṭhavisamā vitthatā paññā*, wisdom broad as the earth (Dh. 385). *Paññāsayojanavithhato*, fifty yojanas wide (Dh. 86, comp. Alw. I. 79, Mah. 3). *Cupavithhatakitti* (adj.), the fame of whose virtues has spread far and wide (Mah. 104). *Sattayojanadighāya vitthātāya tiyojanam senāya*, with an army seven yojanas long and three yojanas broad (Mah. 112).

**VITTHINNO** (p.p.), Extensive, large [विस्तीर्ण]. Ab. 701.

**VITTI** (f.), Joy; feeling, sensation [वित्ति]. Ab. 87, 1058, 1095.

**VITUDATI**, To strike, sting [वितुद्]. See *Satti* for a p.pres. *vitūdanto*. At Dh. 146 there appears to be a p.pres. *vitudaṃ*, but the whole passage is very corrupt. P.p.p. neut *vitunnaṃ*, the potherb *Marsilia Quadrifolia* (Ab. 596).

**VIVADANAṂ**, Causing separation [fr. विवद्]. It is the opposite of *samvadanam*: Br. J. S. A. says, *vivadanaṃ nāma sace viyujjitukān' attha aj' eva viyujjatha iti vo punasampayogo na bhavissatīti evaṃ viyogakaraṇam*.

**VIVADATI**, To dispute, quarrel [विवद्]. Pāt. 62; B. Lot. 316 (*vivadāṃno*). P.f.p. *vivaditabbo*.

**VIVADĀTO**, = व्यवदात (F. Jāt. 25).

**VIVĀDO**, Dispute, contention; litigation [विवाद]. Ab. 117, 400. There are six *vivādamūlas* (or roots of contention), quarrelsomeness, hypocrisy, envy, etc.

**VIVĀHANAM**, Getting a husband for a girl [fr. विवह]. *Vivāhanaṃ ti imaṃ dārikam asukassa nāma dāraḥ asukanakkhattena detha evaṃ assā vuddhi bhavissatīti vivāhakaraṇam*, by *vivāhana* is meant match-making, saying "bestow this girl upon such and such a youth, under such and such a conjunction of the stars, thus will she have prosperity" (Br. J. S. A.).

**VIVĀHO**, Marriage [विवाह]. Ab. 318.

**VIVAJJETI**, To forsake, to avoid [विवृज्]. Mah. 203; Dh. 275. P.p.p. *vivejjito*, forsaken (Dh.

83; Das. 42; Ab. 432). Pass. *vivajjati* = विवर्ज्यते. *Sabbātiyo vivajjantu*, may all dangers be averted (Jāt. 27).

**VIVANNAKAM**, Dispraise, reviling, contempt [विवर्ण + क].

**VIVANNO** (adj.), Discoloured, wan [विवर्ण]. Das. 6, 36.

**VIVARAM**, A hole, hollow, fissure, cleft; gap, interstice; an empty space, vacuum; recess, core; a flaw, defect [विवर]. Ab. 649, 1013; Dh. 23, 418; Att. 207. *Mano vivaravyākulam*, a heart agitated to its core (Att. 207). *Kuñcikaṇ*, key-hole (Ab. 222).

**VIVARANAM**, Explanation, comment [विवरण]. Ab. 965. *Lokav*. at Alw. I. 77 is rendered "the world's emancipation."

**VIVARATI**, To open [विवृ]. *Dvāraṃ v.*, to open a door (Jāt. 8). *Kuraṇḍakam v.*, to open a box (Alw. I. 75). *Vivarati* and *vivaranto*, at Dh. 106 should clearly be *vic-*. Pass. *vivariyati*. P.p.p. *vivaṭo*, open, uncovered. *Tato pana taṃ gehaṃ sūsanassa vivaṭadvāro ahoṣi*, thenceforth that house opened its doors to religion, viz. welcomed it, was friendly to it (Dh. 245). *Bhikkhūnaṃ vivaṭadvāro ahoṣi*, he kept open house to the monks (Dh. 262). *Vivaṭa kuṭi*, a roofless hut. *Vivaṭānana* (adj.), open-mouthed (Att. 194). *Vivaṭena cetasā*, with the mind awake and clear. *Vivaṭehi akkhāhi*, with open eyes (Dh. 307). Caus. *vivarāpeti*, to cause to be opened (Alw. I. 75; Dh. 131, 175).

**VIVASO** (adj.), Unrestrained, independent [विवश]. Ab. 743.

**VIVATTO**, see *Vivarati*.

**VIVATTAGCHADDO**, and -CCHADDO (adj.), One by whom the veil (of human passion) is rolled away [विवृत्त + छद्म and कद्]. This is an epithet of a Buddha. Subh. sends me the foll. gloss, *vivattacchadde ti ettha rāgadosamohamāna-ditṭhi-avijjāduccaritchadanehi paṭichanne kilesandhakāre loke taṃ chadanam nivattetvā samantato sañjātdloko hutvā tṭhito ti vivattacchaddo, atha vā vivatto vicchaddo vā ti vivattacchaddo vaṭṭarahito chadanarahito cāti vuttam hoti*, "when the world was darkened by sin, was covered with the sin-veils of lust, anger, ignorance, pride, false doctrine and error, having removed that veil he became enlightened on every side; or it may mean rolled back, uncovered, freed from transmigration (*vaṭṭa*), freed from covering." This comment leaves it un-

decided whether *loke vivattacchaddo* means "one by whom the world's veil is removed," or "one whose veil is removed;" I should incline to the former interpretation. Ját. 51; Dh. 132, 163; B. Lot. 581, 583.

**VIVATṬAM**, Part of the dress of a Buddhist priest; turning round the other way, rolling back [वि-वृत्त]. Ab. 296; Ját. 75.

**VIVATṬAM**, Absence of *vaṭṭa* or transmigration, Nirvāṇa [वि-वृत्त]. Ab. 8; Pát. 83.

**VIVATṬATI**, To roll on or round, revolve [विवृत्]. *Saṃsāraravattesu vivatṭamāno*, revolving in the circles of transmigration (Ras. 22). P.p.p. *civatto*, *vivaṭṭo*.

**VIVATṬO**, Beginning again, renovation [विवर्त]. Man. B. 5; B. Lot. 327. See *Kuppo*.

**VIVECANAM**, Investigation [विवेचन].

**VIVECETI** (caus.), To separate, seclude [विवेचयति]. Dh. 270.

**VIVEKAJO** (adj.), Caused by seclusion or detachment. [विवेकज]. B. Lot. 803.

**VIVEKO**, Separation, seclusion; discrimination [विवेक]. Ab. 430, 1114; Dh. 14, 16. *Vivekakāmo* (adj.), desirous of solitude or retirement (Ras. 27, see *Anubūhetti*). The three sorts of *viveka* are *kāyav.*, seclusion of the body (viz. solitude), *cittav.*, detachment of the mind (from human passion), and *upādhi.* or Nirvāṇa (Dh. 270, 284; Att. 213). *Viveke*, in solitude, at Dh. 16 is taken by the comment in the sense of Nirvāṇa.

**VIVICCA** (ger.), Separating oneself from [विविच्य]. *Vivicasayanam*, solitude (Dh. 45).

**VIVICCATI** (pass.), To separate oneself, retire [pass. विविच]. P.p.p. *vivitto*, separate, solitary (Ab. 353). *Dasahi saddhehi aviritto*, not separated from the ten cries, viz. possessing them (Ját. 2).

**VIVICCHĀ** (f.), Said to mean *vicikicchā* or doubt, Alw. I. 106, 107.

**VIVIDHO** (adj.), Various; manifold [विविध]. Ab. 717; Mah. 152, 157.

**VIVITTO**, see *Viviccati*.

**VIYA**, see *Iva*.

**VIYAGGO**, **VIYAÑJANAM**, **VIYĀKĀSI**, see *Vy-aggero*, *Vyañjanam*, *Vyākāroṭi*.

**VIYATI**, and **VIYYATI** (pass.), To be woven [pass. वे]. Pát. 11. P.p.p. *vīto*, woven (Ab. 1076; Pát. 11, 82).

**VIYOGO**, Separation, disunion; absence, deprivation; loss, death [वियोग]. Ab. 104; Dh. 341, 359;

Mah. 260. *Mahābodhiviyogena sasokavā*, mournful at parting with the Bo-tree (Mah. 116). *Dhammar.*, being deprived of the Dhamma (Ras. 15).

**VIYOJETI** (caus.), To separate [वियोजयति]. Alw. I. xvii. P.p.p. *viyojito*.

**VIYCHATI**, To remove, take out, disengage [व्यूह]. Alw. I. 80; Dh. 186. Of digging up sand to get at a buried fish (F. Ját. 53).

**VIYUTTO** (p.p.p.), Separated [वियुक्त]. Pát. 73.

**VIYYATI**, see *Viyati*.

**VO**, see *Tvaṃ*.

**VOCA**, see *Vatti*.

**VOCHIJJATI**, To be cut off [व्यच्छिद्यते].

**VODĀNĀM**, Purification, purity [fr. वि-अव-दे]. *Paramavodānam*, the highest purity or sanctification, Arhatship. (Dh. 270). B. Lot. 789, 792; Kh. 17.

**VODĀPANĀM**, Purification (fr. next). Dh. 345.

**VODAPETI** (caus.), To purify [caus. वि-अव-दे]. Dh. 278. *Vodiyamāno* at Dh. 240 should evidently be *cod-*.

**VOHARATI**, To give currency to, use; express [व्यवहृ]. *Aṃhākaṃ ruciṃ ādāya voharati*, he adopts and expresses our wishes (Pát. 5, comp. xv). Pass. *vohariyati*, to be used, to be current (Bál. 1). Pass. caus. *vohāriyati*, to be called (Att. 218, *ajjāpi "Vidhavavanan" ti v.*).

**VOHĀRIKO**, A royal officer skilled in the law, a magistrate [व्यावहारिक]. Alw. I. 99.

**VOHĀRO**, Practice, custom, law; lawsuit; business, trade; common use, currency; current speech, vernacular; current appellation, name [व्यवहार]. Ab. 105, 117, 849. *Dhammavohāradakovidō*, learned in righteous practices (Mah. 226). *Vohāradakūto* (adj.), perverting justice. *Vohāressu dhammena vinicchayamānesu*, lawsuits being decided with justice (Ten J. 2). *Akārāyi rajjavohārasamaye* (pl.), administered the laws and customs of the kingdom (Mah. 128). *Lohapāsādvohāro tena tassa ajāyatha*, from that circumstance the appellation of L. arose for it (Mah. 164). *Dhammiko ti vohāraṃ paṭṭhapesi*, bestowed on him the name of Dhammika (Att. 195). *Vohāraṃ karoti*, to trade, traffic (F. Ját. 14). *Māgadhaḥko v.*, the language or vernacular of the Magadha people (Pát. xlii). *Vohāraṃ gacchati*, to be in common use, to be current, to have currency (Pát. 80, of coins).

**VOKĀRO**, Worthlessness; the Khandhas; differ-

ence [either fr. **विवक्**, or perhaps *okāra* with euphonic *v*]. Ab. 1127; Alw. N. 112 (note). Subh. quotes *vokāraṇaṁ ti lāmakabhāvaṁ nihīna-bhāvaṁ*.

**VOKIṆNO** (*p.p.*), Separated from (f) [*p.p.* **वक्**]. Ab. 833; Das. 43.

**VOKKAMATI**, = *okk-*, with euphonic *v*, after a word ending in a vowel. *Na vokkamati vithito*, does not depart from its course (Jāt. 23). See *avokkamitvā* under *Tanti*.

**VOMISSAKO** (*adj.*), Miscellaneous [वि-अव-मित्र-क].

**VOROPETI** (*caus.*), To deprive of [ववरोपयति]. With abl. *Samāṇaṁ Gotamaṁ jīvitaṁ voropessāmi*, I will deprive the ascetic G. of life (Dh. 144; Ras. 84; Kamm. 10) P. pres. pass. *voropiyamāno* (Dh. 110).

**VOSĀNAM**, End, consummation [probably *osāna* with euphonic *v*, but possibly a derivative of वव-सो]. Dh. 75.

**VOSĀSATI**, To give orders, act authoritatively [वि-अव-शास्]. Pāt. 20.

**VOSITO** (*p.p.*), Ended, accomplished [either अव-सित with euphonic *v*, or अवसित]. *Sabbavositu-vosāno* (*adj.*), by whom the consummation (viz. Arhatship) is entirely accomplished (Dh. 75).

**VOSSAGGO**, Relinquishment, relaxation; gift, donation [probably अवसर्ग with euphonic *v*, but it may be a derivative of अवसृज्, comp. B. Lot. 312]. Ab. 420. *Satiyaṁ vossaggo*, and *sativossaggo*, relaxation of attention or memory, inattention, thoughtlessness, indifference (Dh. 179, 389, 395; Ab. 173). In one instance we have *sati-vossaggo* (Dh. 334), which certainly looks as though the *v* in *voss-* was euphonic.

**VOSSAJANAM**, and **VOSSAJJANAM**, Relinquishment (fr. next). *Āyuvossajanam*, renunciation of the remaining term of life (Mah. 181, see p. 455, a, line 10 fr. bottom).

**VOSSAJJATI**, To relinquish [अवसृज् or अवसृज्]. In this and the last case I am strongly inclined to look on the *v* as euphonic. *P.p.p. vossajjātho* (Ab. 754, *vossaggaṁ* is a misprint).

**VOSSAKAMMAṆ**, Making a man a eunuch (comp. *Vassakammaṇ*). *Vosso ti paṇḍako . . vassassa vossakarapaṇaṁ vossakammaṇaṁ, taṁ paṇa karonto acchindikabhāvaṁ mattaṁ pāpeti na līgaṁ ant-aradhāpetuṁ sakkoti* (Br. J. S. A.).

**VOVADĀMI**, see *Tvaṁ*.

**VUCCATI**, see *Vatti*.

**VUDDHATE**, According to Kaccāyanappakaraṇa (if the reading be correct), this form represents a pass. वृद्धते from वृध् (Alw. I. 18; Sen. K. 439). I have never met with it elsewhere, and am somewhat sceptical as to the reading, the more so as *vridhyate* would naturally become *vujjhate* in Pali.

**VUDDHI** and **VADḌHI** (*f.*), Increase, growth; prosperity, advantage [वृद्धि]. *Vuddhi* (Ab. 785; Dh. 120, etc., it is by far the commoner form), *Vadḍhi* (Ab. 829; Dh. 271). *Aññaṁ vā tassa vadḍhiṁ kātum*, or do him any other good, bring him any other advantage (Das. 8). *Pāpassa v*, the growth or increase of sin (Dh. 293). *Vuddhippatto* (*adj.*), come to full growth, grown up (Das. 7). *Avadḍhi*, decay (Dh. 368, comp. 385). *Vuddhirogo*, elephantiasis of the scrotum (Ab. 326). In gram. *vuddhi* = *vridhhi* (Alw. I. 36, *vuḍḍhi* at Sen. K. 453 is wrong).

**VUDDHIMĀ** (*ādj.*), Prosperous, etc. [वृद्धिमत].

**VUDDHO**, **VUDDHO**, see *Vadḍhati*.

**VULHATI**, see *Vahati*.

**VUNĀTI**, To restrain, prevent [वृ]. Aor. *avāri* (Mah. 230). Caus. *vāreti*, to choose in marriage (said of a young lady, Dh. 193; in Sansk. we have वरयति in this sense); to restrain, hinder, stop, prevent; to stop, stop up; to prohibit, forbid; to ward off, keep off (Ten J. 29, 111; Mah. 255). *Vāretuṁ Damiḷe*, "for the purpose of keeping the Damilos in check" (Mah. 138). *Vārimaggaṁ v*, to stop up a drain or watercourse (Mah. 212). *Haṭṭhikārena vārayi*, stopped them by a wave of his hand (Mah. 198, they were chaunting). *Manussānaṁ vārentānaṁ vārentānaṁ eva*, though the men were doing all they could to prevent it (Dh. 238). Pass. *vāriyati*. *Vāriyantaṁ pi saṅghena*, though forbidden by the clergy (Mah. 214). Read *vāriyanta* at Mah. 48 (line 2). *Vārentī* (*f.*) at Mah. 52 appears to mean "being forbidden," it is perhaps contracted for *vāriyanti*. *Vāriyamāno* (Dh. 104, 215). *P.p.p. vārito* (Ten J. 33; Pāt. 72).

**VŪPAKATṬHO** (*adj.*), Distant, removed [वि + upakatṭha]. With abl. *Gaṇamhā vūpakatṭho*, remote from the haunts of men (Dh. 105).

**VŪPASAMANAM**, Suppressing, cessation, extinction (fr. *vūpasammati*). Dh. 310. *Icechathu me roga-vūpasamanaṁ*, do you wish my disease to be cured? (Dh. 215).

VŪPASAMĀPANAM, Suppression, etc. [fr. caus. next]. Pāt. 108.

VŪPASAMMATI, To be assuaged or quieted, or suppressed, to cease, be extinguished [वि-उप-श्रम्]. Dh. 285. Aor. *vūpasami* (Jāt. 51, hunger and thirst were allayed). *Rogo vūpasami*, the disease was cured (Dh. 215). P.p.p. *vūpasanto* (Dh. 82), *vūpasamito* (Pāt. 91). Caus. *vūpasameti*, to appease, pacify, settle, suppress, etc. (Dh. 102; Pāt. 61). *Paccantaṃ vūpasametvā*, having pacified or reduced to submission the border countries (which had risen in rebellion, Dh. 128, 336).

VŪPASAMO, Pacification, suppression, cessation [from last]. Dh. 82, 110, 128; Jāt. 53. *Tesaṃ vūpasamo sukhe*, their extinction is bliss (Att. clxxii; Ras. 24).

VUSITAVĀ (adj.), and VUSITĀVĪ (adj.), Dwelling, residing [उषित + वत्, and विन्]. Sen. K. 483.

VUSITO, see *Vasati*.

VUSO, A bull [वृष]. Ab. 495.

VUSSATI, see *Vasati*.

VUTAPADAM, Points of conduct [either व्रत or वृत्त + पद, comp. *abbuto*; Vij. thinks it is वृत्त, and *vuti* = वृत्ति confirms this; the sense however seems to point strongly to व्रत]. The *satta vutapadāni*, or seven points of good conduct, are supporting one's parents, revering one's elders, kind language, abstinence from backbiting, abstinence from selfishness, truthfulness, and restraining anger (Dh. 185, 186, 189).

VUTI (f.), Enclosure, fence [वृत्ति]. Ab. 762.

VUTTAKO (adj.), A substitute for *vutto* at the end of a compound [उत्त + क]. *Pubbavuttako*, aforementioned (Mah. 5).

VUTTAM, see *Vattati*, p. 557 (a).

VUTTANTO, Tidings [वृत्तान्त]. Ab. 113.

VUTTARI, see *Uttarim*.

VUTTASIRO, see *Vutto*.

VUTTE, see *Vatti*, p. 560 (a), line 2.

VUTTHAHATI, VUTTHĀNAM, see *Uttah-*.

VUTTHI (f.), Rain [वृष्टि]. Ab. 48; Dh. 3; Mah. 3.

VUTTHITO, see *Uttahati*.

VUTTHO, see *Vasati*.

VUTTI (f.), Conduct, behaviour, manner; business, profession, livelihood: in poetry, measure, rhythm, metre; explanation, gloss [वृत्ति]. Ab. 445, 965. *Idaṃ te jvītavuttīyā dhanam*, this wealth is for you to live upon, lit. for the maintenance of your

life (Dh. 193). *Acchiddā jvītavutti*, blameless mode of life (Dh. 367). *Santavutti* (adj.), of tranquil deportment (Mah. 25; Alw. I. x). *Acchiddavutti* (adj.), of blameless conduct (Dh. 41, comp. 67). *Sallahukavutti*, (adj.), living on light, or perhaps little, food (Kh. 15). The explanations of the suttas, or condensed rules of Kaccāyana's (or any other) grammar, are called *vutti* (Alw. I. 104, comp. xxii). *Vutyabhedāya*, for the sake of not spoiling the metre (Bāl. 8, comp. Kh. 21). *Gurulahuniyamo vutti bhāve*, *vṛitti* is the ordering of long and short syllables.

VUTTO (p.p.p. *vapati*), Shaven [उत्त]. Ab. 796. Comp. *vatto*. *Vuttasiro* (adj.), having the head shaven (Alw. I. lxi).

VUTTO, see *Vattati*, and *Vatti*.

VUYHATI (pass. *vahati*), To be carried, etc. [उद्यते]. Att. 130. Ras. 90 has *vayh-*, which is perhaps also a correct form.

VYĀBĀDHETI (caus.), To oppress, injure [caus. वि-आ-वाध].

VYĀBĀDHO, Oppression, injury (fr. last).

VYĀBHĀṄĪ (f.), A kaja or pole for carrying burdens. Ab. 525.

VYĀDHI (m.), Sickness, malady, disease; the plant *Costus Speciosus* (*kuṭṭha*) [आधि]. Ab. 323, 592; Dh. 315; B. Lot. 332; Mah. 38. *Vyādhigātako*, the tree *Cassia Fistula* (Ab. 552).

VYĀDHITO (adj.), Sick, ill [आधित]. Ab. 322.

VYADHO, Piercing [आध]. Ab. 762.

VYĀDHO, A huntsman, deer-hunter [आध]. Ab. 518; Mah. 66.

VYAGGHĪNASO, A hawk [seemingly आघ्नो + नस]. Ab. 637.

VYAGGHO, A tiger [आघ्न]. F. Jāt. 15. Fem. *vyagghī*, a tigress (Cl. Gr. 51), prickly nightshade, *Solanum Jacquinii* (Ab. 585).

VYAGGO, and VIYAGGO (adj.), Bewildered [आघ्न].

VYĀHARATI, To utter [आह]. F. Jāt. 18. *Byāharati* at Dh. 419.

VYĀKARANAM, Explanation, exposition; declaration, answer; utterance, response, oracle, prediction; grammar [आकरण]. Ab. 110; B. Int. 55. *Catussatīyā Buddhānaṃ sentike laddha-vyākaraṇo* (adj.), having received the oracles from the lips of the 24 Buddhas, i.e. having had his future Buddhahood predicted by them (B. Lot. 335, comp. Dh. 118). *Asukadivasaṃ Rāhu candaṃ gahessatīti vyākaraṇavasaṃ eva*, . . in accord-

ance with such forecasts as, "on such a day there will be an eclipse of the moon" (Br. J. S. A.).

**VYĀKAROTI**, To expound, explain; declare, call, name; to answer; to give a response, predict, prophesy [व्याकृत]. B. Lot. 322. *Gaṇṭhiṭṭhānāni v.*, to explain knotty passages (Mah. 29). *Ime pañhe . . vyākātum*, to answer these questions (Dh. 329). *Satthāra desito dhammo kittako ti apucchatha, vyākāsi Moggaliputto* (Mah. 26). *Tena puṭṭho 'tha vyākari*, questioned by him made the following declaration (Mah. 19). *Buddhassa viya gambhīraghosattū naṃ viyākaruṃ Buddhaghoso ti*, they styled him Buddhaghosa, from his deep voice like that of Buddha (Mah. 251, *vīyākaruṃ metri causā*, comp. *vīyākāsi* in the same page). *Evaṃ tāpasāṃ vyākariṭvā*, having made this response or prediction to the hermit (a prediction that he would one day become Gautama Buddha, Dh. 135). *Tassa patthandāya samijjhanabhāvaṃ disvā vyākāsi*, seeing that his prayer or wish would be realized, made the following prediction (Dh. 136, comp. Jāt. 15). *Nemittā vyākaruṃ tassā saṃvāsaṃ migarājino*, fortune-tellers foretold her cohabitation with a lion (Mah. 43, comp. Att. 190). *Ete tayo pi Sīhaladīpe paṭhavissarā bhavissanti tattha nistānānaṃ vyākāsi*, to them sitting there he predicted, "These three will all become Kings of Ceylon" (Att. 196). P.f.p. *vyākaraṇīyo*, that has to be answered (see *Pañho*). P.p.p. *vyākato*. *Anāgate Gotamo nāma Buddhō bhavissasīti vyākato*, having been answered or predicted to, "Thou shalt one day become a Buddha" (Jāt. 26). *Mahāvīro tehi bodhāya vyākato*, the bodhisatta having been by them (the 24 Buddhas) forecast for Buddhahood (Mah. 2; B. Lot. 340). *Yāhi Laṅkāṃ pasādetuṃ Sambuddhenāsi vyākato*, go on your mission of conversion to Ceylon, you have been foredestined to it by the Buddha, i.e. Buddha had foretold the mission (Mah. 77).

**VYĀKHYĀ** (f.), A comment, gloss [व्याख्या].

**VYĀKULO** (adj.), Bewildered, agitated [व्याकुल]. Ab. 736; Att. 207.

**VYAMHĀM**, A celestial mansion = *vimāna*. Ab. 25.

**VYĀMISSO** (adj.), Mingled [व्यामिश्र]. Ab. 786.

**VYĀMO**, and **BYĀMO**, A fathom of about 6 feet, being the distance between the tips of the fingers of the two hands when the arms are extended [व्याम]. Ab. 269, 1042; B. Lot. 570 (these three

*vy*). *Byāmapabbhā*, a halo or lustre which extended for a fathom around the Buddha (Dh. 315; Jāt. 12; Mah. 27; B. Lot. 609, all these *by*).

**VYAÑJANAM**, and **BYAÑJANAM**, A consonant; a letter, syllable, word; the words or letter as opposed to the sense; sign, mark, characteristic; sauce, condiment, curry [व्याञ्जन]. Ab. 484, 879. *Sesā byañjanā* (by attraction for *-nāni*), the rest (of the letters) are consonants (Alw. I. xvii). *Padāni vyañjanāni*, words and letters (Mah. 252). *Na hi Tathāgatā ekavyañjanam pi niratthakam vadanti*, for the Buddhas speak not a single syllable in vain (see *Tipiṭakam*). *Atthaṃ hi nātho saraṇaṃ avoca na byañjanam*, for Buddha has declared salvation to be in the spirit (of his Word) and not the letter (Kh. 21, comp. B. Lot. 330). *Vyañjanacchāyā . . atthaṃ vinasayum*, obscured the meaning under the shadow of the letter (Alw. I. 66). *Appaṃ vā bahum vā bhāsassu atthaṃ nēva me brūhi atthen' eva me attho kiṃ kāhasi vyañjanam bahum*, whether you tell me little or much tell me the true sense, it is the sense that I want, why should you make much of the letter? (Dh. 123). *Atthavasena pūritum*, to expound according to the letter, literally (Alw. I. xxviii). *Purisavyañjanāni*, characteristics of a male, male organs of generation (B. Lot. 590). *Ohāruyitvā gihivyañjanāni*, having abandoned the characteristics of a layman (such as a layman's dress, long hair, living in a house, etc., Khaggavisāṇa S.). *Astibyañjanujalo* (adj.), adorned with the 80 (minor) characteristics of a great man (Mah. 27, these are the *anuvyañjanas*). *Sāpavyañjanam*, sauce and curry (eaten with boiled rice, Dh. 401). Several sorts of curry are enumerated at Pāt. 81, *maccha-mamsa-sāka-phala-kālā-ādibyañjanam*, fish curry, meat curry, vegetable curry, fruit curry, coconut-cabbage curry, etc. *Bhattavyañjanam*, curry and rice (comp. Mah. 49). With affix *ञस*, *byañjanaso*, according to the letter, literally (Kh. 29). With affix, *तस्* *vyañjanato*, according to the letter.

**VYAÑJĪYATI** (pass.), To be expressed, indicated [pass. व्यञ्ज]. B. Lot. 331.

**VYANTIKAROTI**, and **BY-**, To abolish, remove, get rid of, destroy [वि-ञ्चि-कृत]. *Veram pajahati vinodeti vyantikaroti anabhāvaṃ gameti* (Paramattha Jotikā). *Vineti nādhivāseti pajahati vinodeti vyantikaroti* (Ras. 87). *Ipamāldāni v.*, to

extinguish or pay off debt (Sám. S.). Aor. *vyanti-akási* (ditto). Fut. *vyantikáhiti* (Dh. 63).

VYĀPĀDO, and BY-, Wish to injure, malevolence, hatred, fury [व्यापाद्]. Ab. 164; Dh. 359; Man. B. 410; See *Akusalarhātu. Akusatasāṅkappo*, etc.

VYĀPAGACCHATI, To depart, be dispelled [व्यापगम]. Att. 230. P.p.p. *vyapagato*, departed (Ját. 17).

VYĀPAJJATI, and BY-, To be malevolent [व्यापद्]. P.p.p. *vyópanno. Vyópannacitto* (adj.), having a malevolent spirit (*ime sattá haññantu vá vijjhantu vá*).

VYĀPAKO, and BY- (adj.), Pervading [व्यापक].

VYĀPANĀM, and BY-, Pervading, penetration [व्यापन]. Ab. 1173, 1175.

VYĀPANNO, see *Vyópañjati*.

VYĀPĀRETI (caus.), To employ, suborn, incite [व्यापारयति].

VYĀPĀRO, and BY-, Occupation, business, profession, exertion, action, work [व्यापार]. Ab. 855; Att. 195; Alw. I. xxix. *Tato sīmāsamuggháte vyápare parinitthite*, then when the effort to invalidate the consecration was discontinued (Mah. 237). *Vyáparaṁ ápanno*, engaged in an occupation. With affix ता, *vyáparatá* (Kh. 21).

VYĀPETI (caus.), To pervade, permeate, fill [व्यापयति]. Ras. 87. *Vyápiṃsu* at Att. 211 is the aor. pl. of the simple verb.

VYĀPI (adj.), Pervading, extending [व्यापिन्]. Att. 192.

VYĀROSANĀ, and BY- (f.), Anger, hatred [वि-आ-रुष्]. Kh. 16, all MSS. *by-*.

VYĀSANĀM, and BY-, Misfortune; unhappiness, destruction, loss; bad habit, sin; [व्यसन]. Ab. 89, 890. *Vyasanappatto* (adj.), come to grief, ruined (F. Ját. 15, comp. Dh. 361). *V. gato*, ruined, destroyed (F. Ját. 18; Dh. 419). The five losses are *ñátiv.*, *bhogav.*, *rogav.*, *slav.*, *diṭṭhiv.*, loss of kinsmen, loss of wealth, sickness, loss of character, loss of faith.

VYĀSANĪ (adj.), Meeting with ruin, unfortunate [व्यसनिन्]. Att. 193.

VYĀSATTO, and BY- (p.p.p.), Attached to pleasure, covetous, etc. [व्यासक्त]. Dh. 9.

VYĀSO, Diffusion [व्यास]. Ab. 768.

VYATTAYO, Contrariety, opposition, reversal [व्यत्यय]. Ab. 776.

VYATTO, and BYATTO (p.p.p.), Evident, manifest; perspicuous; wise, learned [व्यक्त]. Ab.

228, 716; Alw. I. xiv; Gog. Ev. 11; Pát. xiv, 26, 28.

VYĀVADHĀNĀM, Covering, screen [व्यवधान]. Ab. 802.

VYĀVANUJJA (ger.), Having dispelled [ger. वि-अव-नुद्].

VYĀVATO (p.p.p.), Covered, obstructed [व्यावृत]. B. Lot. 649.

VYĀVĀYO, Coition [व्यवाय]. Ab. 317.

VYAYO, and VAYO, Loss, perishing, decay; expenditure [व्यय]. Ab. 764, 1079. *Vayadhammo*, and *-dhamm* (adj.), perishable (Att. clxxii). *Dhanubbayo*, expenditure of treasure. *Udayavyayo*, rise and decay, birth and death (Dh. 21, 67, see *Udayo*).

VYŪHO, and BYŪHO, An array of troops; a host, multitude; a street closed at one end [व्यूह]. Ab. 202 (street, *by-*), 381 (array, *vy-*), 631 (multitude, *by-*). *Senábyāho* and *-vyāho* (Pát. 15; B. Lot. 466). At Pát. 105 street (*by-*).

Y.

YĀCAKO, and YĀCANAKO, A beggar [याचक, याचनक]. Ab. 740; Att. 72; Dh. 131, F. Ját. 11, 52.

YĀCANĀ (f.), Asking, begging [याचना]. Ab. 759; F. Ját. 11.

YĀCATI, To ask, beg, entreat [याच]. *Jivitaṃ y.*, to beg for one's life (Ten J. 115). *Yācitrāna narissaraṇ*, having asked the king's permission (Mah. 109). With two acc. *Rājānaṃ ekam goṇaṃ yācāhi*, ask the king for a bullock (F. Ját. 9, comp. Dh. 126). P.pr.passive: *Punappuna yāciyamāno*, being repeatedly solicited (Dh. 263). P.p.pass. *yācīto*, requested (Dh. 177). Caus. *yāceti*, to ask, entreat (Mah. 50, 205).

YAD, see *Yo*.

YADĀ (adv.), When, whenever [यदा]. Kh. 13; Dh. 6, 49, 69. With verb in the pres. tense: *Yadā ca paccatī pápaṃ*, but as soon as his sin ripens (Dh. 13); *Yadā Bhagavā . . dhammaṃ deseti*, whenever Buddha preaches the Law (B. Lot. 396). *Yadā te dārūhi attho*, whenever you want fuel (F. Ját. 2). With foll. *tadā*: *Yadā vivādam ápannā tadā mahāvriṇāsaṃ pattā*, when they took to quarrelling, then they came to great grief.

YADĀSANNO (adj.), *Yaddāsaṇaṃ kammaṃ* is one

of the eleven descriptions of Karma. The compound must be either यद्-आसन्न or यद्वा-आसन्न. In explanation of the term Hardy merely says, "The karma called Yadásanna is received when at the point of death" (Man. B. 447, 489).

YĀDI (*indecl.*), If [यदि]. With verb in the pres. tense; *Yadi mañ saḥāyakaṃ nenti tumhākaṃ ettha kiṃ*, if my friends are carrying me along, what's that to you? (F. Jāt. 17); *Buddho asabbaññū yadi tassa pariyesanāya sabbaññūtaññapaṇaṃ hoti*, B. is not omniscient if omniscience comes to him by research (Gog. Ev. 2); *Yadi hattham me eti*, should he fall into my hands (Mah. 246). With opt. *Yadi hi garu bhavēyya* (Vuttodaya). *Gahito yadi sīho te*, if the lion is caught by you (Mah. 45). *Yañ hād eva paṇisaṃ upasaṅkamati yadi khattiyapaṇisaṃ yadi brāhmaṇapaṇisaṃ* . . , whatsoever company he enters, whether it be a company of khattiyas or a company of brahmins. *Yadi evaṃ, yajj evaṃ*, if so, in that case (Kh. 21). *Yadi evaṃ sādhu*, if that is the case, it is all right (Dh. 216, comp. 219). With foll. *vā. Gāme vā yadi v' dāraṇi*, whether in the village or the forest (Dh. 18, comp. 215); *Buddhe yadi va sāvake*, Buddhas or Arhats (Dh. 35).

YĀDĪ (*adj.*), Of which sort [यद्गुण]. Sen. K. 525.

YADICCHĀ (*f.*), Self-will, independence [यदृच्छा]. Ab. 760.

YADICCHAKAṀ, Whatever one wishes [यद् + इच्छक]. *Avajjivā y. jānāti*, by meditation he knows whatever he wishes (Gog. Ev. 2).

YADICCHITO (*adj.*), Whatever is desired [यद् + icchita]. *Tassa yadicchitaṃ sampajjati*, he gets whatever he wants (Dh. 78; Ras. 37).

YADIDAṀ (*adv.*), Namely, that is to say [यद् + इदम्]. *Apāyasaṃvattanikā eṣā mānava paṭipadā yadidaṃ pāpātīpattī hoti ludda*, this is a practice, young man, that leads to destruction, I mean that a man should be a life-destroyer, a hunter (Subha S.). *Sabbabhūtānaṃ . . ekam eva nivaranaṃ vaddmi y. avijjā*, I say that to all mortals there is one great hindrance, that is to say Error (Alw. I. 107). *Bhagavato sāvakaśaṅgho yadidaṃ cattāri purisayugāni*, the assembly of Buddha's disciples, even four pairs of individuals (Alw. I. 78). *Na kutoci bhayaṃ samanupassati y. paccatthikato*, sees no danger from any quarter, danger that is to say from an enemy (Sām. S.).

*Esā paccayo jarāmaranassa y. jāti*, this is the cause of decay and death, viz. birth (Mahānidāna S.). *Kammaṃ satte vibhajati y. hinapaṇittatāya*, Karma allots mortals, viz. to misery or prosperity (Gog. Ev. 32). *Evaṃ mahiddhiyā eṣā y. puñña-sampadā*, thus this is a thing of magical power, I mean the possession of merit (Kh. 14, 30).

YĀDIKKHO (*adj.*), Of what sort, like what or which [यद्गुण]. Sen. K. 525.

YĀDISO (*adj.*), Same meaning as last [यद्गुण]. Sen. K. 525.

YADIVĀ, see *Yadi*.

YAGGHE (*indecl.*), This is an interjection or exclamation used in addressing a person. It is called a padapūrapa at Ab. 1150. I have always as yet found it in conjunction with *jāneyyāsi*. The foll. are examples. In Raṭṭhapāla S. a slave girl says to her mistress, *yagghe jāneyyāsi ayya-putto Raṭṭhapālo anupatto*, please ma'am, do you know my young master Raṭṭhapāla has come back! Further on Raṭṭhapāla's mother says to her husband, *yagghe gaḥapati jāneyyāsi Raṭṭhapālo kira kulaputto anupatto*, do you know, householder, they say our young R. has come back? In Sām. S. we have *taṃ ce te purisā evaṃ droccyyuṇi*, *yagghe deva jāneyyāsi*. In another text, *yagghe mahārāja jāneyyāsi ahaṃ dāgucchāmi puratthimāya disāya*, if it please your majesty, you must know that I come from the east quarter.

YĀGO, A sacrifice [यज्ञ]. Ab. 412. *Yāgavadho*, sacrificial slaughter (Alw. I. cxxiv). The four mahāyāgas or great sacrifices (Hindu, not Buddhist) are *assamedho*, *purisamedho*, *sammāpāso*, *vājapeyyaṇi*.

YĀGU (*f.*), Rice gruel [यवागु]. Ab. 465; Att. cii. *Yāgutapaṇḍulā*, rice for making gruel. *Yāgukhajjakam*, rice and cakes (Dh. 265, 324, 403, comp. *yāgukhajjabhojjāni* at Mah. 82, 231).

YAHIM (*adv.*), Where, wherever (formed on the analogy of *kuhiṃ*, *kahaṃ*). Mah. 102 (*samāpajji yahin tu*). *Yahim iṭṭhā*, established in which (Alw. I. vii).

YĀJAKO, A sacrificing priest [यज्ञक]. Ab. 414; Sen. K. 511.

YAJANAṀ, Sacrifice [यजन]. Ab. 1104.

YAJATI, To sacrifice, make an offering (in a Hindu sense), to give alms [यज]. Alw. I. 19. *Sahassena y.*, to give alms of the value of a thousand kaḥāpapas (Dh. 20, comment says *sahassapari-cāge-*



*na...lokiyamahājanassa dānaṃ dadeyya*). Pass. *ijjati, yajjati* (Sen. K. 492; Alw. I. 39). Pp.p. *yijjho* (Sen. K. 492, 508). Neut. *yijjhaṃ*, sacrifice, almsgiving. The comment on Dh. v. 108 says *yijjhaṃ ti yebbhuyena maṅgalakiriyādivase dinna-dānaṃ*, alms generally given on fete days; but in a corresponding passage in Sām. S. it is explained by the mahāyāgas.

**YĀJI** (*m.*), An institutor of a sacrifice [याजि]. Alw. I. cxxiv (pl. *yājayo*).

**YAJJEVAM**, see *Yadi*.

**YAJU** (*n.*), The Yajurveda [यजुस्]. Ab. 108.

**YAJUBBEDO**, The Yajurveda [यजुर्वेद]. Alw. I. cxxiv.

**YAKANAM**, The liver [यकत्]. Kh. 3. *Yaka*-in composition.

**YAKKHINĪ** (*f.*), A female yakkha [यक्खिनी]. Mah. 48, 64.

**YAKKHO**, Name of certain superhuman beings [यक्]. Ab. 13. Some of the yakkhas are attendants on Vessavaṇa, who is called *Yakkhūdhīpo*, lord of yakkhas (Ab. 32). The yakkhas are mostly enemies to man, but some of them are harmless creatures, and there are stories of many having been converted to Buddhism (Mah. 3, 48; Kh. 13; Man. B. 24, 44, 56). Vessavaṇa is himself called a yakkha (Ab. 969). *Yakkhadhūpo*, resin (Ab. 304). Fem. *yakkhi*, comp. *Yakkhīni*.

**YAM**, see *Yo*.

**YĀMAKĀLIKO** (*adj.*), Lasting for a watch (?) [याम + काल + इक]. *Yāmakālikam* is said to mean "drinkables taken by priests after midday," see Pāt. 89.

**YAMAKAM**, A pair, couple [यमक]. Ab. 628. *Yamakatelam*, two sorts of oils (Jāt. 25). *Yamahasālanam antore*, between two Sal trees (B. Lot. 342). *Yamakam*, or *Yamakappakarapaṇam*, is the name of one of the books of the Abhidhamma (see *Tipiṭakam*). It contains ten divisions, the first of which is *mūlayamakam*. A passage from the Cittayamaka quoted at Mah. 32, affords a specimen of the contents of the book, and explains why it is called Yamaka; *yassa cittaṃ uppañjati na nirujjhati tassa cittaṃ nirujjhissati n' uppañjissati yassa vā pana cittaṃ nirujjhissati n' uppañjissati tassa cittaṃ uppañjati na nirujjhati*, he whose thought arises and perishes not, his thought shall perish and shall not be reborn; on the other hand he whose thought shall perish and not be

reborn, his thought springs into existence and does not perish.

**YAMAKO** (*adj.*), Double, twin [यमक]. *Yamake duve janesi*, gave birth to twins (Mah. 44). *Yamakuṃ pāṭihariyam*, a double miracle (Mah. 107).

**YAMALAM**, A pair [यमल]. Ab. 628.

**YAMAM**, A pair [यम]. Ab. 628.

**YAMĀMASE**, 1st. pers. plur. imperat. atm. fr. यम्, with a fut. sense (comp. F. Jāt. 33). Dh. 2.

**YAMATAGGI** (*m.*), Name of a Rishi [यमदसि]. Ab. 109.

**YAMHĀ**, see *Yo*.

**YAMO**, Restraint, temperance, moral duty; a pair or couple; name of the sovereign of the infernal region [यम]. Ab. 44, 444, 768, 973. *Yamarājā*, Yama (Ab. 44). *Yamapurisā* (pl.), the attendants or ministers of Y. (Dh. 42). Yama is sometimes identified with *maccu* or Death (Dh. 368). *Yamaloko*, the realm of Y. (explained to be the four Apāyas).

**YĀMO**, Restraint; a watch of three hours; name of the inhabitants of one of the deva worlds [याम]. Ab. 768. The three yāmas or watches of the night are *paṭhamayāmo* or *pubbay.*, *majjhimay.* or *dutiyay.*, and *pacchimay.* or *carinay.*, the first watch, middle watch, and last watch (Dh. 83, 88, 118; Gog. Ev. 10; Mah. 129). At Dh. v. 157 the comment says *yāma* is applied metaphorically of one of the three vayas or ages of man's life. The *yāmadevaloko*, or *yāmuloko*, is the third of the kāmadevalokas (Man. B. 25; B. Int. 605).

**YAMUNĀ** (*f.*), The river Jumna [यमुना]. Ab. 682; Man. B. 17.

**YĀNAKAM**, A cart, carriage, car [यानक]. Dh. 193, 204, 300; Mah. 40.

**YĀNAM**, Going, proceeding; a conveyance, vehicle, carriage, car [यान]. Ab. 375, 1090; Dh. 57; Mah. 163. *Paṭichannay.*, a close carriage, a palanquin, palki (Dh. 240). *Haṭṭhiy.*, a riding elephant (Dh. 400). *Devayānam āruya*, having mounted the chariot of the devas, i.e. ascended to the Brahma world (Alw. N. 121). Of the three North Buddhist yānas there is no trace in South Buddhism (B. Lot. 315).

**YĀÑCE**, see *Ye*.

**YĀNIKATO** (*adj.*), Used as a vehicle (?) [यान + क्त with a changed to t, and then shortened, as in *cittikata*, etc.].

YANĀKĀRAṆĀ (*adv.*), Because [यत्कारणात्].

Das. 45.

YANĀNADEVA, see *Yo*.

YANĀNĀṆGO, The Glomerous fig-tree [यन्नाङ्ग].

Ab. 551.

YANĀṆO, A (brahminical) sacrifice [यज्ञ]. Ab.

412; Mah. 2.

YANNŪNA, see *Yo*.

YANĀTAM, Implements, appliance, machine, engine [यन्त्र].

*Guḷay*, a sugar-mill (Mah. 208, also *ucchuy*, Jāt. 25). *Yantayuttagoṇo*, an ox yoked to a mill *Yantamuttan*, a weapon propelled by mechanical means, as an arrow (Ab. 387). *Uṭṭhāpetvāna yantehi julam Abhayavāpito*, having raised the water out of the A. tank by machinery (Mah. 211). *Yantahatthi*, an elephant worked by machinery, an automaton elephant (Dh. 158).

YĀPANAM, Living, maintenance [यापन]. *Y. labhati*, to get one's living. *Yāpanamattaṃ ādāya*, receiving enough to support life (Dh. 372, comp. Jāt. 57). *Yāpanamatto āhāro*, food sufficient to support life (Dh. 287). Also *yāpanā* (Ab. 942).

YĀPETI, see *Yāti*.

YĀPYAYĀNAM, A palanquin [यापयान] Ab. 373.

YĀSASSĪ (*adj.*), Famous [यशस्विन्].

YASASSIVĀ (*adj.*), Surrounded by eminent men [यशस्विन् + वत्]. *Yasassino parivārā janā assa atthīti y.*

YASAVĀ (*adj.*), Famous [यशस् + वत्]. Sen. K. 400.

YASMĀ, see *Yo*.

YASO, Fame, renown, reputation, honour [यशस्]. Ab. 117; Dh. 191. *Ist. yasena* (F. Jāt. 10). *Tussa rājā mahantaṃ yasaṃ dassati*, the king will confer great distinction on him (Res. 32). In composition generally *yaso*: *Yasobhogasamappito* (Dh. 53).

YASODHARĀ (*f.*), Name of the wife of Siddhattha (Gotama) before he became Buddha [यशोधरा]. Ab. 336; E. Mon. 2; Man. B. 124, 152.

YĀTANĀ (*f.*), Torment [यातना]. Ab. 407.

YATATTO, see *Yato*.

YATHĀ (*adv.*), As, like, how, when [यथा]. Ab. 1142. *Kesā te na y. aññasam*, your hair is not like other people's (Trenckner). *Mātā y. niyam puttam . . anurakkhe* (opt.), as a mother would watch over her own son (Kh. 16). *Tam Bkugavā na ovadati y. Devadattaṃ, Kōkālīyam . . him*

Buddha does not admonish, any more than D. or K. (B. Lot. 305). *Y. parisam kko pana so Bhagavā sarena viññāpeti*, when Buddha instructs the assembly with his voice (B. Lot. 566). *Nibbanti dhīrā yathā 'yam padipo*, the righteous are extinguished like this lamp (Kh. 10; Dh. 36, 53). *Khippan dhammaṃ nijānāti dubbī sūparasaṃ yathā*, he quickly knows the law as the spoon knows the taste of the broth (Dh. 12). *Opunāti y. bhusam*, winnows them like chaff (Dh. 45). In conjunction with *tathā*: *Yathā me dhanacchedo na hoti tathā karissāmi*, I'll manage so as to have no expense (Dh. 93, comp. F. Jāt. 12; Dh. 29; Jāt. 8); *Yathā maṃ na muñcati tathā kātum vaṭṭati*, I must act in such a way that he does not dismiss me (Dh. 156); *Tath' attānaṃ niveseyya yathā bhūri paraḍḍhati*, let him so establish himself that wisdom may increase (Dh. 50); *Yathā so lābhagappatto hoti tathā akūsi*, so acted that he became highly prosperous (Dh. 305, comp. Ten J. 42); *Kiṃ pana tvaṃ pāpima tathā akūsi yathā 'haṃ piṇḍaṃ na labheyyam*, what, sinner, did you manage that I should receive no alms (Dh. 353); *Bhagavā tathā me dhammaṃ desetu yathā atthaṃ ājñeeyyāmi*, let the Blessed One so teach me the Law that I may understand the meaning (comp. Ten J. 118); *Karoti so tath' attānaṃ yathā naṃ icchati diso*, he makes himself such as his enemy wishes him to be (Dh. 29); *Yathā vā tathā vā hotu*, however that may be. With foll. *evam*: *Yathā sā accharāya pakatāya vassati . . evaṃ sikkhāpetvā*, having trained the bird so that it sang when he snapped his fingers (Ten J. 114); *Selo y. ekaghano vātena na samirati evaṃ nindapasaṃsaṃ na samiranti paṇḍitā*, as the solid rock is not shaken by the wind, even so the wise are unmoved in praise and blame (Dh. 15, comp. 3); *Yathā passe* (opt.) *maricikaṃ evaṃ lokaṃ avekkhantaṃ maccurājā na passati*, the man who so looks upon the world as he would look upon a mirage (i.e. views it as unreal, as vanity), him the king of death sees not (Dh. 31). For *yathā tam* see art. *So* (2), p. 481 (a), line 25; for *tam yathā* see line 31 of the same column. With foll. *katham*: *Yathā katham*, how then? how? With foll. *nāma*: *Yathā nāma . . evam evam*, just as . . even so (Jāt. 16; Ab. 1142) With foll. *api*: *Yathā pi*, just as (Ab. 1142; Jāt. 24, followed by *tath' era*; Dh. 60. followed by *evam pi*). With

fol. *hi*: *Yathā hi*, as (Ab. 1142, at Jāt. 20 *yathā hi* means "for as"). With fol. *eva*: *Yath' eva*, *yathariva*, just as (Ab. 1142, 1143: with fol. *tathariva*, Sen. K. 211). *Y.* is sometimes repeated: *Yathā yathā haṃ . . ājānami*, as far as I understand (Alw. I. 92); *Yathā yathā . tathā tathā* (Att. 198).

**ATHĀBALAM** (*adv.*) According to one's power or means, to the best of one's ability [यथाबलम्]. Mah. 35 (as much as one can afford): Dh. 132, 240, 326.

**ATHĀBHIRANTAM** (*adv.*), As long as one likes [यथा + p.p. अभिरम्]. Dh. 231.

**ATHĀBHUCCO** (*adj.*), Real (?) [यथाभूत + य]. Alw. I. cvii.

**ATHĀBHŪTAM** (*adv.*), According to the reality, rightly, truly, correctly [यथाभूतम्]. Dh. 37. *Attha vatthāni y. janitvā* (Dh. 431).

**ATHĀBUDDHAM** (*adv.*), According to seniority [यथावृद्धम्].

**ATHĀDHAMMAM** (*adv.*), Equitably, legally, righteously [यथाधर्मम्]. Mah. lxxvii; Pāt. 16, 91.

**ATHĀDHAMMO**, Just award, righteous punishment [यथा + धर्म]. Pāt. 18.

**ATHĀDHOTO** (*adj.*), Washed, clean [यथा + धीन]. In the phrase *yathādhoteṇa pattena nik-khamati* or *āgacchati*, to leave the village, or return home, with unsoiled bowl, with bowl as clean as when the begging rounds began (of a monk who has failed to obtain alms on his begging rounds, Dh. 160, 161, 353).

**YATHĀGATO** (*adj.*), As contained in a book, as written [यथागतम्]. *Yathāgatam attham bujjhitvā*, having understood the meaning as it is given (see *Āgato*).

**YATHĀHA**, As he has said [यथा + आह]. Dh. 105. *Yath' dha Bhag'avā*, as Buddha has said (Alw. I. 106).

**YATHĀHI**, see *Yathā*.

**YATHĀKĀLAM** (*adv.*), As long as possible [यथाकालम्]. Mah. 35.

**YATHĀKAMMAM** (*adv.*), According to one's Karma or actions [यथा + कर्मम्]. *Yathākam-mam gato*, went according to his deeds, viz. passed away (at death) to that state of existence (whether heaven or hell) which his merit or demerit had earned (Bas. 36; Mah. 238; F. Jāt. 8, 58; Faus-böll well renders it, "passed away and was re-

warded according to his deeds"). *Yathākammā-pago* (*adj.*), going according to his deeds, following the destiny of his deeds (Gog. Ev. 10; B. Lot. 806).

**YATHĀKARO** (*adj.*), Acting in which way [यथा + कर].

**YATHĀKKAMAM** (*adv.*), In due order, successively [यथाक्रमम्]. Mah. 19.

**YATHĀLANĀKATO** (*adj.*), All decorated as he was, without changing his state dress [यथा + अलङ्कृत]. Dh. 307.

**YATHĀMATO** (*adj.*), As if dead, like a dead man [यथा + मृत]. Dh. 5.

**YATHĀNĀMA**, see *Yathā*.

**YATHĀNĀYAM** (*adv.*), Rightly, fitly [यथान्यायम्].

**YATHĀNURŪPO** (*adj.*), Suitable, commensurate [यथा + अनुरूप]. Mah. 163.

**YATHĀNUSITTAM** (*adv.*), According to instructions, in accordance with what has been taught [यथा + अनुशिक्षित]. Dh. 151.

**YATHĀPEMAM** (*adv.*), Out of love or affection [यथा + प्रेमम्].

**YATHĀPHĀSUKO** (*adj.*), According to comfort, pleasant [यथा + phāsu + क]. *Yathāphāsuka-tthānam*, a pleasant place, a comfortable lodging (Dh. 81).

**YATHĀPI**, see *Yathā*.

**YATHĀRAHAM** (*adv.*), According to worth or station; properly, satisfactorily, correctly, appropriately, duly [यथाईम्]. Mah. 13, 32, 53, 82, 122, 132, 164, 207.

**YATHARIVA**, see *Yathā*.

**YATHĀRUCIM** (*adv.*), According to one's pleasure or wish, as one likes, at will [comp. यथाइचि]. Mah. 18, 38, 39, 134, 170.

**YATHĀRUCITO** (*adj.*), As liked, pleasant [यथा + इचित]. *Y. āhāro*, food that he liked (Das. 38). *Yathārucitattthānam*, a convenient spot (Dh. 155).

**YATHĀRUOIVĀ** (*adv.*), As one likes, at pleasure [यथा + instr. इचि]. Dh. 244; Ten J. 115.

**YATHĀRŪPO** (*adj.*), Of that kind which, such [यथारूप]. Pāt. 3.

**YATHĀSADDHAM** (*adv.*), According to faith, in faith [यथाश्रद्धम्]. Dh. 44.

**YATHĀSAKO** (*adj.*), Each his own, respective [यथास्व + क]. Dh. 222. *Dīṭṭhikā vyākaraṇaṇa yathāsakam*, expounded their respective creeds

(Mah. 42, perhaps however *y.* is here the adv. "individually, each for himself").

**YATHĀSANKHYĀM** (*adv.*), According to number or order, respectively [यथासंख्यम्].

**YATHĀSANTHĀTIKANGAM**, This is the 12th Dhutaṅga precept, and according to Hardy enjoins, "taking any seat that may be provided" [यथा + संश्रुत + इक + अङ्ग]. E. Mon. 10; B. Int. 310.

**YATHĀSATTIṀ**, **YATHĀSATTIYĀ** (*adv.*), According to one's ability [यथा + शक्ति, यथाशक्त्या]. Dh. 122, 240.

**YATHĀSUKHAM** (*adv.*), As one likes, at pleasure, comfortably, at one's ease [यथासुखम्]. Dh. 58, 177; Ab. 179; Ten J. 115; Mah. 7.

**YATHĀTATHO** (*adj.*), Real, true [यथातथ]. Ab. 127. Adv. *yathātatham*, truly, exactly (Ab. 1152; Pāt. 67; Att. 134).

**YATHATTAM**, and (abl.) **YATHATTĀ** (*adv.*), Rightly, exactly [यथा + त्व]. Ab. 1152; Sen. K. 415.

**YATHĀTTHĀNAM**, and **-THĀNAM**, Former or original place [यथास्थान]. *Yathātthūnam eva gataṃ*, went back to its place (Dh. 350, comp. Mah. 206). *Yathātthāne thapesi*, replaced in its former position (Mah. 3, 206, 256). Adv. *yathāthānam*, according to rank, in due order (Mah. 170).

**YATHĀVAJJAM**, Mimicry of a person's defects [यथा + वर्ज्य]. *Yathāvajjam nāma kāṇakunīkhañjādānam yaṃ yaṃ vajjam taṃ taṃ payojetvā dassanakīlū* (see *Payojetī*).

**YATHĀVEGAM**, As quickly as possible [यथा + वेग]. Dh. 322.

**YATHĀVIDHIṀ** (*adv.*), Duly, fitly [यथाविधि]. Mah. 53, 65.

**YATHĀVIHITO** (*adj.*), As appointed, regular [यथा + विहित]. Mah. 66.

**YATHĀVUTTO** (*adj.*), As above mentioned [यथा + उक्त]. Mah. 212; Att. 195.

**YATHAYIDAM**, and **YATHEDAM** (*adv.*), As; so that [यथा + इदम्]. See *Idam* (2). Sen. K. 217. *Yathayidam sāsanaṃ uddhaniyam assa*, so that religion may be advanced (Br. J. S. A.). *Nāhaṃ bhikkhave aññaṃ ekasaddam pi samanupassāmi yo evaṃ purisassa cittaṃ pariyādaya tiṭṭhati yathayidam bhikkhave itthisaddo*, I know no single other sound that can so captivate the mind of man as woman's voice (Dh. 85, this

example proves that *idam* in this compound is the adverb इदम्). With foll. *tathā*: *Yathedaṃ Sāriputtassa suttaṃ therassa bhāsato tathā Mahindatherassa ahū devasamūgamo*, just as for the thera S. when he preached the Sutta, so for the thera M. there was a great congregation of devas (Mah. 81).

**YATHEVA**, see *Yathā*.

**YATHICCHITAM** (*adv.*), To one's liking, to one's heart's content [यथेच्छितम्]. Ab. 469; Mah. 133; Jāt. 27. It is perhaps sometimes an adj. as at Mah. 48, *aññaṃ kiñci yathicchitaṃ*.

**YATI** (*m.*), A pious ascetic, a Buddhist monk [यति]. Ab. 434; Mah. 23, 150, 176. Dat. *yatino* (Mah. 196).

**YATI** (*f.*), (in prosody) Cæsura [यति].

**YĀTI**, To go; to go away; to undergo [या]. For *yāti* at Dh. v. 179 see *Uyyāti*. *Dvāramāṇḍalakaṃ yāmi*, I'm going to D. (Mah. 59). *Saggam y.*, to go to heaven (Dh. 22). *Aniḥho yāti*, gets off scatheless (Dh. 52). *Pacchā yanto*, walking behind (Mah. 228). *Gāmagāmmaggena yāti*, walks along the road leading to the village (Mah. 24). *Haṭṭhinā y.*, to ride on an elephant (Mah. 246). *Yānena y.*, to drive in a carriage (Pāt. 110). *Assavegena yantassa ssaṃ chijji*, his head, as he passed at full speed, was severed (Mah. 134). *Pubbaṃ yāti*, refers to what precedes. At Mah. 151 *disvāyantaṃ* is probably *disv'āyantaṃ* = *disvāyantaṃ*. *Hitvā yāti*, leaves behind, distances (Dh. 6). *Madhuraṃ yāti*, undergoes sweetness, becomes sweet (Ras. 33). Imperat. *yātu* (Mah. 170). P.p.p. *yāto*, having gone to, attained. *Supāṭavaṃ yāto*, having attained great skill (Alw. I. 112). Having fled (Mah. lxxxvii). Caus. *yāpeti*, to keep oneself going, maintain oneself (B. Lot. 354; Das. 8; Pāt. 88) *Phalāphalena yāpeti*, to live on wild fruits (Das. 3, comp. 25; Kh. 11). *Samaṇadhammo nāma sarīre yāpente sakkā kātum*, the duties of religion can be performed (only) as long as the body is maintained or kept alive (Dh. 82, comp. *Yāpanaṃ*).

**YATO** (*adv.*), From what, from whom; inasmuch as, since, because; from the time when [यतस्]. *Yato paṭtataro n' atthi*, than whom there is none greater. *Nāmalīṅgesu kosallam . . yato mahabbalaṃ*, inasmuch as familiarity with nouns and genders is of great importance (Alw. P. vii; in the next verse read *nāmalīṅgāny ato*). In cou-

unction with *tato* : *Yato bhayaṃ tato khemaṃ*, he drew safety from what caused his fear. *Rūpen' mādāyī nare diṭṭhamattā 'va sá yato tato Umādacittā ti námaṃ sopapaḍaṃ labhi*, because she saddened men by her beauty as soon as she was seen, therefore she received the appropriate name of U. (Mah. 56). Repeated : *Yato yato sammati*, as soon as ever he grasps (Dh. 67). *Yato tato . . tato tato* (Dh. 70).

YATO (p.p.p.), Restrained, temperate [यत्]. Dh. 300. *Āhāre y.*, temperate in the matter of food. *Yatatto* (adj.), self-restrained (= yatātman). *Yatindriyo*, one whose senses are subdued (Ab. 434). [TO, see Yāti.

YATRA, Since, inasmuch as; and YATTHA (adv.), where, in which place, wherein, whereon, whither [यच्च]. The older form *yatra* I have only met with in conjunction with *hi náma*. *Nassati vata bho loko vinassati vata bho loko yatra hi náma tathāgatassa . . appossukkatāya cittam namati no dhammadesanāya*, the world is lost, the world is ruined, inasmuch as the heart of the Buddha is inclined to quiescence and not to preaching the Truth (Gog. Ev. 8). *Abbhutaṃ vata bho samapaṇṇassa mahiddhikatā mahānubhavadā yatra hi námdāya Brahmāyū brāhmaṇo nāto yuxassā evarūpaṃ paramanipaccakāraṃ karissati*, a wonderful thing indeed is the magic power and influence of a Cramana, inasmuch that . . (Brahmāyū S.). *Yattha* is in very common use. *Te yanti accutaṃ thānaṃ yattha gantvā na socare*, they go to the everlasting place whither having gone they mourn no more (Dh. 40). *Yattha tthito*, standing whereon (Dh. 23). *Yattā'eva*, wherever (Dh. 405). *Atthi gāmo bhante Kalas'gāmo náma yatthāhaṃ jāto*, there's a village, Lord, called Kalasigāma, where I was born (Alw. I. xlii). *Yattha therassa kaniṭṭho vasati taṃ vithiṃ piṇḍāya pavasiṃsu*, entered for alms the street where the therā's younger brother lived (Dh. 85). With foll. *tattha* : *Yattha passitabbo tattha hantabbo*, wherever he is to be seen there he is to be slain (Alw. I. 72, comp. Mah. 151). With foll. *ettha* : *Makutaṃ yattha mocayum . . ettha sālā katā ahu* (Mah. 199). See *Kattha*. Repeated : *Yattha yattha paṇḍitasamaṇabrāhmaṇā atthīti vadanti tattha tattha gantvā sikkacchaṃ karonti*, in whatever places people say that there are wise monks and brahmins, going to each of those places they converse with them (Dh.

121). As first part of a compound : *Yatthakāmaṃ* (adv.), wherever one likes, at will (Dh. 7, 58). In these forms we have an interesting case of differentiation, *yattā* meaning "where," and *yatra* "since, whereas" (comp. the use of *aññattha* and *aññatra*).

YĀTRĀ (f.), A march or expedition; livelihood [यात्रा]. Ab. 395, 1054.

YATTAKO (adj.), However much, of whatever size (comp. *ettako*, *kittako*). *Yattakā bhikkhū*, however many monks, whatever number of monks (Pāt. 2). *Bhittsu yattakena oloketum sakkā hoti tattakaṃ chiddaṃ kutvā*, having made holes in the walls big enough to look through, lit. by what sized (hole) in the walls it is possible to look, of that size having made a hole (Dh. 169). *Yattakaṃ kalam taṃ vaddhati tattakaṃ itare vaddhanti yeva*, for whatever length of time it increases, for the same length of time the others increase also (Dh. 283).

YATTHA, see *Yatna*.

YATTHI (f.), A staff, stick, pole; a stem, stalk; a measure of length = seven ratanas [यष्टि]. Ab. 190; Dh. 85. *Rathay.*, the pole of a chariot. Of the sticks on which a bird snare was mounted (Ten J. 51). *Vcluy.*, a bamboo pole (Mah. 68). *Kūpay.*, the mast of a vessel (Mah. 120). *Yatthimadhukā* (f.), liquorice (Ab. 587; Mah. 197). *Panasay.*, the stalk of a jak fruit (Mah. 167).

YATVĀDHIKARAṆAṆI, = *yato adhikaraṇaṃ* (Sen. K. 319).

YĀVA, and YĀVAM (adv.), Until, while, as long as, in order that [यावत्]. *Yāva pāpaṃ na paccati*, as long as his sin is not punished (Dh. 13, 22). *Tiṭṭha tāta y. te ydgubhattaṃ sampādemī*, stop a minute, my son, while I get you some gruel ready (Dh. 403). *Acchariyaṃ bho Ratthapāla abbhutaṃ bho R. yāva subhāsitaṃ idaṃ tena Bhagavatā*, it is marvellous, Ratthapāla, it is wonderful, how well this has been spoken by the Blessed One. *Y. dhammaṃ suṇe' ahaṃ adhiṇḍsetha tāva*, wait while I listen to the Law (Muh. 198). *Yāvūhaṃ āgacchāmi tū' ettha thokaṃ rissama*, rest awhile here till I return (Ras. 31). *Yāvam hi vanattho na chijjati . . paṭibaddhamano 'va tāva so*, for as long as lust is not extirpated, so long is his mind in bondage (Dh. 50, comp. 128, 140, 300). *Y. tassā pavattiṃ na suṇāma tāva n' eva yuddhaṃ dassāma na rajjāṃ*, as long as we

hear no news of her so long we decline either to go to war or to surrender the kingdom (Dh. 157). *Y. idam bandhanam na vadḍhati tāvad eva nam chindissami*, that this bond may not grow I will cut it off at once (Dh. 118). *Yāva bahukā honti tāva pāpikā eva*, the more there are the worse they will be (Dh. 285). *Na tav' imam pallaṅkam bhindissāmi y. me cittaṃ vimuccati*, I will not rise from this couch until my soul is emancipated (Dh. 118, comp. Pāt. 17). *Apasakka tāva bhagini y. bhikkhū bhuñjanti*, withdraw, sister, while the monks are eating (Pāt. 20). *Yāva* is also used prepositionally with acc. or abl. With acc. *Tusitapurato y. bodhimandaṃ*, from T. to the Bodhimanda (Mah. 182); *Y. koṭippakoṭiṃ*, up to a koṭi of koṭis (Ras. 18). With abl. *Suriyatthagamaṃ yāva*, until sunset (Mah. 118); *Yāv' ajjavasā*, till the present day (Mah. 195); *Yāva pttivegapassaddhiyā nisīditvā*, having sat until the subsidence of his joyous excitement (Alw. I. 80, comp. B. Lot. 335, Mah. 174, Gog. Ev. 15, Ten J. 34). With an adv. *yāv' ajja*, till to-day (Mah. 241). Sometimes the noun is in the nom., as at Ras. 65, *yāva paccuppannavatthukathā*; and at Jāt. 2 we have *yāva bodhimande sabbaññutappatti tāva pavatto kathāmaggo*, the course of narration continued up to the attainment of omniscience on the bodhimanda (comp. Ras. 65). With foll. *eva*, *yāvad eva*, until; as soon as, whenever (Dh. 13); as long as, while, considering that (Pāt. 17). *Yāvad eva devo . mam na plavayissati . tāva na utthahissāmi*, so long as the clouds shall not lift me up (with floods of rain), so long I will not rise (Att. 210). The form *yārade* corresponding to *tāvade* (see *Tāva*) sometimes occurs (Cl. Gr. 75). With foll. *ca idam*. *Yāvañ c' idam (idam is the adv.)*. *Aniccā bhikkhave saṅkhārā uddhuvā bhikkhave saṅkhārā yāvañ c' idam bhikkhave sabba-saṅkhāresu alam eva nibbinditum alam virajjitum*, life is fleeting and transitory, inasmuch that there is reason to feel loathing and disgust for life. *Yāva* forms the first part of many compound adjectives and adverbs. *Yāvanipibandham* (adv.), up to the wrist. *Yāvadaddasamaṃ* (adj.) *vassam* is rendered by Turnour "every twelfth year" (Mah. 257). At Pāt. 10 there is a curious expression, *patto yāvabhedanāya (dat.) dhūretabbo*, the bowl must be carried till it breaks.

**YĀVADATTHAM** (adv.), As much as required

[**यावद्धर्म**]. *Y. bhuñjīva*, having eaten his fill (Dh. 372). In phrases like *yāvadattham māmsam khādīva* (Ten J. 13, comp. Dh. 228), we perhaps have an adj. *yāvadattho*, sufficient. With affix क, *bhuñjītvā yāvadatthakam* (Mah. 167).

**YĀVADE**, see *Yāva* (15 lines from end of art.).

**YĀVADICCHAKAM** (adv.), As much as desired

[**यावत् + इच्छा + क**].

**YĀVAJARĀ** (adv.), Until old age [**यावत् + जरा**]

Dh. v. 333 (Subh. says it is a samāsa, and separate from *sīlam*, so that Fausbøll has printed the passage rightly).

**YĀVAJĪVAM** (adv.), As long as life lasts, all one's life [in S. **यावज्जीवम्**]. Mah. 162, 238; Dh. 12; B. Lot. 864.

**YĀVAJĪVIKO** (adj.), Lasting one's whole life, life-long [in S. **यावज्जीविक**]. Pat. 89.

**YĀVAKO**, Lac [**यावक**]. Ab. 305.

**YĀVAMAHANTO** (adj.), However big [**यावत् + महत्**]. *Kīvamahantam mama cakḥayugam karissasīti vatvā yāvamahantam dhaṅkhasīti vutte*, having said, "How big will you make my pair of wheels?" and it having been answered, "As big as you like" (Dh. 96).

**YAVANAPUPPHAM**, Name of a perfume [**यवन + पप्प**]. Ab. 147.

**YĀVAÑCIDAM**, see *Yava*.

**YĀVANTO**, As many as [masc. plur. fr. **यावत्**]. Dh. v. 337.

**YAVASO**, Pasture, fodder [**यवस**]. Ab. 602; Das. 24.

**YĀVATĀ** (adv.), As far as, inasmuch as, because [**यावत्ता**]. In conjunction with *tena*: *Na tena paṇḍito hoti yāvatā bahu' bhāsatī*, he is not on that account a wise man because he talks much (Dh. 46, comp. 47). *Yāvat' assa vigatamiddho*, as long as he is awake (Kh. 16). *Yāvatā . . tāvatā*, as long as . . till then, because . . therefore. There is a curious use of *y.* with a noun in the nom. case, of which I have met with the foll. examples: *Yāvatā parisā āsi*, all the multitude that was there (Jāt. 26, here one would expect the adj. *yāvati*, fem. fr. **यावत्**). *Idam maraṇam nāma na ekasmiṃ yeva thāne na ca ekas' eva hoti yāvatā pana bhāvupatti nāma atthi sabbasattānaṃ hoti yeva*, this death is not confined to a single place or a single individual, but wherever there is existence and rebirth it is the destiny of all sentient beings (Dh. 359). *Yāvatā bhikkhave dhammā*

*sankhatā vā asankhatā vā virāgo tesaṃ dhammānaṃ aggamaṃ akkhaṇḍati*, priests, whatsoever conditions there may be material or immaterial, of these conditions arhatship is the chief (Dh. 382; Fausboll here offers the conjectural emendation *yāvuntā*, nom. pl. from *यावत्*, but the reading of the text is correct, comp. *yavatā brāhmaṇagahapatikā Mithilāyaṃ paṭivasanti*).

**YĀVATAKO** (*adj.*), As long, as far, as much, as many (comp. *tāvatako*). *Yāvatako assa kāyo tāvatako assa vyāmo*, as long as his body is so long is the stretch of his arms (B. Lot. 570). Burnouf has misunderstood the meaning of this passage, which clearly is that the height of Buddha was equal to the distance between the tips of his fingers when his arms were stretched out. I have more than once been told that in well-proportioned men this is generally found to be the case. *Yāvatake . . ussahati ovaḍitum . . tāvatake upaṭṭhāpetum*, to provide as many (novices) as he is able to exhort (Pāt. xiv). Fem. -ikā: *Yāvatikā yunassa bhūmi yānena gantvā*, going in her carriage as far as there was room for a carriage, or as the ground permitted (Dh. 231, *y.* of course agrees with *bhūmi*). In one instance (Pāt. 2) I have met with a masc. form *yāvatiko*.

**YĀVATATIYAM** (*adv.*), Up to the third time [*यावत् + तृतीय*]. *Y. vāretvā*, having thrice endeavoured to prevent him (Dh. 172). *Tathā 'si y.*, this happened three times (Mah. 45). Pāt. 5, 95; Das. 4. With affix क, *yāvataṭṭiyako*, a name of the last four Saṅghādisesa offences, because before the punishment is inflicted warning must have been thrice given (Pāt. 6).

**YĀVATĀYUKAM** (*adv.*), As long as life should last [*यावता + आयुस् + क*]. In the phrase *y. tiṭṭhati*, to live out one's span of life, i.e. not have it shortened by evil karma acquired in the present or a previous existence. When used of a human being it means to live to a good old age; when used of a deva, to live the period allotted to devas of the devaloka in question (in some of the deva-lokas life is of enormous length, see Man. B. 26). F. Jāt. 8; Ten J. 52; Dh. 117, 252 (*y. puññaṃ katvā*), 288; 339 (line 4); Mah. 14 (read -kam).

**YĀVATIHAM** (*adv.*), As many days as [some derivative of *यावत् + अह्न*]. *Y. jānaṃ paṭicchādeti tāvatihani . .*, for as many days as he knowingly conceals his sin, for so many days . . (Pāt. 6).

**YAVO**, Barley [*यव*]. Ab. 450; F. Jāt. 15.

**YĀYI** (*adj.*), Going [*यायिन*]. *Sīghay.*, going quickly. *Nagaray.*, going to the city (Sen. K 502).

**YEBHUYVASIKĀ** (*f.*), Name of one of the Adhikaraṇasamathas. It is properly an *adj.* in agreement with *kiriya* understood. The second part of the compound is *भूयस् + इका*, while in *ye* I think we have the relative pronoun *यद्* (comp. *seyyathā = sa-yathā*). Vij. sends me the foll. explanation of this term, "It means putting to the vote and deciding by a majority; this is done by drawing tickets (*salākā*): a good orthodox priest must be selected as *salākagāhāpaka* or ticket-issner, who should be careful to have the votes taken when there is a majority of the orthodox (*dhammavaddi*). He quotes, *yassā kiriyaṃ dhammarā lino bahutarā*, and *yebhuyyadhammavaddino etassa yebhuyyasikā*.

**YEBHUYVATĀ** (*f.*), Abundance, preponderance [next + ता]. Ab. 786; Pāt. 62.

**YEBHUYYO** (*adj.*), Abundant, numerous [probably *यद् + भूयस्*]. Ab. 703 (I have never met with it elsewhere as an *adj.*). Instr. *yebhuyyena* (*adv.*), generally, mostly, as a general rule, frequently, numerously, entirely (Dh. 189, 277, 288, 395). *Te there caṅkamante yebhuyyena vipajjissu*, these (insects) as the priest walked up and down perished in great numbers (Dh. 88, comp. Mah. 181). *Tesu yebhuyyena pabbajitesu*, these having nearly all taken orders (Dh. 139). *Yebhuyyena ṭhapetvā dve*, all except two (Brahmayu S.). *Yebhuyyena ekato vicaranti*, always went about together (Dh. 416).

**YENA**, see *Yo*.

**YENAKĀMAM** (*adv.*), Wherever one likes, at will [*येन + काम*]. Ten J. 38. Compounded with *यम*, *yenakāmaṅgamo* (*adj.*), going wherever one likes.

**YENAKAMMAM** (*adv.*), Where one's Karma leads [*येन + कर्मन्*]. *Yenakammaṃ gacchati* is equivalent to *yathākammaṃ gacchati*.

**YENICCHAKAM** (*adv.*), Wherever one likes [*येन + इच्छा + क*]. Dh. 58.

**YEVA**, see *Eva*.

**YITTHO**, see *Yajati*.

**YO** (*pron.*), Who, what, which; he who; whoever [*यद्*]. Declined like *saḍḍo*. Acc. *yam*. Instr. *yena*. Dat. and gen. *yassa*. Abl. *yasmā*, *yamhā* (Dh. 70). Loc. *yasmim*, *yamhi* (Dh. 46). Fem.



*yá*. Inst. *yáya* (Dh. 72). Gen. dat. *yassá, yáya* (Dh. 118, *yassá 'yam* = *yassá ayam*). Loc. *yassam*, *yáyam*. Neut. *yam*, rest like masc. Plur. *ye*. Instr. abl. *yehi* (F. Ját. 10). Gen. dat. *yesam*. Loc. *yesu*. Fem. pl. *yá, yáyo*. Instr. abl. *yáhi*. Gen. dat. *yásam*. Neut. pl. *yáni*. *Hoti kho yo bhikkh-ave samayo . . devo na vassati*, the time will come, priests, when there will be no rain (Gog. Ev. 14). *Abhayam yo sabbhakutesu deti*, he who gives protection to all beings (Ten J. 116). *Yo pana bhikkhu evam vadeyya*, now if any priest say thus (Pát. 16). *Tuṭṭhí suṭṭhá yú itaritarena*, blessed is joy which springs from whatever cause (Dh. 59). *Yasmiṃ pana thāne nisiditvā maṃ khāditum ārabhissati tatra naṃ saddaṃ katvā palāpessāmi*, but in whatever place he alights and begins to eat me, there I will drive him away by shouting (Dh. 155). *Yassa . . n'atthi dukkatam*, he who has no sin (Dh. 70). *Devaloke yá rati*, every delight in the celestial world (Kh. 11). *Puriso koci lokasmim vijjati yo*, is there any man in the world who? (Dh. 26). *Yam pana etam brūsi nāmarūpaṃ*, now about this nāmarūpa you tell me of (Gog. Ev. 43). *Yam balaṃ ahuvamhase*, (according to) what power we had (F. Ját. 13). *Yān ce vinnū pasāsi-sunti*, him whom perchance the wise commend (Dh. 41).

In conjunction with *so*. *Yam icchasi taṃ vadehi nayidaṃ pañcakāmaguṇḍasevino padaṃ*, you may say what you like, but this is not the footprint of one who is devoted to the five pleasures of sense (Dh. 163). *Yo muttāharam passati tassa rājā mahantaṃ yasaṃ dassati*, whoever finds the necklace, upon him the king will confer great distinction (Ras. 32). *Rañejitassa yaṃ pānaṃ jayapānaṃ ti taṃ mutam*, the drink of a victorious warrior is called jayapāna (Ab. 398). *Yo 'haṅkāro 'ññamaññassa sū 'hamahamikkā*, that pride which is felt by one towards another is called ahamahamikkā (Ab. 397, this example is interesting on account of the change of gender, *so* being changed to *sū* by attraction to *ahamamahikkā*, see a similar instance at Ab. 307). *Yo pi maṃ yācati tattha so pi me munaso piyo*, when any one begged of me then was he dear to my soul. *Yam hoti taṃ hotu*, be it as it may (F. Ját. 9). *Yam vā taṃ vā vatvā*, having said so and so. *Yam vā taṃ vā hotu*, be it this or that, anyhow, in any case. *Yam vā taṃ vā rukkhatacāyāni āciṇṇhanti*, tell him of such and

such a bark or other drug (Dh. 93). *Yam hi kiccaṃ tad apaviddham*, for what should be done is left undone (Dh. 52). *Yamhi saccaṃ ca dhammo ca so sukhī*, he is blest in whom dwells truth and righteousness (Dh. 70). *Yamhā dhammaṃ vijāneyya . . sakkaccaṃ taṃ namasseyya*, he from whom he may learn the Truth, him let him assiduously honour (Dh. 70).

In conjunction with *koci*. *Yo koci*, whoever, any one. *Āñño vā yo koci*, or any one else (F. Ját. 19). *Yam kiñci*, whatsoever, anything (Dh. 20, 35). *Yam kiñci katvā*, by some means or other, lit. having done something or other (Dh. 156, 298). Pl. *Ye kee* (Kh. 15; Gog. Ev. 15). *Yāni kanici bhuyāni*, whatever dangers. *Yassa kassaci santike*, in the presence of anybody whatever (F. Ját. 10). *Yena kenaci upāyena*, by any means whatever (Ras. 87).

*So, ayam, eso*, and the personal pronouns, are sometimes used more or less pleonastically in conjunction with *yo*: *Yā 'yam Mahāmahindena therena vasitā guhā*, the rock-cell inhabited by M. (Mah. 123). *Yā tā kunnadiyo kussubbhā tā ussussanti*, all the streams and pools are dried up (Gog. Ev. 15). *Yān' imāni upatthāni . . atṭhīni tāni disvā*, having seen the bones which are scattered (Dh. 27). *Ye 'me antarāyikā dhammā vuttā Bhagavatā*, the conditions which were said by Buddha to be hindrances (Pát. 16). *Diso disaṃ yaṃ taṃ kayirā*, whatever an enemy would do to an enemy (Dh. 8). *Yān taṃ karāyāyaṃ*, this is what should be done (Kh. 15). *Yam tena tesam ānnaṃ cakkhumā tena cakkhumā cakkhumā*, the eye given by him to these people by that eye he is cakkhumā, i.e. by reason of the eye which he gave to these people he is cakkhumā (Ten J. 47). *Yāyā . . sammāpāto mettajjhānavihāro*, this commended state of metta jhāna (Paramattha Jotikā). *Kathan nu bhante assāso mama hessati yena me akkhohinīmaṇḍasenāghāto kārpito*, Lord, how shall there be consolation for me, I by whom the slaughter of a whole army has been effected? (*me* is instr., it is just possible that *yena* may be the adv. "since, inasmuch as"). *Yesam no n' atthi kiñcenam*, we who have nothing (Dh. 36). *Na kho paṇ' etaṃ parirūpaṃ ydham sekho samāno sannipātum gaccheyyam*, it is not right that I being a sekha should go to the synod (Br. J. S. A.).

Repeated: *Yam yaṃ gāmaṃ upeti*, whatever

village he approaches, viz. all the villages he approaches (Mah. 45). *Yañ ñad eva bhājanavikatiṃ ākaṅkheyya taṃ tad eva kareyya*, should make whatever sort of vessel he requires (Sām. S.). Neut. *Yañ yad eva* and *yañ ñad eva*, whatsoever. *Yañ yañ pabbajitēnaṃ upakārāya samvaṭṭati taṃ sabbāṃ mapetvā*, whatsoever conduces to the advantage of ascetics having created it all (Jāt. 8). *Yo yo paṭhamāṃ amataṃ adhi-gacchati so ārocetu*, whichever of us first attains amata let him announce it (Dh. 123). *Yañ yañ padesaṃ bhajati tattha tatth' eva pūjito*, whatever country he dwells in therein he is honoured (Dh. 53). *Yena yen' ākārena icchati*, in whatever way he wishes (Ten J. 39). Sometimes the second *yo* is used in the sense of "any one, some one:" *Yo nāma yassa attano santike vasaṃ na roceti tena yāhīti niharitabbo*, he who does not like the presence near him of anybody, by him he (the interloper) should be dismissed with the words, "Be off" (Ten J. 38).

The neut. sing. *yaṃ* is used adverbially with the meanings "that, as, because, seeing that, since, if, when" (Ab. 1145). *Taṃ bahūṃ yaṃ pi jīvasi*, it's a wonder that you are alive (F. Jāt. 13). *Yañ satta vassāni mamānubandhiṃ (mam anubandhi?)*, considering that you have hunted me for seven years (Ten J. 116). *Andhaṃ tamaṃ tadā hoti yaṃ rūgo sahate naraṃ*, thick darkness is the result when lust overcomes a man (Alw. I. 107). *Hoti kho so bhikkhave samayo yaṃ*, the time will come, priests, when . . (Gog. Ev. 15, 20). *Thānaṃ kho paṇ' etaṃ vijjati yaṃ*, this is a reason why . . (Dh. 143). *Anacchāriyaṃ kho paṇ' etaṃ yaṃ . . samena aṭṭaṃ vinicchinēyyātha*, it is not wonderful that you should judge a cause justly (Ten J. 1). *Lābhā vata me yaṃ mama santikaṃ sammāsambuddho . . pahipi*, it is fortunate for me that Buddha sent to me (Dh. 434). In the phrase *yaṃ taṃ ariyā dāikkhanti* I think we have the adverbs *yaṃ* and *taṃ*, if so it would mean "as the saints point out." With foll. *ce*: *Yañ ce*, than if, even if. *Seyyo ayoguḷo bhutto tatto . . yañ ce bhuñjeyya*, better a red-hot iron ball swallowed than that he should eat (Dh. 54, comp. 20, 329); *Yañ ce soteṇa saṅghaṭṭitamatte yeva*, even if at the moment of contact with the ear (Alw. I. cviii). For *yañ ce* at Dh. v. 229, see p. 602, line 25. With foll. *nāna*: *Yan nūndhaṃ vanaṃ bhikkhūṃ upa-*

*saṅkamitvā puccheyyaṃ*, what if I were to go to this monk and question him (Dh. 122, comp. 104, 231, Ten J. 37); *Yan nūndhaṃ Ālārassa Kāle-massa paṭhamāṃ dhammaṃ deseyyaṃ*, let me first preach the Law to Ā. K. (Gog. Ev. 11). With fut. *Yan nūndhaṃ tassa santike dhammaṃ sunis-sāmi*, come, I will hear the Law from him, or "perhaps I shall hear the Law from him" (Ras. 21).

The instr. *yena* is used adverbially with the meanings "for which, whereby, because, by the way that in the place where." *Yena riññū . . upa-vadeyyuṃ*, for which wise men would blame him (Kh. 15). *Na tena hoti dhammañño yen' atthaṃ sahasā naye*, a man is not just because he decides a cause arbitrarily (Dh. 46, 48, 380). *Yena Bhagavā ten' upasaṅkami*, went to Buddha, lit. when B. was there approached (Kh. 4; Dh. 106; Alw. I. 92). *Yena Pārileyyakaṃ tad avasari*, went to P. (Dh. 105). *Yena Bhagavā ten' añjaliṃ paṇāmetvā*, bowing his clasped hands towards B. (Gog. Ev. 8). *Yena yen' eva pakkamati*, whichever way he goes, wherever he goes. *Yena vā tena vā pakkamassī*, go this way or that, "go their respective ways" (Trenckner).

The abl. *yasmā* is used adverbially with the meaning "because." *Pacchā pasanna eva jaṇā yasmā lābhaṃ pavattayūṃ paṭṭaṇḍibhasakkurā tittihīrā lābhakāraṇā sayāṃ kāsāyaṃ dāya va-siṃsu saha bhikkhūhi*, and later on, because religious men kept up these gains (of the priesthood), the heretical devotees, who found themselves deprived of gain and honour, for the sake of gain themselves assumed the yellow robe and lived among the Buddhist monks (Mah. 38). *Yasmā . . tasmā*, because . . therefore (Ras. 7). *Haṭṭhiṇā Nandamitto tu yasmā yattha ayujjhi so tasmā tattha kato gāmo Haṭṭhiporo ti vuccati*, because N. fought in that place with the elephant, therefore the village built there was called H (Mah. 151).

Instances of sandhi are, *yvāyaṃ = yo ayam*, *yvāhaṃ = yo ahaṃ*, *yañ ce = yaṃ ce*, *yaṃ taṃ = yaṃ taṃ*, *yaṃ nāna = yaṃ nāna*, *yañ ñad eva = yaṃ yaṃ eva*. In the neut. the original *d* of the Sanskrit is sometimes restored for euphony before a vowel, as *yad āyasaṃ* (Dh. 62), *yañ ñad eva*, anything whatever. Sometimes we have this *d* by false analogy when *yaṃ* is (acc.) masc. or fem., as

in the example above-given *yañ ñad eva bhūjanavikatiṃ*, where *yañ* is fem.

**YOBANAM**, Youth [यौवन]. Ab. 250; Dh. 233; B. Lot. 410, 863. Loc. *yobbane*, in one's youth (Dh. 28).

**YOBANAM**, Youth [यौवन + य or युवन + य]. Ab. 250.

**YODHI** (m.), A warrior [योधिन].

**YODHO**, A warrior, soldier [योध]. Ab. 376; Mah. 61, 150. *Aggay*, a chief warrior, champion (Mah. 133).

**YOGAKKHEMO**, Security; Nirvāṇa [यागक्खेम]. Ab. 9 (Nirvāṇa). *Yogakkhemācūho* (adj.), bringing safety, secure (Att. 195). I think that as a name of Nirvāṇa *y.* means simply "security," and should be classed with the Nirvāṇa epithets *khemam*, *anītikam*, *tānam*, etc. (see art. *Nibbānam*, p. 273, a, line 12). The comment on Dh. v. 23 says that Nirvāṇa is so called because it is secure from the four Yogas, an etymology of course purely fanciful, though harmonising well with the Buddhist application of a Hindu technical term current in Gautama's time.

**YOGGĀ** (f.), Training, practice [याग्या]. *Yoggam karoti*, to perfect oneself, practise (F. Jāt. 11). *Tumhe yoggam karcasāmi*, I'll train you, lit. I will cause you to perfect yourself (F. Jāt. 9).

**YOGGAM**, A conveyance, carriage [योग्य]. Ab. 375, 1073; Mah. 98, 150.

**YOGGO** (adj.), Worthy, proper, fit, adapted [योग्य]. Ab. 1073. *Mahesibhūvayoggā kaññā*, a damsel worthy to be my queen (Mah. 62, comp. 154, Dh. 196).

**YOGĪ** (m.), An ascetic [योगिन]. Cl. Gr. 111. I have not met with this word in a text, but Vij. uses it of a Buddhist priest practising Jhāna.

**YOGO**, Junction, union; method, means, plan, device; application, endeavour, diligence, devotion, mental concentration; connexion, attachment; relation, order, series; in gram. a rule, aphorism (Alw. I. 104) [योग]. Ab. 858. *Pubbhayoge*, in connexion with the word *pubba* (Señ. K. 322). *Cittassa niggāḥane yogo karaṇīyo*, you must strive to restrain your thoughts, lit. exertion must be made in restraint of thought (Dh. 405). *Yuttayogo bhikkhu*, a devout or earnest monk, one by whom devotion to his duties has been entered on (Jāt. 65). *Tena yogena*, in that order, i.e. in the

order of the saraṇāgamana, the pañcasīla, the dasasīla, etc. (Vij., Jāt. 28). *Mānusakō yogo*, contact with the world (Dh. 74, the comment says *hītvā mānusakaṃ yogan ti mānusakaṃ āyuñ c'eva pañca kāmāgūṇe ca*, Subh.). *Yogā ve jayati bhūti ayogā bhūrisaṅkhaṇḍo*, from application springs wisdom, from indifference the decay of wisdom (Dh. 50, comp. 38). *Yathāyogaṃ* (adv.), suitably, properly (Mah. 256). *Saddhādinakagūṇayogaratim kareyya*, let him take delight in devotion to faith and many other virtues (Mah. 174). *Sadattayogo* (adj.), devoted to one's own spiritual good (Att. 215). The four yogas or attachments are *kāmayogo*, *bhavayogo*, *diṭṭhiyogo*, *avijjāyogo*, attachment to sensual pleasure, to existence, to false doctrine, to ignorance (Dh. 180; see Ab. 858, English margin). Vij. uses the term *yogāvacaro* for one practising Jhāna, I have not met with it elsewhere.

**YOJANAM**, Junction, union; a measure of length, four gāvutas [योजन]. Ab. 196; Dh. 81, 195; Man. B. 11. I look upon the yojana as about equivalent to 12 miles. It contains 44,800 aratnis. *Yojane yojane* (loc.), at intervals of a yojana, every twelve miles (Dh. 265; Mah. 22, 35, 201, *yojanayojane*). *Thūne yojanayojane* (adj.), at places a y. distant from each other (Mah. 123). *Purā* (abl.) *yojanamhi*, at the distance of a y. from the town (Mah. 166). *Samantā yojane tassa*, at a y.'s distance all round it (Mah. 258, comp. 155, 169). *Yojanam digho*, a y. long. *Yojanam vanarōji*, a ride in a forest for the distance of a y. *Tiyojanam*, *yojanattayam*, three yojanas (Mah. 166). The assumed distance of twelve miles suits the context in almost every instance that I have met with (e.g. at Alw. I. xlii Sāgalā is said to be twelve yojanas from Kashmir). At Dh. v. 60 we have *digham santassa yojanam*, and if we translate it "a yojana seems long to a weary man" one would expect the yojana to mean rather a furlong than twelve miles. Unfortunately Fausbøll has not printed the comment, but I am disposed to render the passage "the (day's journey of) twelve miles seems long when the traveller has got wearied."

**YOJANIKO** (adj.), A yojana in extent [योजनिक]. B. Lot. 313; Dh. 95, 350. *Timsayojaniko*, <sup>thirty</sup> yojanas deep (Dh. 191, at line 8 *yoniko* is an error for *yojaniko*). At Dh. 94, line *Tāvattimsabhavane timsayojanike kanakav...*

in the Tāvātimsa heaven, in a golden mansion thirty yojanas high.

YOJANIYO (*adj.*), A yojana in length or height [योजन + य]. Jāt. 65.

YOJETI, see *Yujjati*.

YONAKO, see *Yono*.

YONI (*f.*), The womb; the vagina; source, origin, material, cause; a class of beings; form of birth or existence; knowledge, wisdom [यनि]. Ab. 153, 273, 848. *Phala-ttaca-kimī-romā ē etā vat-thassa yoniyo*, fruit, bark, worms, wool, these are the sources, i.e. materials, of cloth (Ab. 297). *Sattā kammayoni*, beings have karma for their origin (Gog. Ev. 32). One of the names for an antelope is *ajinayoni*, "origin or source of a skin or hide" (Ab. 617, comp. 620). *Tiracchānayoni*, the class of animals, the brute creation. *Jāto devayoniyani*, born in the deva class, born as a deva (Ras. 28, comp. *nibbatto yakkhayoniya*, born as a yakkha, Mah. 65). *Devayoniyo*, classes of devas (Ab. 13). *Nāgayoniyam abhīramasi*, do you delight in the Nāga existence? (said to a Nāgarāja). *Sīhayoniyam nibbattitvā*, having been born in the lion class, born as a lion (F. Jāt. 46). The four yonis, or classes of birth or existence, are *andajā yoni*, *jalā-buyoni*, *samsedajā yoni*, *opapātikā yoni*, oviparous existence, viviparous existence, moisture-sprung existence (see *Sedaja*), and apparitional existence.

YONIJO (*adj.*), Born from the womb, born of a mother [यनिज]. Dh. 71.

YONISO (*adv.*), Causally, really; wisely [यनि + शस्]. Śārasaṅgaha says that *yoni* in the phrase *yoniso sā bhūmi jalaphalassa adhigamīya* means "cause" (*kāraṇa*): I do not know where the citation occurs, and cannot translate it. *Cittam . . niggahessāmi yoniso*, I will restrain my thoughts wisely (Dh. 58). *Eko saṅkhāro pi nicco nāma n'atthi tasmā "marapadhammaṃ mataṃ bhijjanadhammaṃ bhinnam" ti yoniso paccavekkhitabbam na socitabbam*, no one element of existence is permanent, accordingly death should be looked upon philosophically and without mourning, we should merely say, "That which is subject to death is dead, that which is subject to dissolution is broken up." *Yonisomanasikāro*, enlightened or philosophic attention or devotion of the mind (Dh. 402, 110, 358, 405). At Ab. 153 *yoni* is given as

For-onym of *paññā*, *vijjā*, *ñāṇa*, etc. Śārasaṅgaha says, *yonisomanasikāro ti ādisi ñāṇe*, in phrases

like *yonisomanasikāro* the word *yoni* is used in the sense of "knowledge."

YONO, and YAVANO, and (with aff. क) YONAKO (*adj.*), Foreign, barbarian; Ionian, Greek [यवन, यवनक] *Yonaraṭṭham*, *Yonakaraṭṭham*, the Yona country. *Yonaloko*, the Yona people (Mah. 71). *Yonakabhāsā*, the Yona language (Alw. I. cvii). *Yonā* and *Yonakā* (pl.), the Yona people (Alw. I. xlv). The Yonas of Milindapañña were unquestionably Greeks (Man. B. 516). Milinda is the historical king Menander, and Trenckner has shown that three or four of his courtiers who are mentioned by name have Greek names in a Sanskrit dress (e.g. *Devamantiyo* = Demetrius, see Man. B. 515, line 28, where the Sinhalese version has *Devamantriya*). The Yona priest Mahādhammarakkhita who came to Ceylon B.C. 157 from "the Yona city Alasanda" was doubtless also a Greek (Mah. 171, read *Yonanagardāsanda Yonamahādhammarakkhito*). At Mah. 71 we are told that in B.C. 307 the Yona priest Dhammarakkhita was sent as a missionary to Aparanta, while the priest Mahārakkhita was sent to the Yona country: after a careful perusal of the aṭṭh. and of Śāsanavansa I feel doubtful what country is intended. At the present day the name Yona is applied by the Sinhalese to the "Moormen" or Arabs settled in Ceylon. Some of these Arab families have been settled for centuries in Ceylon, and their villages are found even in the mountain districts of the interior. They retain their religion, and universally wear the fez or skull-cap, but speak Tamil. The date palm is called by the Sinhalese *Yōn-iñdī* (*Yona-sindī*).

YOTTAM, The tie of the yoke of a plough [योक्त्र]. Ab. 448; Jāt. 57.

YUDDHAM, see *Yujjhati*.

YUGALAM, A pair, couple [युगल]. Ab. 628.

YUGAM, A pair, couple; a generation; an age of the world [युग]. Ab. 628, 882. *Cakkay*, a pair of wheels (Dl. 95). *Vatthay*, a couple of cloths (Mah. 175). *Bhadday*, an auspicious pair (Dh. 124, said by Buddha of Kolita and Upatissa). *Cattāri yugāni*, four couples (of men, Alw. I. 78, Kh. 7, of the eight Ariyapuggalas). In Brahmayu S. we are told that Buddha when walking *yugamatam pekkhoti*, which Hardy renders, "does not look before him further than the

distance of a plough or nine spans" (Man. B. 371, *yuga* would seem therefore to be a measure of length). An *Antarakappa* is a vast period or cycle of time during which man's age increases from ten years to an *asaṅkheyya*, and then decreases again to ten years (see *Kappo*). It is subdivided into eight *yugas*, as follows, 1st a *kaliyugam*, 2nd a *dvāparay.*, 3rd a *tetūy.*, 4th a *katay.*, 5th a *katay.*, 6th a *tetūy.*, 7th a *dvāparay.*, 8th a *kaliyugam* (Man. B. 7, I owe the Pali names to Yātr.). See *Yugo*.

YUGANDHARO, see *Kulācalo*.

YUGANTO, The end of a kappa, = *kappakkhayo* [युगान्त]. Ab. 82. *Yugantavāto*, the great wind by which the destruction of the world is sometimes effected at the end of a kappa (see Man. B. 5).

YUGAPATTO, Mountain ebony [युगपत्त]. Ab. 552.

YUGO, and YUGAM, The yoke of a carriage or plough [युग]. Ab. 882; Dh. 91. Comp. *Yugam*.

YUJJATI, see *Yuñjati*.

YUJJHATI, To fight, make war [युज्]. *Ajāta-sattund saddhim yujjhanto*, being at war with A. (Dh. 353, comp. 202). With instr. *Na yujjhissāma Damiḷehi*, we will not war with the Tamils (Mah. 136, 203). With dat. (Mah. 255). Metaphorically of conflict with evil passions (Dh. 291). Aor. *yujjhi*, *yujjhitta* (Mah. 203, 255), pl. *yujjhinsu*, *ayujjhum* (Mah. 151, 154). P.pr. *yujjhamāno* (Mah. 154), *yujjhanto* (Dh. 202). P.p.p. neut. *yuddham*, war, battle (Ab. 399). *Yuddhāya* (dat.) *pāvīsi*, rushed into the fray (Mah. 64). *Yuddhāy' āgato*, come "with hostile intent" (Mah. 153). *Yuddhāya abhisamūṭṭa*, equipped for battle (Mah. 217). *Yuddhattham upāgamuṃ*, advanced for the purpose of attacking him (Mah. 62). *Yuddhamahā*, battle-field (Mah. 62). *Yuddham yujjhati*, to fight a battle (Mah. 194). *Maccuy.*, conflict with death (Ditto). *Y. deni*, to offer or give battle (F. Jāt. 5). The reading *yujjhāya* (where we should expect *yuddhāya*) at Mah. 155, 217, is supported by four MSS. which I have collated. It may possibly be a dat. from *युद्ध*.

YUÑJATI, To turn one's attention to, be zealous, active, devote oneself to [युज्]. Dh. 281. With loc. *yuñjati Buddhasāsane*, devotes himself to the commandment of B. (Dh. 68; B. Lot. 530, comp. Dh. 38). Pass. *yujjati* (Pāt. 77). P.f.p. *yujjaniyo* (Sen. K. 477). P.p.p. *yutto*. Caus. *yojeti*, to fix,

apply, devote; to unite, mix; to try, adopt, use, prepare; to yoke, harness; to appoint commission, employ; to furnish, provide; to urge, induce. *Yojettha Māraṇ pañṇāvudhena*, let him grapple Māra with the weapon of wisdom (Dh. 8). *Attūnaṃ yogasmim* (loc.) *dyojayam*, not devoting himself to zeal (Dh. 38). *Yojayi rathe*, bound them to his chariot (Mah. 218). *Sappimadhu-sakkharāhi yojetvā*, having mixed it with ghee, honey and sugar (Dh. 126). *Visaṃ phalesu yojetvā*, having applied poison to the fruit (Mah. 229). *Handāham viriyasamatham yojemi*, let me adopt, or try, the calming of my zeal (Br. J. S. A.). *Bahū manusse yojetvā* having engaged a number of men (to make bricks, Mah. 107). *Āharathātt yojesuṃ*, ordered them to bring them, lit. commissioned them, saying, Bring ye them (Mah. 179). *Ambam viseno yojetvā*, having poisoned a mango, lit. furnished it with poison (Mah. 130). *Pāde upandhāhi yojetvā*, having fitted his feet with slippers (Mah. 177). *Mahāvihāram nāsetuṃ yojesi*, incited or induced him to destroy the M. (Mah. 235). P.p.p. caus. *yojīyati*. *Naṅgalasa-hassam yojīyati*, a thousand ploughs are yoked (Jāt. 57). P.p.p. *yojito*. Also caus. *yojāpeti*. *Pañca sakaṭasatāni yojāpetvā*, having caused 500 carts to be yoked (Dh. 265).

YÜNO (adj.), Young. This anomalous form is due to the false analogy of some of the oblique cases of युवत्, as यूना, यूनस्, यूने. Or it may be formed back from the fem. यूनी, which looks as if it pointed to a masc. यून.

YÜPO, A pillar, column; a sacrificial post; a pásāda [यूप]. Ab. 208, 419, 1101: Mah. 165 (*silāy.*, a stone column), 169.

YÜSO, and YÜSAM, Juice [यूष, जूष]. Of the juice of a mango (F. Jāt. 7). Of the juice of a jak fruit (Mah. 167).

YÜTHIKĀ (f.), A sort of jasmine [यूथिका]. Ab. 576.

YÜTHO, and YÜTHAM, A herd of animals [यूथ]. Ab. 632. A herd of elephants (Dh. 106). *Miguy.*, a herd of wild beasts (Att. 213). *Yūthajettho*, *yūthapati*, *yūthapo*, the leader of a herd of elephants (Ab. 360; Dh. 114).

YUTO (p.p.p.), Furnished or fitted with; yoked, harnessed [युत]. *Ekakūṭayuto* (adj.), furnished with a single peak (Ab. 210, comp. 140, Att. 192). Metaphorically: *Bhikkhū vandhadhūsa utā*

monks harnessed in the yoke of study, i.e. engaged in study (Mah. 213).

**YUTTAKO** (*adj.*), Worthy, proper, right [युक्त + क]. *Sotalabbay.*, worth hearing of (Alw. I. 80), that ought to be heard (Ten J. 33). *Kattalabbay.*, that ought to be done (Dh. 84, comp. 186). *Āpucchitabbhaṇ ti yuttako ṇāti*, a kinsman worthy (of your saying) "I must ask his leave" (Dh. 79).

**YUTTI** (*f.*), Use, application; aptness, fitness, propriety; an emblem [युक्ति]. Alw. I. viii; Ab. 858. *Tassā vacanayuttīyā* (instr.), in accordance with her advice (Mah. 64).

**YUTTO** (*p.p. yuñjati*), Yoked, joined, connected, attached; right, fitting; possessing; used, adopted, performed; engaged in, devoted to, versed [युक्त]. Ab. 352. *Nūgā naṅgale yuttā*, elephants yoked to the plough (Mah. 99, comp. 218, *gonā rathe yuttā*). *Dhūṇy.*, harnessed to the yoke (Dh. 91). *Sabbasetasindhavayutto rattho*, a chariot yoked with milk-white horses (F. Jāt. 10; Dh. 309). *Yuttarupo, yuttānulomo* (*adj.*), right, proper (Ras. 16). *Yuttaṃ esa vadati*, he says rightly, he is right (Dh. 96). *Yuttaṭṭhāne* (*loc.*), in the right place (Dh. 120). *Yuttaṃ yuttakāle*, at the right time for speaking (F. Jāt. 50). *Yuttavasena*, according to fitness, according to one's deserts (Ten J. 34, 35). *Na c'etaṃ yuttaṃ*, and this is

not right (Ras. 19). *Idaṃ' eva goṇe yācituṃ na yuttaṃ*, it would not be proper to ask for oxen just now (F. Jāt. 9). *Yuttaṃ ecarūpaṃ mittāṃ kātuṃ*, it is well to make a friend of such a man as that (Alw. I. 75). *Saddhāy*, faithful, believing (Ab. 733). *Anekabbhutay*, endowed with many miraculous powers. *Gopurattālay.*, furnished with gates and towers (of a city). *Maccheravinaye yutto*, devoted to the getting rid of selfishness (Dh. 186). *Yuttā Buddhavacane bhikkhū*, monks versed in the scriptures (Mah. 221). *Ayoge yutto*, given up to indifference, worldly, sinful (Dh. 187, comp. *Yogo*).

**YUVĀ** (*adj.*), Young [युवत]. Ab. 253; Dh. 49. Acc. *yuvāṃ*, *yuvānaṃ*. Instr. abl. *yuvānā*. Gen. *yuvassa* (Mah. 112). Loc. *yune*, *yuvasmīṃ*. Pl. *yuvānaṃ*. Loc. pl. *yuvāsu*, *yuvesu*. Fem. *yuvatī*, a girl, maiden (Ab. 231). See *Yūno*, and next.

**YUVĀNO** (*adj.*), Young. An anomalous form (declined like *Buddho*) due to the false analogy of oblique cases like युवानं (comp. *Yūno*) Sen. K. 530. Gen. *yuvānassa*.

**YUVARĀJĀ** (*n.*), A royal prince, a crown prince associated with the king in the government [युव-राजन्]. Mah. lxxxvi. Dh. 391; Man. B 127.

**YUVATĪ**, see *Yuvā*.

**YVĀHAM**, **YVĀYAM**, see *Yo*.

# A D D E N D A

## NEW WORDS.

**ABBHĀHATO** (*p.p.*), Afflicted [abhyāhata].

Das. 35. See *Nijjhāmataphiko*.

**ABHIDHĀRETI** (*caus.*), To hold up, raise aloft [abhidhārayati]. Jāt. 34.

**ABHIDOSIKO** (*adj.*), Belonging to the evening [abhidosa + ika]. *Abh. pātikummdso*, rancid gruel of the previous evening, viz. gruel that had turned bad by being kept all night (Raṭṭhapāla S.).

**ABHIJANETI** (*caus.*) To call into existence, produce [*caus. abhijan*]. Jāt. 21.

**ABHIṆHASO** (*adv.*), Frequently [abhiṣeṣaṣas]. *Dullabhaṃ dassanaṃ hoti sambuddhānaṃ abhiṇhaso* (Sela S.).

**ABHINIBBUTO** (*p.p.*), Calmed [abhi-nivṛita]. *Abhinibbutatto* (*adj.*), whose soul is tranquillized (Das. 26 *atta* = ātman).

**ABHIPPAKIṆṆO** (*p.p.*), Completely strewn or spread [abhi-prakīrṇa]. Jāt. 62.

**ABHIPPASANNO** (*p.p.*), Greatly pleased [abhi-prasanna]. With loc. (*brāhmaṇesu a.*).

**ABHIRAVATI**, To sound loudly [abhi-ru]. Jāt. 18.

**ABHISAMBHAVO**, Meeting with, finding, getting [fr. abhisambhū]. Jāt. 8.

**ABHISAMBUJJHANAM**, Attaining Buddhahood. Jāt. 59.

**ABHISANDATI**, To trickle, flow [abhi + syand].

**ABHISSAJJANĀ** (*f.*), Being angry.

**ABHITTHUNATI**, To praise, laud [abhistu]. Aor. *abhitthuni* (Jāt. 17). Opt. *abhitthaveyya*.

**ABHITUNNO** (*p.p.*), Struck down [abhitunna]. Jāt. 67.

**ABHIVASSATI**, To pour down [abhi-vaśish]. Jāt. 18.

**ABHIVIJINATI**, To conquer [abhi-vi-ji].

**ĀBHUJANAM, ĀBHUJO**, Bending, turning [fr. ābhuj]. *Pallaṅkābhujanam*, sitting cross-legged (Jāt. 17).

**ABHŪMI** (*f.*), Wrong place [abhūmi]. Ten J. 56.

**ACIRATṬHĀYĪ** (*adj.*), Of short duration [acira + sthāyin]. Mah. 28.

**ADDHUYO** (*adj.*), Impermanent [a + dhruva].

**ĀDHĀRAKAM**, A seat, stool [ādhāraka]. Jāt. 33.

**ADHIPĀTETI** (*caus.*), To knock off, remove [*caus. adhi-pat*]. Ten J. 115.

**ADHIVĀHANO** (*adj.*), Carrying or conveying to [adhi-vāh + ana].

**ADHOKATO** (*adj.*), Knocked down, upset [adhaḥ-kṛita]. Jāt. 20.

**ADHOSIRO** (*adj.*), Head-downwards [adhaḥciras]. Ten J. 117.

**ADISSAMĀNO** (*adj.*), Invisible [a + *p.pr.pass. dṛiṣ*].

**ĀGAMANĪYO** (*p.f.p. āgacchati*), That should be attained. *Āgamanīyasaddhā* is the faith which sustains a Bodhisatta when he has resolved to become a Buddha, and upholds him through all the trials of his probation. *Āgamanīyasaddhā sabbāññubodhisattānaṃ hoti* (Par. S. A.). Also called *āgamanasaddhā*. Vij. quotes, *sabbāññubodhisattānaṃ saddhā abhinidhrato paṭṭhāya āgatatā āgamanasaddhā nāma*.

**AGĀRĪ** (*m.*), A householder [agāra + in].

**AGGAYHA**, Ger. fr. āgrah (Trenckner).

**AHETUKO**, One who does not believe in the Cause (i.e. Karma), an infidel [ahetuka]. Ten J. 117.

**ĀHUTI** (*f.*), Offering, oblation [āhuti]. Jāt. 17.

**ĀHŪYA** (*ger.*), Having summoned [āhūya]. Mah. 129.

**AJAPĀLO**, A goatherd [ajapāla]. *Ajapālanigro-*



- lho*, name of a banyan-tree under which Buddha once sat (Man. B. 167, 182).
- AJARĀMARO (*adj.*), Free from decay and death [a + jarā + mara]. Ten J. 114, where it means immortal; Ras. 29, where it is an epithet of Nirvāṇa.
- AJJHĀYAKO (*adj.*), Engaged in study [ādhyāya + ka]. Alw. N. 121.
- AJJHOGAHEṬI, To plunge into, to enter [adhi-ava-gāh]. Jāt. 7.
- AKĀMAKO (*adj.*) Unwilling [akāma + ka].
- AKKHITTO (*adj.*), Not blamed, not reviled, blameless [a + kshipta]. Jāt. 2.
- AKKUṬṬHO (*p.p.* *ākkosati*), Reviled, cursed [ākrushṭa].
- ĀKOTṬETI, To beat, knock [ā + kuṭṭ].
- ALAṆKAMMANIYO (*adj.*), Suitable for coiffion [from *kṛi* with *alam*]. Pāt. 75.
- AMAMO (*adj.*), Uncovetous, unselfish [amama]. Das. 26.
- ĀMANTANĀ (*f.*), Taking leave [āmantraṇā].
- ĀMODITO (*p.p.*), Pleased, delighted [from *ā-mud*]. Jāt. 17.
- AMOGHO (*adj.*), Unfailing, unerring [amogha]. Jāt. 19.
- ANABHIJJHITO (*adj.*), "Not coveted" [from *abhidhyai* with *a*]. Khaggavisāṇa S.
- ANABHISSARO (*adj.*), Not a master, powerless [a + abhi + iṣvara]. See *Uddeso*.
- ANAGĀRĪ (*f.*) = *anagāriyā* (Dhammika S.)
- ĀNAṆJĀBHISAṆKHĀRO, see p. 454 (b).
- ANAṆṆĀTO (*adj.*), Undistinguished, unrecognized [a + ājñāta]. Das. 34.
- ANAPEKKHO (*adj.*), Indifferent [anapeksha] Jāt. 9.
- ANARAHĀ (*m.*), One who is not an Arhat [a + arhat]. Alw. N. 121.
- ANĀVAṬO (*adj.*), Unobstructed, unlimited [anāvṛta].
- ANĀVATTI (*f.*), Non-return [a + āvṛtti]. *Andavattidhammo tasmā lokā*, not liable to return from that world (Par. S.).
- ANITṬHO (*adj.*), Unpleasant [anishṭa]. Jāt. 18.
- ANĀNĀTĀ (*m.*), One who learns or understands [ājñātrī]. Gog. Ev. 8.
- ANĀNATTHATTAṀ, Variation, contrariety [anya-thātva]. Mah. 252; Jāt. 19; Alw. N. 132.
- ANOVĀDAKO (*adj.*), Not listening to admonition, untutored [a + avavāda + ka]. Das. 22.
- ANTAKAṀ, Extremity, border [antaka]. Ten J. 56 (*gumantakāni*).
- ANTARĀPAṆATO, From a shop, from the bazaar [antar + āpaṇa + tas]. Jāt. 55.
- ANTIKO (*adj.*), Last, final [antika]. Ras. 67.
- ANTOGATO, = *antaggato*. With gen. *Pattassa a.*, contained in a bowl.
- ANTORUKKHATĀ (*f.*), Being among trees [antar + vṛksha + tā]. Jāt. 7.
- ANTOVISATI, To enter [antar + viṣ]. Mah. 52.
- ANUBUDDHO (*p.p.*), Learnt [*p.p.* *anubudh*].
- ANUCANĀMATI, To walk about [anu + caṅkram] Alw. N. 103.
- ANUCINṆO (*p.p.* *anucarati*), Pursued, practised. Jāt. 20.
- ĀNULOMIKO (*adj.*), Suitable [ānulomika].
- ANUPAKKUTṬHO (*adj.*), Not censured [a + *p.p.* *upakruṣ*]. Jāt. 2.
- ANUPARIPPHUTO (*p.p.*), Filled or pervaded in every part [anu-pari-sphuṭa]. Vij.
- ANUPAVAJJO (*adj.*), Not censurable [a + *p.f.p.* *upavad*].
- ANUPAVATTETI (*caus.*), To set on foot after another, or in imitation of another [anu-pravartayati]. Dh. 134.
- ANUPPAVECCHE (*opt.*), Should enter [from *anu + pra + viṣ*]. Muni S.
- ANUSAṆCARATI, To traverse, drive up and down [anusañcar]. Ten J. 55.
- ANUSARATI, To follow [anusari].
- ANUTĪRE (*loc.*), On the bank (of a river) [loc. *anu-tīra*].
- ANUVATTETI (*caus.*), To carry on after another [anu-vartayati].
- ANVAGU, At Das. 36, aor. from *anvi*. It is I think the 3rd pl. *anvaguḥ* (*anutthunanto* might be a plur.). Two MSS. read *-gā*.
- APAGĀYANAṀ, Reverence (fr. *apacāyati*).
- APAGABBHO (*adj.*), Free from rebirth [apa garbha]. Alw. N. 34.
- APAKASSATI, To remove [apakāśh].
- APATU (*adj.*), Awkward [apaṭu]. Ab. 892.
- APAYĀTI, To depart [apayā]. Ten J. 49.
- APPAGGHO (*adj.*), Of little value, cheap [alpa + argha]. Jāt. 9.
- APPAHĪNO (*adj.*), Not destroyed, not got rid of [a + prahīna].
- APPĀṆAKO (*adj.*), Free from insects [a + prāṇaka].
- APPĀṆŌ (*adj.*), Unwise, foolish [alpajña]. Das. 32.

**APPATIGHO** (*adj.*), Free from anger [a + pratigha].  
**APPATIPUGGALO**, Without a rival or equal [a + prati-pudgala]. Dh. 314.  
**APPAVATTI** (*f.*), Non-existence [a + pravṛitti]. See p. 273 (b).  
**PPAVATTO** (*adj.*), Non-existent [a + pravṛitta].  
**APPEKADĀ**, Now one day, = *app ekadā* = *api ekadā* (comp. *app ekacce*).  
**ĀRODANĀM**, Lamentation [fr. ā-rud]. Jāt. 34.  
**ĀROGO** (*adj.*), Healthy, well [either formed back from *ārogya*, or *aroga* with lengthened *a*, as in *ānubhāva*, *pāracana*, etc.].  
**ASAKKO** (*adj.*), Unable (see *Sakko*, 2).  
**ASITO** (*adj.*), Not resting upon, not clinging [aṛita]. Das. 37.  
**ATAKKĀVACARO** (*adj.*), Beyond the range of thought, unthinkable [a + tarka + avacara]. Gog. Ev. 6.  
**ATAPPO** (*adj.*), Inaccessible to suffering [a + tapya]. The *atappā devā* are the inhabitants of the 13th Brahma heaven (see *Brahmaloko*).  
**ATICIRAM** (*adv.*), Too long [ati + ciram]. Ten J. 38.  
**ATIPĀTETI** (*caus.*), To cause to fly, to shoot (an arrow) [atipātayati].  
**ATITARATI**, To excel [atitri].  
**ATITULO** (*adj.*), Unrivalled [ati + tulā].  
**ĀTO**, Name of a bird (Ab. 637). Comp. Sansk. āti.  
**ĀTTADIṬṬHI** (*f.*), Same meaning as *attavādo*.  
**ATTĀÑO** (*adj.*), Unprotected [a + trāna].  
**ATTHACARO** (*adj.*), Acting for a person's benefit, benevolent [artha + cara]. Ten J. 89.  
**ATTHADDHO** (*adj.*), Not stupid, sensible, wise [astabdhā].  
**ATTHAPACCATTHIKĀ** (*pl.*), Friends and foes, lit. seeking your advantage and disadvantage. The term. belongs to the whole compound.  
**ATTHAPADATTHAPANAM**, A mode of dressing the hair [ashtapada + sthāpana]. Ten J. 6. In Ratth. S. *aṭṭhapadakatā kesā*.  
**ATTHAVANĀNĀ** (*f.*), Explanation of meaning, a commentary [artha + vāṇanā]. Jāt. 1.  
**AVABHĀSĪ** (*adj.*), Shining [avabhāsin]. Mah. 8.  
**AVAGGAHO**, A drought [avagraha].  
**AVAKUJJO** (*adj.*), Lying on one's face, prone [ava + kubja]. Jāt. 13.  
**AVAMĀNANAM**, Contempt [avamānana]. Jāt. 22.  
**AVĀPURATI**, To open [ava-ā-vṛi]. Alw. N. 133;

Ten J. 29. Pass. *avāpurīyati* (Jāt. 63). Comp. *pāpurati*.  
**AVASSABHĀVĪ** (*adj.*), Inevitable [avaçya + bhāvin]. Jāt. 19.  
**AVATTHU** (*n.*), A wrong object [avastu]. Ten J. 7.  
**AVELĀYA** (*instr.*), At a wrong time [*instr.* a + velā]. Jāt. 10; Ten J. 20.  
**AVHETI**, To challenge [āhvayati]. Ten J. 14.  
**ĀVUTTHO** (*p p.p.* *āvāsati*), Inhabited.  
**AYABBAYO**, Gain and loss [aya + vyaya].  
**AYAPOTTHAKAM**, Account book, ledger [aya + pustaka]. Jāt. 2.  
**ĀYASAKYAM**, Dishonour [fr. ayaças + ka]. Ten J. 46.  
**AYYAPUTTO**, Young master [āryaputra]. Designation by a servant or retainer of the eldest son of the master of the house. Also of a husband by his wife.  
**BĀHUJANŌ** (*adj.*), Having many adherents, extended to many people [fr. bahujana].  
**BHAKKHO**, Food [bhaksha]. Ten J. 19 (pl.).  
**BHĀÑŌ**, Preaching [bhāna + ya]. See *Patti*.  
**BHIMSANAKO** (*adj.*), Alarming [bhīṣanaka].  
**BRAHMADAṆḌO**, One of the punishments to which monks are subject for certain ecclesiastical offences [brahmadāṇḍa].  
**BRAHMO** (*adj.*), see *Brahmā*.  
**BUDDHAGUNO**, Quality, attribute, virtue of a Buddha [buddha + guṇa]. Ten J. 49.  
**CAPUCAPUKĀRAKAM**, Making the sound *capu*, smacking the lips (Pāt. 22).  
**CĀTUDDISO** (*adj.*), Rendered by Coomaraswamy "possessing the four appamāṇas (appamaññas)."  
**CATUGGUṆO** (*adj.*), Quadruple [caturguṇa].  
**CATUPPADO**, and **-DIKO** (*adj.*), Having four Pādas (of a gāthā) [catuṣpada, and catuṣpada + ika].  
**CATUPPAKĀRO** (*adj.*), Of four sorts [catuṣ + prakāra]. Jāt. 57.  
**CHAKKAM**, A set or group of six [ṣatka].  
**CHĀYO**, If the reading at Ten J. III is correct this is an interesting dialectic variety of *chayo*.  
**CHETTĀ** (*m.*), One who breaks or cuts [chettṛi].  
**CITICITĀYATI**, To hiss, bubble.  
**CĪNAKAM**, Panicum Millaceum [cīnaka].  
**DAKAJO** (*adj.*), Aquatic [daka + ja]. Jāt. 18.  
**DASADDHAVIDHO** (*adj.*), Of five sorts [daçārdha + vidha]. Mah. 161.  
**DASO** (*adj.*), Seeing, understanding (only at the end

- of a compound) [driṣa]. *Paṭiccasamuppādadaso* (Alw. N. 108).
- DATTO** (p.p.p.), Given. This is the Sanskrit p.p.p. from *dā*, I have only met with it Muni S. (*paradattupajirī*, living on the gifts of others). The usual p.p.p. is *dinno*, which I take to be *dad* with term. *na* instead of *ta* (*dadna*, *dinna*, *dinna*), for the vowel change comp. *nisinna*.
- DEŚĪ** (adj.), Showing [deṣin]. *Maggadeśī*, showing the way.
- DEVANĀTARO**, A comment quoted by Subhūti says, *nāmagottādīhi pākaṇo devo devo nāma, namagottādīhi apākaṇo devo devanātaro nāma*.
- DHAMMAÑŪ** (adj.), Knowing the Law [dharmajña].
- DHAMMOKKĀ** (f.), The torch of the Law [dharma + ulkā]. Jāt. 34.
- DHENUPO**, A calf [dhenu + pa].
- DĪPARUKKHO**, A candlestick [dīpavṛksha].
- DITṬHIJJUKAMMAṂ**, see *Puñño*.
- DIVĀDIVASSA**, Rendered by Coomaraswamy in one place "at noon," in another "at an unusual hour." A comparison with Ten J. 1 shows that the latter is doubtless the right interpretation. I take it to be the gen. of a compound *diva-diva* with lengthened *ā*, like *phulāphala*.
- DUBBINICCHAYO** (adj.), Difficult to decide (of a law case) [dus + viniṣaya]. Ten J. 1.
- DUBHĪ** (adj.), Treacherous, mischievous. We generally have *mittadūbhī*, but I have once met with *dūbhī* standing alone.
- DUBHO**, Treachery, perfidy [droha]. *Adūbhatthāya*, to prevent treachery (Mah. 49).
- DUJJAYO** (adj.), Difficult to subdue [durjaya].
- DUKKARAKĀRIKĀ** (f.), Austerities, self-mortification by fasting, etc. Jāt. 67. Also *dukkarakāriyam*, and *-kiriya*.
- EKABĪJĪ** (m.), The first degree of Sotāpatti [eka + vija + in]. The meaning is obscure, Vij quotes *ekam eva bhavaṃ nibhattetvā dukkhaṃ antaṃ karoti ayaṃ ekabījī*.
- EKANDHAKĀRO** (adj.), Entirely obscured [eka + andhakāra]. Jāt. 34.
- EKAṅGAṆO** (adj.), In the phrase *anekāni cakka-vālasahassāni ekaṅgaṇāni ahesuṇā*, many thousands of worlds were opened out to view, became like one great open court (Jāt. 53).
- EKAN'TARIKO** (adj.), Taking turns, acting alternately (Vij.) [eka + antara + ika]. *Manussā yeva pana parivisitūṃ nāsakkhimsu devā pi ekantarikā hutvā parivisiṃsu*, men alone were unable to wait upon (this multitude of guests), but the angels, taking turns with them, helped to wait (Jāt. 33).
- EKARĀJĀ** (m.), A universal king [ekarāja]. Jāt. 47 (of the sun).
- EKIKĀ**, Fem. from *ekako*.
- ERETI**, To speak [er]. Comp. *Īreti*.
- EVAMVĀDO** (adj.), Saying thus, holding this doctrine [evam + vāda]. Ten J. 118.
- GĀLHO** (p.p.p.), Close, fast, tight [gādha]. Jāt. 62.
- GARIYO** (adj.), Very heavy [gariyam]. Dh. 245.
- GAYĀ** (f.), Name of a river [gayā]. Man. B. 191.
- GAYĀSISAM**, Name of a mountain (?) near Gayā [gayāśirsha]. Dh. 119, 145; Ten J. 53.
- GEHĀSITO** (adj.), Lay, profane [geha + ācṛita].
- GHATAKO**, The capital (lit. pot) of a column, [ghaṭa + ka]. Jāt. 32.
- GOPIKO**, An owner of cattle [gopa + ika].
- GOṬAVIYO**, Part of a ship, = *pacchābandho* (Ab. 666). Mr. Trenckner tells me the reading of Ab. should be *-yo*, not *-so*.
- HESATI**, To neigh [hesh]. Jāt. 51.
- HĪRAHĪRAM** (adv.), In the phrase *hirahīram ka-roti*, to cut to pieces, chop up (Dh. 176; Jāt. 9).
- HIRIMANO** (adj.), Modest [hri + manas].
- HUHUM** (indecl.), Sho! sho! a noise made to frighten away a bird.
- IDDHO**, p.p.p. *ijjhati*.
- INJANĀ** (f.), Motion (fr. *injati*).
- JAGGANAM**, Waking, watching. Jāt. 10.
- JALLAM**, see *Rajovajallam*.
- JANAKĀYO**, Body of people, assembly [jana + kāya]. Jāt. 28.
- JINATRAJO**, Son of Buddha, metaphorically of an apostle of Buddha [jina + ātmaja].
- KĀKACCHATI**, This verb seems to be a frequentative from *kath*, and would naturally mean "to chatter," but Hardy appears to render it "to yawn" (Jāt. 61; Man. B. 157).
- KĀKAPEYYO** (adj.), Brimming full (of a river), so full that a crow standing on the bank can drink from it [kākapeya].
- KĀLANŪ** (adj.), Knowing the time or season [kālañña].
- KARAJAKAYO**, Impure body (Dh 385, Jāt. 5). Subh quotes, *kucchito kilesarajo assa kāyassa atthitāya karajakāyo*, thus making *karaja* a compound of *kad* and *rajas*. Jāt. 5.

**KASAṬO** (*adj.*), Insipid (?). Dh. 271, line 1; Ten J. 103.

**KERĀṬIKO**, and **KETUBHĪ** (*m.*), A hypocrite, charlatan, humbug (Vij.).

**KHUṢSANAM**, Reviling, scorn.

**KHUṢSITO** (*p.p.p.*), Reviled, scorned, snubbed Dh. 263.

**KLISSANAM**, Getting dirty. Ját. 8.

**KIMATTHĀYA** (*adv.*), For what purpose [kim + arthāya]. Ten J. 37.

**KIMATTHIYO** (*adj.*), Having what object [kim + artha + ya]. *Evam viheṭṭhanam kimatthiyam*, what is the good of this sort of persecution? (Ten J. 38).

**KIMIṆO** (*adj.*), Full of worms [kṛmiṇa].

**KIMSĪLO** (*adj.*), Practising what Sīla [kim + śīla].

**KĪṆI**, A word framed to represent the sound of the ring or clang of a metal rod when struck. *Ayasa-lūkāya kīṇi ti saddam sutvā* (Dh. 211).

**KINTIKARO** (*adj.*), Doing what [kinti + kara]. Ten J. 118.

**KOLANKOLO**, Name of one of the three classes of Sotāpannas (see *Puggalo*). It is a curious derivative of *kulam-kula*, and means "going from birth to birth." Vij. quotes, *dve-vā tīṇi vā kulāni sandhāvitvā saṃsāritvā dukkhass' antam karoti ayam kolāṅkolo, kulam ti ettha bhavo*. The aṭṭh. adds, "although it is said two or three transmigrations, there may be even six."

**KUHILIKĀ** (*f.*), = kuhali (Att. 216).

**LĀLAKO**, A fool. Ten J. 118.

**MAHĀHANU** (*adj.*), Large-jawed, gigantic [mahāhanu]. Ját. 28.

**MAHĀSĀLO**, A great Sal-tree [mahā + śāla]. Ját. 26.

**MAHĀTALAM**, The earth [mahātala]. Ját. 61.

**MAHIMSĀSAKO**, = Mahiśāsaka. Ját. 1.

**MANACCHAṬṬHO** (*adj.*), Of which mind is the sixth [manas + shashṭha]. *Manacchaṭṭhāni indriyāni*.

**MAṆKUṆO**, A bug or flea [matkuṇa]. Ját. 10.

**MARANANTIKO** (*adj.*), Bordering upon death [marañāntika]. *Marañāntikā vedanā* means suffering or illness so severe as to be nearly fatal, and also the suffering or illness that precedes death, the last agony (Dh. 214).

**MEDURO** (*adj.*), Smooth [medura]. Att. 191.

**MIGĪ** (*m.*), King of beasts, a lion [mṛiga + iu]. Ten J. 38, 39 (*migā assa atthitā migi*).

**MOHETI** (*caus.*), To bewilder, mislead [mohayati].

**MUNḍIYAM**, Baldness [munḍa + ya].

**NADANAM**, Roaring [nad + ana]. Ját. 19.

**NĀGABALO** (*adj.*), Having the strength of an elephant [nāgabala]. Ten J. 115.

**NAGGIYAM**, Nudity [nagna + ya].

**NAMASSANAM**, Veneration. Ját. 1.

**NĀTAKAM**, A play, act, drama [nāṭaka]. Ját. 59.

**NATTHIKADITṬHI** (*adj.*), Holding the nihilist heresy [nāstika + dṛishṭi].

**NAYANŌ** (*adj.*), Skilled, wise [nayañña]. At Ját. 1 Vij. says it means "knowing the four nayas or modes of interpretation, which are *suttam*, *suttānulomo*, *ācariyavādo*, and *attano mati* or *ekattanayo*."

**NETTO**, A guide [netra]. Ten J. 110.

**NIBBĀHĀPETI** (*caus.*), To cause to be removed [fr. nirvāḥ].

**NIBBISESO** (*adj.*), Similar, identical [nirviṣeṣa]. Ten J. 45.

**NIDDĀNAM**, Digging up weeds [comp. nirdātri].

**NIKKĀRAṆO** (*adj.*), Disinterested [nishkāraṇa].

**OGAHANAM**, Diving, bathing [avagāh + ana].

**OPĀTETI** (*caus.*), To let fall [avapātayati].

**OPĪLĀPETI** (*caus.*), To press down [fr. avapīḍ].

**OSAṬO** (*p.p.p.* *osarati*), Engaged in; settled [avaśrita]. Subh. quotes from Mil. P. *sūvacchā oṣaṭṭā bahū*, and from a commentary *osaṭṭam vatthum*, a matter that has been settled.

**PABBĀJANIYAKAMMA**, Name of one of the Saṅghakammās. Vij. says it is held for the purpose of placing a monk under censure and restraint.

**PABBĀJANĪYO** (*p.f.p.*), That has to be ordained (fr. *pabbajeti*). Mah. 111.

**PAṆCANGULAKAM**, The five fingers [pañca + āṅgula + ka]. Mah. 193.

**PAṆCANGULIKAM**, A measure of five finger-breadths [pañca + āṅguli + ka]. F. Ját. 6.

**SAMUTRĀSANAM**, Frightening [fr. caus. samuttras]. Comp. *Utrasto*.

**USSITO** (*p.p.p.*), Lifted, hoisted; prosperous; born produced [ucchrita]. Ab. 892.

## ADDITIONAL MATTER.

A—*Patthanam alabhim*, I have not obtained my wish (Ten J. 113).

Abbhanumodanam—Also -*modanā* (f.). *Yena kenaci dinnassa puññassa aññassa cittena paṭiggahaṇam abbhanumodanā*, a. is the reception by the heart of any person of merit transferred to him by any one (comment quoted by Subh., see *Puñño*).

Abbhuggacchati—*Atha tesam avapño abbhuggacchati*, an ill report of them goes forth (Par. S. Aṭṭh.). *Dasadussasahasāni abbhuggacchimsu*, ten thousand cloths were taken up (to make the turban. Ját. 60). Ját. 27.

Abhibhāsati—P.p. *abhibhāsito*.

Abhigacchati—*Yācito abhigantvāna*, personally requested, lit. requested by him after he had come to me (Ját. 1).

Abhigīto—*Gathābhigītaṃ me abhojaneyyam*, what has been obtained by reciting stanzas should not be partaken of by me (Kasībharadvāja S.).

Abhijānāti—Aor. *abbhāñāsi*.

Abhijātiko—*Kaphābhijātiko*, a low-caste man, out-caste, pariah (Sela S.).

Abhimukho—*Nekkhammābhīmukho hohi*, turn your attention to N., devote yourself to it (Ját. 21).

Abhiramati—Caus. *abhiramāpeti*, to give pleasure to (Ját. 61).

Abhisambuddho—*Abhisambuddho hutvā*, after he became Buddha (Ten J. 49). *Abhisambuddhagāthā*, a stanza pronounced by Gotama after he became Buddha, as opposed to one pronounced when he was a Bodhisatta (Das. 29).

Abhisankhato—Ját. 33 has *madhusakkharacūṇasapphi abhisankhatabhujanam*, food prepared with honey. etc. (observe the f.).

Abhisanno—*Abhisanno* at Ját. 17.

Ācarati—*Na ca gandham ācare*, let him not use perfumes (Dhammika S.).

Accharā (p. 9)—*Accharam paharati*, to snap the fingers in sign of displeasure or contempt (Das. 2, 22; Ten J. 114). *Accharisaddo*, the noise made by snapping the fingers (Ten J. 51).

Acchati—Fut. *acchissati* (Ten J. 115).

Ādaro—*Rājā ādaram na karissati* means, I think, "the king will not be pleased" (Ten J. 113).

Addho—*Āḍḍhabhutto*, having only half finished his meal. *Āḍḍharatti* at Gog. Ev. 23 seems to mean 6 P.M. *Āḍḍharattasamayo*, midnight (Ját. 63).

Āḍḍho—Not I think *ṛiddha*, which becomes *iddha*.

Addito—*Dukhaddito* (Ját. 21).

Adhimuccati—*Adhimuccassu*, be reassured, have confidence or faith (Sela S.).

Adhipateyyam—see *Puggalo*.

Adum—see *Dadāti*.

Agamā—see *Gacchati*.

Āgameti—*Thokam āgametvā*, having waited awhile (Ját. 8). *Bhikkhācārelam āgamayamāno nisīdi*, awaiting the time to go on his begging rounds sat down (Par. S. A.). *Kathāpariyosānam me bhonto āgamentu* (Sela S.).

Agati—*Cattāri agatī gamanāni = catasso agatī* (Ten J. 2). At Ten J. 1, read *ekam agatigatam dubbhinnicchayan aṭṭam*, a cause difficult to judge because it was influenced by the agatis (Vij.).

Āgato—*Amhākam lakkhaṇamantesu āgataṃ*, it is stated in our Mantras (Ten J. 113, comp. Ját. 2, 58).

Aggamahesi—As kings are sometimes represented as having several, perhaps the term applies to a king's lawful wives as opposed to concubines; and we might reserve the term "queen-consort" for *jeṭṭhikā aggamahesi* (Das. 1).

Aggo—*Aggamaggo*, the highest Path, Arhatship (Vij.). *Laṭṭhi-agge* (loc.), at the end of a pole (Ten J. 144). *Lābhaggayassaggopattā*, having attained the height of prosperity and fame (Ját. 51). See *Khāyiko*.

Agocaro—*Imam thānam tava agocaro*, this is no place for you, this place is too good for you (Ten J. 55).

Agūṇo—*Agūṇavādī*, one who tells you your faults (Ten J. 2).

Āharati—*Suñkam dharāpeti*, to extort taxes.

Āhāro—*Paṇamūlaphalūhāro* (adj.), living on wild roots and fruits (Ten J. 107). See *Upacchedo*.

Ājánāmi—Fut. *djánissati* (Gog. Ev. 11).

ja—*Ajja aji' eva*, to-day, this very day (Ten J. 114).  
 jjatano—Dat. *ajjatandya* (scil. *divasdyā*), for to-day.  
 Ajjholharati—Weber rightly points out that the corresponding word (not the equivalent) in Sanskrit is *abhyavahri*.  
 Ajjhottharati—To strew about (Jāt. 61).  
 Ākaḍḍhati—*Mahāpathe solasa lekha ākaḍḍhamāno*, drawing seven lines on the road (Das. 24). Ger. *ākaḍḍhitvā* (Jāt. 64, dragging along).  
 Akamāsu—see *Karoti*.  
 Ākappo—*Ākappasampanno* (adj.), “with perfect decorum” (Vij. Jāt. 30; Ten J. 120).  
 Ākāso—Also neut. *dkāsāṃ*.  
 Ākīṇṇo—*Ākīṇṇamanusso* (adj.), populous.  
 Akkharāṇi—*Akkharāṇi chinditvā*, having carved an inscription (on a wooden wall, Jāt. 8). *Paṭṭe akkharāṇi disvā*, seeing the inscription on the plate (Ten J. 114).  
 Akkhāti—Imperat. *dkkhāhi me*, tell me (Ten J. 118).  
 Akkodho—Also adj. “free from wrath.”  
 Ākulo—*Sīmā dculā*, a disputed boundary.  
 Alam—*Alam alan ti vārentānaṃ*, though they tried to stop her saying enough! enough! (Dh. 238). *Alam gahapati katam me ajja bhattakiccaṃ*, nay, householder, I have already dined (Raṭṭh. S.). *Alam vac' idam . . padhānāya*, this is a suitable place for making the exertion (Jāt. 56).  
 Ālambanāṃ—*Raṇṇa ālambananaṅgalam*, the plough the king drove, lit. leant upon (Jāt. 57). See *Phalakaṃ*.  
 Alāṅkaroti—P.pr. *alanīkurumāno* (Par. A.).  
 Alasandā—It should perhaps be *Alasandā*, or *-dām*, unless we suppose *Alasandā* at Mah. 171 to be an apocopated abl. for *Alasandāya*.  
 Ālayo—*Gehālayo*, residence in a house (Jāt. 10).  
 Allo—Vij. says that *allahattho*, at Ten J. 1, means “with my hands hardly dry”; I am not sure whether it implies that he came away from his meal before he had washed his hands, or whether after washing his hands as usual after the meal he had not waited to dry them. *Alla* is the Sansk. *ārdra*.  
 Āloko—Also enlightenment, knowledge (Gog. Ev. 1).  
 Āloṭeti—We have also *āluṭeti*, to puzzle, perplex, agitate. To perplex with questions (Ten J. 12). To agitate (the mind) with love (Ten J. 45). At Ten J. 111 we have *āloṭissati*, which is perhaps an error for *āloṭessati*.  
 Āmako—see *Susānaṃ*.

Anādaro—With loc. *puññesu anādaro*, indifferent to or neglectful of good works (Das. 25).  
 Anāgāriyo—*Anag-* at Ten J. 118.  
 Ānantariyo—see *Pañcānantariyakammaṃ*.  
 Ānāpānaṃ—Jāt. 58, see *Kammaṭṭhānaṃ*.  
 Anāsakā—With affix *tra*, *n'andsakattaṃ* in *Āma-gandha S.* But perhaps we should read with Fausbøll *na nāsakā* at Dh. 25, and *na nāsakattaṃ*.  
 Aññadatthu—Compare anyadārtha, the *d* may be euphonic or perhaps represent *m* of *aññaṃ atthu*.  
 Aññamañño—*Aññamaññaṃ patvā*, when they met, lit. having reached each other (Ten J. 43). *Aññamaññaṃ paharantāni*, knocking one against the other (Jāt. 26). Mr. Trenckner tells me that *a* in the plural means “various” (Dh. 240).  
 Aññatāro—*Mahisavāraṇḍdisu aññataram vadhitvā*, having slain some buffalo or elephant or other animal, lit. having slain some one of buffaloes, elephants, etc. (Ten J. 13, comp. Jāt. 26).  
 Añño—*Aññāni dvādasavassāni*, another twelve years, twelve years more (Das. 2). *Aññaṃ ekadivasaṃ*, some other day (Ten J. 13).  
 Antarā—*Parisantarā utṭhāya*, leaving the assembly (Ten J. 12).  
 Antarantarena—Also “from time to time” (Ten J. 6).  
 Anto (1)—*Ubbosū antesu*, at both ends (of a perambulation hall, Jāt. 8, comp. Das. 35).  
 Anto (2)—*Tassa anto*, within it (Jāt. 50). *Antosā-piṭo*, from behind the curtain (Jāt. 58).  
 Anugacchati—P.pr. pass. *anugammamāno* (Jāt. 53).  
 Anujānāti—With acc. and dat. *Anujānāthu maṃ agūrusmā anagāriyaṃ pabbujjāya* (Raṭṭh. S.). Fut. *anujānisati*.  
 Anukiriyaṃ—*Mama anukiriyaṃ karonto*, imitating me (Ten J. 53).  
 Anupabbajati—*Ahaṃ taṃ purisaṃ anupabbajissāmi* (Jāt. 56).  
 Anupagamma—See *Upagacchati*.  
 Anussati—See *Kammaṭṭhānaṃ*.  
 Apānaṃ—See *Ānāpānaṃ*.  
 Apaṇṇako—Weber makes it = a-praṇa-ka.  
 Āpanno—*Idaṃ nāma tvaṃ āpannapubbo*, you fell into this sin before (Vij.). *Āpannasattā (f.)*, a pregnant woman.  
 Āpaṇo—Also *āpaṇaṃ* (Mah. 213).  
 Aparagoyānaṃ—At Gog. Ev. 23 *Goyānadeso*.  
 Aparo—Instr. *aparena*, subsequent to. *Koṇḍaññaṃ aparena*, after Koṇḍañña (Jāt. 34).  
 Api—With ce: *Api ce dubbalo mitto*, a friend, even

if a weak one (Ten J. 40). *Api ca kko*, but, anyhow (Ját. 26). Sandhi: *pi 'ssa = pi 'ssa* (Dh. 95, 258; F. Ját. 7, 52), *p' angena* (B. Lot. 654), *p' ime* (B. Lot. 836), *páyam = pi ayan*.  
**Āpo**—Declined generally like *Buddho*, acc. *āpani*, instr. *āpena*, etc.  
**Appanā**—See *Samādhi*.  
**Appatito**—Also *appatito*.  
**Arahā**—See *Samatho*.  
**Ārakkho**—*Thapite ārakkhe*, a watch having been set (Das 23).  
**Ārammanam**—*Buddhārammanā pīti*, joy of which Buddha was the cause or object (Ját. 11).  
**Ārāmo**—At the end of a compound “delighting in.”  
**Āsaṅkati**—P.f.p. *asaṅkaniyo*, apprehensive (Das. 8).  
**Asaṅkheyyo**—See *Kappo*.  
**Asubho**—See *Kammaṭṭhānam*.  
**Asuci**—Fem. *asuci*, filth (Ját. 22).  
**Atikkanto**—Also “having escaped from” (Ten J. 48). Ger. *atikkamma* (Ten J. 46).  
**Ativattati**—*Dhammam a.*, to pervert justice (Vij.). P.p.p. *ativatto*. *Sesarukkhānam chāyā ativattā*, the rest of the shadows slanted (Ját 58).  
**Atiya**—With a verb: *Atiya paridevati*, mourns exceedingly (Ten J. 114, comp. Ját. 8).  
**Attā**—*Attānam apatēpaye*, should vex his own soul (Das. 5). *Attano pamāṇam na jāṇāsi*, you don't know your own measure (Ten J. 5).  
**Atthāya**—*Tam yuddhatthāya avhayanto*, challenging him to single combat (Ten J. 14).  
**Atthi**—*Na santi devā*, there are no gods (Ten J. 116). *Iṇayo n'atthi me samā*, there are no sages equal to me (Ját. 17). *Sace na labhāmi jīvitaṁ me n'atthi*, if I don't get it, life's not worth having, lit. I shall have no life (Ten. J. 113).  
**Attho**—*Sace me gatena koci attho bhavissati*, if there is any good in my going.  
**Avajānāti**—Also “to deny” (Vij.).  
**Āvajjeti**—*Āvajjeti*, as well as *āvajjeti*, means “to reflect, meditate,” see Ten J. 49, 105, Ját. 9, 74. But *āvajjeti* is far more commonly used in this sense, see Gog. Ev. 2, Das. 23, 30, Ját. 54, 72. Another instance of *āvajjeti* meaning “to upset” will be found at Ját. 69.  
**Avataṁso**—And with affix *ka*, *avataṁsako* (Ab. 308).  
**Avattharati**—Aor. *avatthāsi*.  
**Āvaṭṭo**—Also *āvatto*, whirlpool (Ját. 70). I have once met with *dakkhiṇāvatto*. *Nāgāvatto*, a whirl or turmoil caused by Nāgas (Ját. 26).

**Avecca**—It certainly means “knowing, understanding,” as in Sanskrit.  
**Bādhati**—*Sakuṇe b.*, to snare birds (Ten J. 116, 121).  
**Bāhiro**—*Bāhirabhaṇḍam*, property, opposed to *ajjhattikabhaṇḍam*, limbs and life.  
**Bahujjano**—Also *bahujano*, which indeed is the usual form, *bahujjano* being metri causa (Das. 6). *Bahujano* is also an adj. meaning “populous.”  
**Bajjhati**—Also “to be caught, snared” (Ten J. 113).  
**Bandhati**—Also “to catch, snare” (Ten J. 113). Also “to construct verses, compose” (Ten J. 46).  
**Bhagini**—*Bhagini*, sister! is the usual address of a monk to a nun.  
**Bhāgo**—*Ācariyaḥhāgo*, teacher's allotment, fee, reward (Ját. 61).  
**Bhājanam**—*Sammadnabhaḍjanam*, receptacle of veneration (of the Saṅgha, Ját. 1).  
**Bhaṇḍakam**—*Assab.*, horse-furniture, saddle and harness, etc. (Ját. 62).  
**Bhavanetti**—This is properly an adj., an epithet of *taṇhā* or human passion. In Sanskrit it would be *bhavanetri*, and it means leading or conducing to rebirth.  
**Bhavo**—*Bhavapariyante tthito*, standing on the extreme verge of existence, viz. about to attain Nirvāṇa or annihilation (Ten J. 119).  
**Bhāyati**—Imperat. 2nd pl. *bhāttha* (Ját. 26).  
**Bhinisano**—With affix *-ka*, *bhinisanako*, terrible, dangerous (Ját. 8).  
**Bhojaniyo**—Also *Bhojaneyyo*.  
**Bhummattho**—This is an instance of doubling the consonant and shortening the vowel, like *jannu*, *gunnam*, *thulla*, *khiḍḍā*, etc. In Sanskrit it would be *bhūma-stha*.  
**Bilālo**—Ját. 120.  
**Bilam** (1)—*Bilāsayo* (adj.), living in holes or caves (Ját. 18).  
**Bodhinimāḍo**—Also called *bodhitālam* (Ten J. 48).  
**Brahmakāyiko**—See *Sattaloko*.  
**Brāhmaṇo**—See *Samāṇo*. There is no trace of a dialectic form *brahmaṇa*, in the rare instances in which I have met with this spelling it is simply a copyist's blunder.  
**Brahmano**—See *Brahmā*.  
**Buddho**—See *Kappo*.  
**Cakkhu**—*Cakkhūni paṭilabhiṁsu*, regained their sight (Ját 51).  
**Candanam**—*Candanasāro*, choice sandal (Ját. 53).



Carati—Also “to conduct oneself well, to live a pious life.”

Cáro—*Pamádacáram carati*, to live a slothful life (Ját. 9).

Catujátigandho—At Ját. 55, *catujátikagandhehi*, where we have an adj. *catujátiko*.

Ceto—*Atha kho Bhagavá dyasmanto Raṭṭhapálassa cetusá cetoparivitakkam manasáksi*, then Buddha with his mind knew the thoughts of the mind of the venerable R. (Raṭṭh. S.).

Chando (1)—*Chand-ádi-vasena agantvá*, not influenced by partiality and the other Agatis (Ten J. 2).

Cháto—Vij. quotes Abhidhánappadípiká Tíká as referring *cháta* to *chá-bhakkhane*, At Mah. 195 we have *aggakkháyikacchátake*, in the famine in which people ate sprouts. Kern identifies *cháta* with the Sanskrit *cháta*, “cut, divided, thin, emaciated,” but it must be remembered that the Pali *cháta* means simply hungry, without any idea of wasting through hunger (see Ten J. 18).

Chavi—*Chavivanno sartracamma vanna* (Subh.).

Chejjo—*Chejjabhejjaṃ*, execution of a criminal, maiming and putting to death.

Chiggalaṃ—See *Tálo*.

Dáro—*Sehi dārehi santuṭṭho*, contented with his own wife.

Dáyako—*Jivitadáyako*, one who saves a person's life (Ten J. 40, “this is my preserver”).

Devarája—An archangel, see *Sakko*.

Dhammacakkam—In Sela S. occurs the phrase *dhammena cakkam vattāmi cakkam appaṭivattiyam*, which Coomaraswamy renders “I exercise rule by means of doctrine, a rule which is irresistible.”

Dhuro—See end of art. *Puggalo*. Mr. Trenckner points out to me that *dhura* according to Ab. 1004 means also *antika* “near,” and he renders *dhuravihāro* at Dh. 240, line 20, by “neighbouring monastery.” See also Ját. 8, *dhuragāmo*, an adjacent village.

Disá—Sometimes at the beginning of a compound means “foreign,” e.g. *disákkko*, a foreign crow, one belonging to a foreign country.

Diṭṭhanto—Subh. quotes from Vis. M., *diṭṭhantaṃ patto ti diṭṭhippatto* (see *Puggalo*); and from a Tíká, *diṭṭhantaṃ patto ti dassanasāṅkhātassa sotāpattimaggaṇḍuassa anāntaraṃ patto ti vuttaṃ hoṭi, paṭhamaphalato paṭṭhāya yāva aggamaggā diṭṭhippatto, diṭṭhantaṃ patto ti vā pāṭho catusac-*

*cadassanasāṅkhātīya diṭṭhiyā nirodhaṃ patto ti attho*. Vij. thus renders the latter, “*diṭṭhantaṃ patto* is the epithet given to one who is in the state between the sotāpattimagga and the arahattamagga: *diṭṭhantaṃ patto* is also a reading, in which case it means one who has attained nirodha by the four truths.”

Dussaṃ—In Sanskrit *dúshya*.

Dutiyo—Also *dutiyaká*, a wife.

Dvāraṃ—*Dvāragāmakā*, a village outside the gates of a city, a suburban village (Ten J. 3).

Ekako—Fem. *ekakti*.

Eko—Fem. instr. *ekāya* (Ten J. 7). *Ekamālamāli* (adj.), one mass of garlands (Ját. 51). *Ekaphāli-phullo* (adj.), one mass of blossoms (Ját. 52). *Ekajjādsayo* (adj.), unanimous (Ten J. 16).

Eva—*Ciram eva jīva*, may you live a very long while (Ten J. 19). *Satthāra ticivaram eva anuññātāṃ*, three robes only were allowed by Buddha (Ten J. 33). *Allaṭṭho 'va*, with hands still wet from his meal (Ten J. 1). *Manussā yeva parivisitum nāsakkhimsu*, men alone, or unassisted, were unable to wait on them (Ját. 33). *Devālokaṃ eva gato*, went back to heaven (Ját. 8).

Evaṃ—*Evaṃcittena*, with such an intention, with this thought (Par. S. A.).

Gāmanto—Also *gāmantakam* (Ten J. 56).

Gaṇhāti—Also used in the sense of taking up views, contracting false doctrine, e.g. see Ten J. 117, line 6, and compare *diṭṭhigāhaṇam*, contracting heretical views.

Gaṇo—The expression *gaṇarājakulāni* at Dh. 219 seems to mean “the associated (Licchavi) princes.” Subh. quotes, *te paṭipāṭiyā varena vāraṃ rajja-karaṇato gaṇarājāno*.

Garu—*Garubhavo*, venerableness (Ten J. 18).

Gútham—With affix ka-, *akkhigúthako*, rheum, *kaṇṇagúthako*.

Hetu—See p. 530 (n), line 6.

Híno—*Hinajacco*, a low-caste man.

Huráhuṛam—Dh. 59. Kern ingeniously identifies *huṛam* with *aparam*, and *huráhuṛam* with *aparaparam* (comp. *aparaparam*). He is perhaps right, though the difficulties in the way of this identification are great.

Indo—See *Sakko*.

Jannutaggho—Sansk. *jánudaghna*.

Jaṭá—*Jaṭamāṇḍalaṃ*, a roll of matted hair worn by

